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THE

CHURCHMAN'S MAGAZINE:

CONDUCTED,

AT THE REQUEST OF THE CONVENTION,

BY THE

BISHOP,

WITH THE ASSISTANCE OF SOME OF THE

CLERGY,

OF THE DIOCESE OF CONNECTICUT.

FOR THE YEAR 1821.

BEING

THE FIRST VOLUME.

HARTFORD:

PUBLISHED BY S. LINCOLN.

1821.

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PREFACE.

THE first year of their labours having been brought to a period, the Editors of the *Churchman's Magazine* esteem it their duty to offer to their readers a few remarks, before they pass on to the field of exertion which yet lies before them.

They entered on their work, with the full conviction on their minds of the necessity that some periodical publication, conducted by members of their own communion, should be put into the hands of Episcopalians. They saw with what assiduity other denominations circulated their Magazines, which, however they might tend to general edification, were not calculated to enlighten Churchmen on those peculiar points of faith and discipline, which marked the early Church of Christ, and which we can never consent to surrender. They wished to become, as far as lay in their power, the humble instruments of shielding their brethren against the encroachments of false doctrine, heresy and schism—of instructing them in the spiritual use of their own formularies of devotion, and of promoting amongst them the cause of individual piety—the object for which all Christian institutions are ordained.

How far they have succeeded in accomplishing their desires of being useful, they cannot take upon them to decide: their readers must judge for themselves. But they may be permitted to state, in self-justification for the large number of *Extracts* which have appeared in their work, the great disadvantages under which it has been pursued. Most of the Editors are too deeply engaged in parochial duty, to allow them much time for original composition. Add to this, that they have received very few communications from their brethren of the clergy, and it will be seen, that by the operation of these two causes, they were compelled to resort to other publications for matter to supply their pages. They have constantly aimed, however, to insert such pieces as seemed most consonant with the design of the *Churchman's Magazine*, and flatter themselves that their readers will find no just cause of complaint of the selections which have been made.

On reviewing the ecclesiastical transactions of the past year, they think they are authorized to congratulate the friends of the Church on its increasing prosperity in most parts of the country. We have indeed yet to lament the want of a competent number of ministers of the Gospel, to supply our vacant churches, and to answer the loud and repeated calls from the Western States, for missionary assistance. A field of vast extent is open for those who are willing to labour in it, for the reward which is pledged

to those who turn many to righteousness. These wants, we hope, will speedily meet with a remedy; and till the ranks of the ministry are better filled, the Editors of the Magazine will not cease, at proper intervals, to call the attention of pious and promising young men to the subject.

In the recent permanent establishment of the *Theological Seminary*, with so happy a concurrence of judgment and feeling in those who were concerned in its removal, the Editors find another subject of congratulation. Whatever fears they might have entertained for the peace and unity of the Church, while the two Seminaries remained separate, they have all been dispersed by the happy union of both in one, and the singular unanimity with which that measure was effected. They now look to this Institution as to a fountain, from which streams shall be annually sent forth to make glad the city of our God.

In looking back to the occurrences of the year, the Editors cannot avoid making mention of another Institution, in which the cause of humanity is deeply implicated.—They allude to the projected *Asylum for the Insane*. They have so much confidence in the spirit and wisdom with which the cause of these unfortunate beings has been taken up. as to believe that it will be conducted to a prosperous issue, and a Retreat be provided for those whom God has visited with the heaviest of all calamities. They hope they shall be able to assure their readers, in the course of another year, that this benevolent design is so far advanced towards a completion, as to be secure against the possibility of failure.

In the hope that their efforts may be blessed in some humble degree, to the extension of piety and knowledge in the Church, the Editors cheerfully resume their labours, with the prayer that they may not be wholly in vain.

THE

CHURCHMAN'S MAGAZINE.

VOL. I.] JANUARY, 1821. [No. 1

TO THE PUBLIC.

THE editors of the *Churchman's Magazine* enter upon the task assigned them by the Convention of the diocess, with a deep sense of the importance of the undertaking, and of the responsibility which they consequently incur. From this responsibility, as well as the labour of conducting such a work, they would willingly excuse themselves. But, called as they are, by the highest ecclesiastical authority of the diocess, to this interesting duty, and indulging a hope, that they may render some service to the cause of Christianity, they will cheerfully continue to superintend the publication, until the same authority shall commit the work to other and abler hands.

As great latitude is usually allowed to the conductors of works of this description, in the selection and arrangement of materials, no particular detail of the plan of the present undertaking will be attempted. On this head, it is sufficient to say, that the leading objects of the publication will be, to communicate religious information and instruction, and to defend and explain the doctrines and principles of the Protestant Episcopal Church. In doing this, the editors will take the Scriptures, as they are explained in the Articles of the Church, in her formularies of devotion, and in theological works of standard authority, for their constant guide and direction. And although it is intended to make the Magazine, as far as practicable, an original work, its pages will occasionally be enriched by extracts from cotemporaneous religious works of acknowledged merit, both foreign and American.

It will be desirable to make the Magazine a repository of such sketches and facts relating to the Church, as may furnish the materials for a history of her rise and progress in the United States. Many interesting particulars of this nature may be collected; and more especially in the state of Connecticut—a state which had the distinguished honour of receiving the first Bishop of the American Church. To this end, the editors solicit the aged members of the Church, and others who may be in possession of documents or facts of this description, to communicate them for publication.

The editors, being severally engaged in extensive and laborious professional duties, will probably find but little leisure to bestow on this work. They must confidently de-

nd, therefore, on the aid of their brethren, both of the clergy and laity; and they will feel particularly grateful for well written communications, tending to illustrate the various points of Christian belief and practice—biographical sketches of individuals, eminent for talents and piety—obituary notices—religious anecdotes—sacred poetry—and, in short, whatever may be calculated to promote the cause of true religion, to extend the knowledge of the truth, and to enlarge the boundaries of the Church of Christ.

T. C. BROWNELL,
T. BRONSON,
D. BURHANS,
H. CROSWELL.
B. G. NOBLE,
N. S. WHEATON,
G. SUMNER.

It is well known to the readers of our Ecclesiastical History, that when Doct. Seabury was sent to England, to be invested with the Episcopal office, certain Parliamentary difficulties stood in the way of his consecration, which were subsequently removed, however, by an act of the Legislature. In this predicament, he recollected that there still existed in Scotland "a Catholic Remainder of the Antient Church;" which was so far from being connected with the civil power, that it was the subject of political oppression, for its attachment to the exiled house of Stuart. The Scottish Bishops had been deprived of their Sees at the time of the revolution; and although some mitigation of their sentence had been obtained under the reign of Queen Anne, yet, in consequence of the rebellion excited in Scotland in favour of the Pretender, soon after the accession of George the first, heavier penalties were inflicted, and the Scottish Church was oppressed by enactments scarcely less severe than those, which, in former ages, had been levelled against the conventicles of the Covenanters. It is true, the severest of these laws were gradually disused, as the danger to be apprehended from the Pretender subsided; but they still stood unrepealed among the acts of Parliament, to the great detriment of the Church in Scotland, till the year 1788; when, the last male heir of the house of Stuart having expired at Rome, the Bishops and Clergy of Scotland "resolved to acquiesce in the government of the kingdom, invested in the person of George the third, and to testify their compliance by praying for him by name in their public worship." This step was preparatory to an application to Parliament for relief, which was made in the following year, and granted after a three years' delay.

When Doct. Seabury found that legal disabilities opposed his consecration in England, he addressed himself to the remnant of a suffering Church, where no oaths of allegiance were exacted, and was consecrated at Aberdeen in 1784, by the Primus, assisted by his coadjutor, and the Bishop of Ross and Moray. On his return to America, he brought with him an address from the consecrating Bishops to the Clergy of Connecticut, which, for the Christian spirit it breathes, and the anxiety it expresses for the welfare of this new branch of the Episcopal Church in this western world, deserves a place in our pages. It is written on parchment, and from comparing the hand-writing of the signature with that of the address, it seems to have been from the pen of Bishop Skinner. The "Concordate" referred to, we believe, is still in existence; and should we be so fortunate as to meet with it, we shall be happy in giving it to our readers in a subsequent number.

To the Episcopal Clergy in Connecticut, in North America.

Reverend Brethren, and well beloved in Christ.

WHEREAS it has been represented to us the Bishops of the Episcopal Church of Scotland, by the Reverend Dr. *Samuel Seabury*, your fellow Presbyter in Connecticut, that you are desirous to have the blessings of a free, valid, and purely Ecclesiastical Episcopacy communicated to you, and that you do consider the Scottish Episcopacy to be such in every sense of the word: And the said Dr. Seabury having been sufficiently recommended to us, as a person very fit for the Episcopate; and having also satisfied us that you were willing to acknowledge and submit to him, as your Bishop, when properly authorized to take the charge of you in that character:—Know therefore, dearly beloved, that We the Bishops, and under Christ, the Governours, by regular succession, of the Episcopal Church of Scotland, considering the reasonableness of your request, and being entirely satisfied with the recommendations in favour of the said Dr. Samuel Seabury, have accordingly promoted him to the high Order of the Episcopate, by the laying on of our hands, and have thereby invested him with proper powers for governing, and performing all Episcopal Offices in the Church in Connecticut. And having thus far complied with your desire, and done what was incumbent on us, to keep up the Episcopal Succession in a part of the Christian Church, which is now by mutual agreement loosed from, and given up by, those who once took the charge of it, permit us therefore, Reverend Brethren, to request your hearty and sincere endeavours to further and carry on the good work we have happily begun. To this end, we hope you will receive and acknowledge the Rt. Rev. Bishop Seabury as your Bishop and spiritual Governour, that you pay him all due and canonical obedience in that sacred character, and reverently apply to him for all Episcopal Offices, which you, or the people committed to your pastoral care, may stand in need of at his hands, till through the goodness of God, the number of Bishops be increased among you, and the State of Connecticut be divided into separate Districts or Dioceses, as is the case in other parts of the Christian World. This recommendation, we flatter ourselves, you will take in good part from the Governours of a Church which cannot be suspected of aiming at supremacy of any kind, or over any people. Unacquainted as we are with the politicks of nations, and under no temptation to interfere in matters foreign to us, we have no other object in view but the interests of the Mediator's Kingdom, no higher ambition than to do our duty as messengers of the Prince of Peace. In the discharge of this duty, the example we wish to copy after is that of the Primitive Church, while in a similar situation, unconnected with, and unsupported by the temporal powers. On this footing, it is our earnest desire that the Episcopal Church in Connecticut be in full communion with the Episcopal Church in Scotland, as we the underwritten Bishops for ourselves, and our successors in office, agree to hold communion with Bishop Seabury and his successors, as practised in the various provinces of the Primitive Church, in all the fundamental Articles of Faith, and by mutual intercourse of Ecclesiastical Correspondence, and brotherly fellowship, when opportunity offers, or necessity requires. Upon this plan, which, we hope, will meet your joint approbation, and according to this standard of primitive practice, a *Concordate* has been drawn up and signed by us, the Bishops of the Church in Scotland, on the one part, and by Bishop Seabury on the other, the articles of which are to serve as a Bond of Union between

the Catholic Remainder of the ancient Church of Scotland, and the [illegible] rising Church in the State of Connecticut. Of this Concordate, a copy is herewith sent for your satisfaction; and after having duly weighed the several articles of it, we hope you will find them all both expedient and equitable, dictated by a spirit of Christian meekness, and proceeding from a pure regard to regularity and good order. As such we most earnestly recommend them to your serious attention, and, with all brotherly love, intreat your hearty and sincere compliance with them. A Concordate thus established in mutual good faith and confidence, will, by the blessing of God, make our Ecclesiastical Union firm and lasting; and we have no other desire but to render it conducive to that peace, and agreeable to that truth, which it ever has been, and shall be, our study to seek after and cultivate. And may the God of peace grant you to be like-minded: May He, who is the great High Priest of our profession, the Shepherd and Bishop of our souls, prosper these our endeavours for the propagation of his Truth and Righteousness: May he graciously accept our imperfect services, grant success to our good designs, and make his Church to be yet glorious upon earth, and the joy of all lands. To his divine benediction, we heartily commend you, your Flocks, and your labours, and are,

Reverend Sirs,

Your affectionate brethren,
and fellow-servants in Christ,
ROBERT KILGOUR,
Bishop & Primus.
ARTHUR PETRIE, Bishop.
JOHN SKINNER, Bishop.

Aberdeen, Nov. 15th, 1784.

For the Churchman's Magazine.

A Fragment of Church Histo. y.

To those who object to Episcopal authority, on the ground of its derivation through a channel so corrupt as the Church of Rome, the following fragment of Church History may not be wholly without interest. Having lately perused the two letters of Bishop Burgess* to the clergy of his diocess on this subject, and thinking they might convey information to some of your readers which they did not possess before, I take the liberty to send you the substance of what he has said, and chiefly in his own words.

His object, as he states himself, is, "to shew that St. Paul preached the gospel in Britain; and to ascertain, as nearly as possible, the time of his journey thither, on the authority of Clemens Romanus, Eusebius, Jerome, Theodoret, and two British records."

Of St. Paul's journey to Britain, a point of some importance in the history of the gospel, there is, fortunately, considerable evidence. Usher and Stillingfleet have collected the most unquestionable authorities for it; and some of the best ecclesiastical historians have no scruple in acceding to the general testimony of the Fathers, that the gospel was preached in Britain soon after the middle of the first century, but shrink from the particular evidences of time and person, as if doubting their probability. This timidity is, however, to be regretted, as by it they have given some advantages to the advocates both of popery and infidelity: to the first, by suppressing important evidence which would disprove the assumed supremacy of the Church of Rome, and to the last, by withdrawing some strong and tangible proofs of the truth of Christianity.

Gildas, who wrote his history in the year 546, says, that Christianity was introduced into Britain *before* the defeat of the British forces under Boadicea, (A. D. 61,) and between that event and some others, not long preceding it. After mentioning this defeat, he adds—"In the mean

*Republished in the "Churchman Armed."

while, the sun of the gospel *first* enlightened this island,—which displayed his bright beams to the whole world, as we know, in the latter part of the reign of Tiberius Cæsar." It was in the 20th or 21st year of Tiberius, that the apostles received their commission to preach the gospel to all the world.

Eusebius affirms that the gospel was preached in Britain by some of the apostles. Other ancient historians expressly assert this of St. Paul. He was sent prisoner to Rome in the second year of Nero, A. D. 56. The family of Caractacus, who, with himself, were sent as hostages from Britain, A. D. 51, were still at Rome; for we are informed by an ancient British record, that the father of Caractacus accompanied his son as an hostage, and returned to Britain after staying at Rome seven years, that is, till the year 58, and brought with him the knowledge of the Christian faith. Bishop Burgess concludes that St. Paul either accompanied this family on their return to Britain, or followed them after he had visited Spain.

The practicability of St. Paul's journey to Britain, within the period mentioned by Gildas, depends in a considerable degree on the year of his first going to Rome, and that again upon the recal of Felix from Judea. The Bishop considers the latter event as simultaneous with the removal of Pallas, brother of Felix, from the administration of public affairs at Rome, which took place in the second year of Nero, A. D. 56. He thus obtains a point of time for St. Paul's first journey to Rome, which accords with the testimony of Eusebius and Jerome, and is consistent with Gildas's narration; a period which was peculiarly favourable for the apostle's journey to Britain, after his two years imprisonment at Rome; and which moreover afforded sufficient time for his labours and journies in the West and East, before his return to Rome in A. D. 67 or 68. To this interval Godeau allows eight years. Baronius, Massuetius, Simson, and Stillingfleet, somewhat more, and the Historia Ecclesiastica Magdeburgica, two years. And Bishop Burgess is of opinion, that the great diversity of dates assigned to the same events in St. Paul's ministry,—his *first* visit to Rome,—his return,—and his death,—seems to have been occasioned, in no small degree, by the omission of so material a portion of that ministry, as the apostle's journey to the West.

The testimonies of the *first six* centuries, which either expressly record St. Paul's journey to the West and to Britain, or afford such evidence of the propagation of Christianity in Spain and Britain, as coincides with this statement, are given in few words, as follows.

1. The *first* and most important is the testimony of *Clemens Romanus*, "the friend and fellow-labourer of St. Paul," and himself a bishop of Rome. He says, that St. Paul, in preaching the gospel, went to the *utmost bounds of the West.* This was the usual designation of Britain. Catullus calls Britain *ultima Britannica*, and *ultima occidentis insula.* The West included Gaul, Spain, and Britain. Theodoret speaks of the inhabitants of these countries as dwelling in the *utmost bounds of the West.*

2. In the second century, A. D. 179, *Irenæus* speaks of Christianity as propagated to the utmost bounds of the earth, by the apostles and their disciples, and particularly specifies the churches planted in Spain, and the Celtick nations. By the Celtick nations were meant the people of Germany, Gaul, and Britain.

3. At the end of the second, or beginning of the third century, (A. D. 193—200,) *Tertullian* mentions among the Christian converts, the inhabitants of Spain, Gaul, and Britain. Though neither Irenæus nor

Tertullian expressly mention St. Paul, yet the conversion of Britain to Christianity, is recorded by them as the work of the apostles and their disciples.

4. In the fourth century, (A. D. 270—340,) *Eusebius* says, that some of the apostles "passed over the ocean to the British isles." And *Jerome*, in the same century, (A. D. 329—420,) ascribes that province expressly to St. Paul, and says, that after his imprisonment, having been in Spain, he went from ocean to ocean, and that he preached the gospel in the *Western* parts. In the western parts he included Britain, as is evident from a passage quoted by Cambden from his Epistle to Marcellus.

5. In the fifth century, (A. D. 423—460,) *Theodoret* mentions the Britons among the nations converted by the apostles; and says, that St. Paul after his release from imprisonment, went to Spain, and from thence carried the light of the gospel to other nations. He also says, that St. Paul brought salvation to the *islands that lie in the ocean.*

6. In the sixth century, (560—600) *Venantius Fortunatus* says thus of St. Paul:

Transit et oceanum, vel qua facit insula portum
Quasque Britannus habet terras, quasque ultima Thule.

This passage has been sometimes admitted hesitatingly, as if verse were necessarily the vehicle of fiction. But that the testimony of Venantius Fortunatus is not to be ascribed to the license of poetical exaggeration, and that the language of Clement, Jerome, and Theodoret, is neither ambiguous, nor hyperbolical, we may judge from the authority of Gibbon, who will not be suspected of making any undue concessions in favour of Christianity, but who was well acquainted with the political facilities, which the Roman empire at that time afforded, for the universal propagation of the gospel. "The public highways," says he, "which had been constructed for the Roman legions, opened an easy passage for the christian missionaries from Damascus to Corinth, and from Italy to the *extremity of Spain or Britain.*"

In addition to the authorities here cited, the Bishop refers to the following judicious modern writers, as concurring with him in opinion, to wit: Archbishop Parker, Cambden, Usher, Stillingfleet, Cave, Gibson, Nelson, and Collier. And he at the same time admits that Hales, Lardner, and Fell, are of a different opinion.

On the authority of *Usher*, Bishop Burgess states that St. Paul appointed Aristobulus, who is mentioned in the Epistle to the Romans, as first bishop of the British churches, and that he also appointed the inferior ministers. By the appointment of Priests and Deacons, the form of church government was complete, and the British Church therefore, in a spiritual sense, was fully established. "What results then," he asks, "from this establishment of the British Church by St. Paul? The very interesting consequence, that the *Church of Britain* was fully *established before the Church of Rome.* For Linus, the first bishop of Rome, was appointed by the joint authority of St. Peter and St. Paul, in the year of their martyrdom, therefore *after* St. Paul's return from Britain.

There was, however, communion between the British churches, and the [then uncorrupt] church of Rome, till the Saxons, in A. D. 449, landed in Britain, and took possession of the eastern and southern coasts, by which means the communication with Rome was cut off. In A. D. 597, Austin the Monk, with forty missionaries, landed in Kent, invested by Gregory, Bishop of Rome, "with an extensive jurisdiction over all the bishops of the Britons." His first attempts were made among the Saxons; and being successful in converting Ethel-

bert their king, he proceeded to gain over the Britons. In A. D. 601, he invited their Bishops and learned men to a conference. *Seven* British bishops attended, together with many learned men, among whom the most conspicuous was Dinooth, Abbot of the monastery [at that time very famous] at Bangor. The haughtiness of Austin exceedingly disgusted these pious men, who had previously agreed to consider his *meekness* as a test of his authority. He proposed to them, to conform fully to the Church of Rome, and to admit its supremacy. That church had, at this time, become filled with superstition. They utterly rejected all his propositions, insisted that their bishops had equal jurisdiction with the Bishop of Rome; and they even refused to hold communion with him and his Saxon converts. Upon this, he threatened them, that "if they would not have peace with brethren, they should have war from enemies," which he is accused of having brought about, by exciting Edilfred, king of Northumberland, to attack the Britons, who, at the first onset of his vengeance, is said to have destroyed 1200 of the unarmed and defenceless priests and inmates of the monastery at Bangor.

The following passage of a letter from Bishop Davies to Archbishop Parker, contains a very interesting record of the sentiments of the British Church, at this early period:—"One notable story was in the chronicle: how after the Saxons conquered, continual war remained betwixt the Britons [then inhabitants of the realm] and the Saxons, the Britons being christians, and the Saxons pagans. As occasion served, they sometimes treated of peace, and then met together, and communed together, and did eat and drink together; but after that, by the means of Austin, the Saxons became christians in such sort as Austin had taught them, the Britons would not, after that, neither eat nor drink with them, nor yet salute them, because *they corrupted with superstition, images and idolatry, the true religion of Christ.*"

Humphrey Lloyd, the historian of Cambria, also adds his testimony to these facts:—"In those days the Britons refused the doctrine of Augustin as erroneous and corrupt." And again—"The Britons did abhor the Romish doctrine taught in that time."

There was then a church of "the faith once delivered to the saints," planted in Britain, by apostles and their disciples, FIVE HUNDRED AND FORTY YEARS before the landing of Austin, with his coadjutors, and his full powers of "extensive jurisdiction" in England. Schools, monasteries, and churches were established, and were directed by men of piety and learning, and the fruits of their labours were in a flourishing state: but, at about the same period in which the Bishop of Rome was declared "Universal Pontiff," by a submissive emperor, and "after a long and doubtful struggle, the religion, with the government of the natives, sunk under the persevering efforts of the Saxons;" and it was not till the period of the REFORMATION, 1000 years later, that the Britons were able to shake off the galling yoke of papal superstition, and to return to their former profession of "the true religion of Christ."

We publish the following Communication, not as containing our own sentiments on an important subject, but for the consideration of such of our brethren as *are able to receive it.* Had it been necessary to the writer's purpose to substantiate his remarks by an appeal to examples, we think he might have found them amongst the Butlers and Leightons of our own Church, without awakening those disgusting associations which are intimately connected with the mention of Roman Catholic ce-

libacy; for although such men as Quesnel, Thomas a Kempis, and Fenelon, have appeared at distant intervals in that communion, as "lights shining in a dark place," yet much of the huge profligacy which formerly characterized the clergy of that order, may unquestionably be traced to their decrees, "forbidding to marry."

With regard to *Communications* in general, which may be made for our paper, we think it proper to state once for all, that we do not hold ourselves responsible for the sentiments they may contain; nor will their insertion be construed into an approval of every thing which may be advanced in them. We wish to have our pages open to animated and improving discussion, which manifestly cannot take place, if nothing is to be inserted which does not admit of debate.

On the Ascendancy of the Clergy in Society.

THE influence which the Clergy have exercised over the opinions and habits of mankind, has often excited the sneer of infidelity. The dominion of priestcraft, has been viewed with affected horror, and personified as a destructive demon, by the free-thinker and the skeptic. Against this chimera, the arrows of wit and ridicule, and the powerful artillery of sarcastic literature, have combined their force. Yet have these weapons recoiled from the shield of truth, like the darts of the feeble Priam from the armour of his conqueror; or if they have ever inflicted a wonnd, as in the war of angels, "the ethereal substance has clos'd, not long divisible." Sophistry has been disconcerted by the fact, that the most blissful state of society exists, where the influence of a pious clergy is most deeply felt, and most extensively diffused. Even Malice has blushed, and Slander has been silenced, at perceiving this influence, like a tutelary deity, entering the cottage, presiding over the fireside, mitigating the pangs of sickness, blessing the hoary head when it is found in the way of righteousness, gliding into the infant bosom to implant the germ of goodness and of piety, and bending over the bed of death, to brighten the hope of the departing soul. Of invisible step and powerful agency is that spirit, which animates a faithful ambassador of God. In bearing to his brethren the glad tidings of the gospel, he seems to participate in the elevation of his theme; he becomes identified with the majesty of his office, as the Jewish Lawgiver bore from the awful mount, emanations of the glory of the Eternal.

This ascendancy of the messenger of salvation, ought not to be diminished, while it is sacredly devoted to the interests of religion; while, as in the case of good king Josiah, it sanctifies its royalty to build the temple of Zion, and destroy the strong holds of idolatry. Power of this nature can never be dangerous, when it springs from good will to man; when tempered by a holy humility, an evangelical piety; guided in its exercise by a knowledge of human nature, and arrayed in the panoply of science. The laity, so far from dreading clerical influence, should strive to fix it on a more durable basis, by promoting that ease of situation which gives an exemption from the cares of life, and the means of acquiring knowledge. A more than nominal acquaintance with science is necessary for him, who is expected sometimes to contend with "principalities and powers," and to give to the cunning disputants of a misguided philosophy, "a *reason* for the hope that is in him." A spiritual guide should neither be perplexed for his subsistence, nor immersed in the dangers of ostentatious prosperity. Earthly cares of any description, are unfavourable to the successful performance of his duty; and whether

they be the cares of abundance, or of poverty, will make but little difference in his last account. The minute and multiplied labours of providing for a family, are continued drawbacks from parochial usefulness and influence. If discharged, they interfere with ministerial duties; if neglected, they assume the character of sins. They make such exactions from the teacher of heavenly things, that when he ought to be labouring for the souls committed to his charge, or studying to attain that standard of sublime devotion which he recommends to their adoption, he is merely devising means how to furnish his table, and provide raiment for his household. These petty and unceasing details are as a yoke upon the aspiring intellect; and with their levelling principle, make "*him* weak as another man," who should be strong to bear the armour of Jehovah. Why then will the true servant of Jesus Christ, who values his time, his talents, and his influence, only as they subserve the interests of his Master; why will he devote half of them, perhaps *more* than *half*, to the world, and be content with an amphibious Christianity? What is justifiable in other men, may not be expedient for him who approaches the altar, and enters the most holy place. Thus it was considered by the Church of Rome; when, in ancient times, she proposed celibacy to her ecclesiastical orders. To promote their ascendancy over the laity, was the object of this injunction; and notwithstanding the opposition it encountered from the inclinations and passions of men, a conviction that it would be a strong engine to advance the power and dignity of the Church, caused it finally to prevail. It was originally proposed in the Council of Nice; and about the year 300, was publicly enjoined by the 33d canon of the Council of Elvira. Still, it did not gain the general observance of the clergy, though Pope Syricius, nearly a century after, issued a decree to confirm it. Leo the First, ever studious to advance ecclesiastical influence, endeavoured to enforce celibacy as its coadjutor. Gregory the Great, who understood the theory of the power of the clergy, and was anxious to give them "the means of promoting with unceasing industry the grandeur of their own order," brought them to admit the celibate as a law, in the year 591. In Great-Britain, the partial celibacy of priests, commenced about the 6th century, at the period of the arrival of St. Austin. Four hundred years after, it became more widely extended, during the reign of Edred, principally through the influence of the Benedictines, who were introduced into that country by Dunstan. It was promulgated as a law in the seventh year of Henry I. by a Synod, held at the instigation of Pope Pascal II. Wherever this system prevailed, by separating the clergy as a distinct body, it held them up to observation, and opened a wider and higher sphere for the exercise of their knowledge, and the display of their talents.—Sometimes, it is true, by dissolute ecclesiastics, it was rendered the organ of corruption and guilt. But men of pure minds and renovated spirits, acquired by it an abstraction from sense, an intellectual dignity; and received from their adherents, a sacredness of homage approaching to adoration. Like a candle, lighted and placed in a fair golden candlestick, they "enlightened all that were in the house." The light was "hidden neither under a bushel, nor beneath a bed;" no cares circumscribed its radiance, no voluptuousness sullied its brightness, or prevented its "shining more and more, unto the perfect day." If then celibacy offer any advantages for the acquisition of literature or the duties of devotion, why should not these advantages be secured by the minister of religion? While he continually reminds others

that "this life is short," will he value its fleeting gratifications above the power of discharging its duties with superior zeal, above the hope of rendering an account of his stewardship with superior joy?

I am aware that this suggestion will be censured as unreasonable and enthusiastic; for whatever opposes the general customs of society, must of necessity be unpopular. Matrimony is undoubtedly both the destiny and the privilege of man; yet by its monopoly of thoughts and affections, it may sometimes fetter the liberty of a spirit, whose soaring might shed purer light upon those whom it is bound to lead in the way of salvation. But must we not take human nature as we find it? Yes, surely; and for the *multitude*, this is not intended. But among those who guide the multitude in "things pertaining to God," there may possibly be a few clear minds, who perceive that by undivided attention to any important object, they can better understand and promote it; a few sincere souls, who may be willing to devote their energies *exclusively*, instead of *nominally*, to a cause divine; a few refined spirits, who before their youthful attachments are pinioned to the earth, may turn their ardour into a purer channel, that they may better serve the cause of heaven on earth, and better fit themselves on earth for heaven. If there be any minds who perceive in this system, only an unreasonable sacrifice of innocent desires, or a cloak for secret vice, to them it might indeed be evil. The history of the monasteries and inquisitions of Europe, furnish evidence that this system may be a source of misery, and a curtain to guilt. But among the clergy of the Church of Rome, many illustrious examples may be found of those who have obeyed her injunction with resolute piety. These have moved in the sphere of active goodness like angels, and shone in the canopy of virtue as "stars of the first magnitude." Would the amiable, the exalted Fenelon, have been more pure in his conversation, more disinterested in his charities, more unwearied in his ministerial labours, more distinguished by his literary performances, more fervent in his religious aspirations, if he had fettered his mind with the perplexities of domestic life, and entombed his affections and devotional feelings in earthly cares? Would the Chief of the Apostles, who, for the cause of Christ, counted all afflictions light, all temptations joy, have found his zeal heightened by grovelling anxieties? Would he, were celibacy a state only of causeless privation or fallacious penance, have expressed the wish, that in this respect, "all men were even, as he himself?" Would he, without conviction of the truth that celibacy were favourable to devotion, have drawn the parallel, "the unmarried careth for the things of the Lord; the married careth for the things of the world." And if the inference drawn from this strong antithesis, were hostile to the welfare of of his fellow-labourers, would he have dared to fortify it by the solemn assertion, "I think that I have the Spirit of God?"

Let it be remembered how few sacrifices are required of modern christians, and how seldom they are called on to test the validity of their faith, by imitating the patience, the self-denial, and the fortitude of the primitive believers. We offer to God that which costs us nothing. Is there any spirit, as yet uncontaminated by the world, which in devoting itself to the ministry, would bring, as an oblation, a lamb without a blemish? Is there any youth, who, in lighting his lamp for the sanctuary, would desire that it might glow with a pure flame? Let him then extinguish those extraneous fires that consume the dedicated oil. Let him enkindle in his censer the perfume of pleasures resigned for the sake of the gospel, and

see if the seraphic incense ascendeth not upward.

Let him mark out for himself a sphere of usefulness as extensive as he may; an elevation of literature as lofty as he will, and what shall prevent his attaining them; what can limit the flight of an unchained spirit? Let him consider himself as on an angel's mission, and, like the angels, "neither marry, nor be given in marriage." Let him sacrifice those inclinations which in the children of the world are innocent, that he may be as a Nazarene, faithful to his consecrating vow. Let him rise with a godlike temperance above all the allurements of sense, and see if, like the captive children who refused the dainties of the Babylonish tables, his wisdom does not render him revered on earth, and beloved in heaven. While he lays this offering on the altar in the purity of his heart; while he pronounces with elevated devotion the vow, "Lo! I come to do thy will!" will not a brighter smile of acceptance dignify the servant, who could thus deny himself for the sake of his Master; thus aspire to a devotion, whose sublimity the world accounts as madness.

LAICUS.

Remarks on silent Worship.

From the London Review.

Devotion, considered simply in itself, is an intercourse between God and us; between the supreme, self-existent, inconceivable Spirit, with which, for awful reasons, he has animated a portion of matter upon earth, which we call man. It is a silent act, in which the soul divests itself of outward things, flies into heaven, and pours forth all its wants, wishes, hopes, fears, guilt or pleasure, into the bosom of an Almighty friend. Though this devotion, in its first stages, may be a wearisome or insipid exercise, yet this arises merely from the depravity of nature, and of our passions. A little habit will overcome this reluctance. When you have fairly entered upon your journey, the ways of this wisdom will be ways of pleasantness, and all its paths are peace. True devotion doubtless requires a considerable degree of abstraction from the world. Hence modern Christians treat it as a vision—hence many modern writers have little of its unction; but it glows in the Scriptures—it warms us in the Fathers—it burned in an Austin, and many others of the persecuted martyrs, who now are with God. That we hear little of it, is not wonderful. It makes no noise in the circle of the learned, or of the elegant. Under a heap of worldly care, we smother the lovely infant, and will not let it breathe; vanity, ambition, pleasure, avarice, quench the celestial fire, and these, alas! are too much the god of mortals! Ever since the world began, writers have been amusing us only with the shadows of this piety, instead of giving us its soul and substance. Superstition has placed it in opinions, ceremonies, austerities, pilgrimages, an august temple or splendid imagery, which have little connection with sentiment or spirit. Enthusiasm has swelled with unnatural conceptions, and obtruded a spurious offspring on the world, instead of this engaging child of reason and truth; whilst the lukewarm have rested in a few outward duties which have had no vigour; and, as they spring not from the heart, never entered the temple of the Most High.

Real piety is of a very different and of a much more animated nature—it looks up to God—sees, hears, feels him in every event—in every vicissitude—in all places—in all seasons, and upon all occasions. It is theory, verified by experience: it is faith, substantiated by mental enjoyment: it is heaven, transplanted into the human bosom: it is the radiance of the divinity, warming and encircling man: it is a spiritual sense, gratified by spiritual sensations; without this,

all ceremonies are inefficacious;—books, prayers, sacraments, and meditations, are but a body without a soul, or a statue without animation. That man is capable of such an intercourse with his Maker, there are many living witnesses to prove, without having recourse to the visions of fanatics, or the dreams of enthusiasts: it may be proved to spring from natural and philosophical causes. God is a spirit, so is the mind; bodies can have intercourse, so can souls; when minds are in an assimilating state of purity, they have union with their Maker. This was the bliss of Paradise—sin interrupted, and holiness must restore it to a soul: Thus disposed, the Creator communicates himself in a manner which is as insensible to the natural eye, as the falling of dews, but not less refreshing to its secret powers, than that is to vegetation. The primitive saints are described thus when they speak of their transports: David felt it when he longed for God, as the hart panteth after the water brooks: St. Paul, when he gloried in his tribulations; it was embodied in him, when he was carried up into the third heaven, and heard things impossible to be uttered. St. Stephen was filled with it, when he saw the heavens open, and prayed for his murderers. By it, martyrs were supported when they were stoned and sawed asunder; and till we feel it in ourselves, we shall never fully know how glorious the Lord is. If you can acquire this spiritual abstraction, you will at once have made your fortune for eternity; it will be of little moment what is your lot on earth, or what the distinguishing vicissitudes of your life. Prosperity or adversity—health or sickness—honour or disgrace—a cottage or a crown—will all be so many instruments of glory: the whole creation will become a temple; every want and every object will lead your mind to God, and his greatness and protection. You will insensibly lose the littleness, the glory and tinsel of all human things. If I wished only to set off your person to the greatest advantage, I would recommend this true sublime of religion; it gives a pleasing serenity to the countenance, and a cheerfulness to the spirit, beyond the reach of art, or the power of affectation; it communicates a real transport to the mind, which dissipation mimics only for a moment; a sweetness to the disposition, and a lustre to the manners, which all the airs of modern politeness study but in vain. Easy in yourself, it will make you in perfect good humour with the world; and when you are diffusing happiness around you, you will only be dealing out the broken fragments that remain after you have eaten. This devotion, however, though essential to a silent intercourse between the soul and God; yet to creatures consisting of matter as well as spirit, must be nourished by external forms; it must strike the senses, in order to awaken the imagination.

For the Churchman's Magazine.

We doubt not the following account of *Jerome of Prague*, will be acceptable to those of our readers, who take an interest in the fortunes and fate of good and great men. As the letter inserted below, is from the pen of a Roman Catholic, and a spectator of what he relates, the favourable testimony it bears to the character of the martyr, cannot justly be suspected; and we are obliged to consider him one of the most accomplished men, that the middle ages produced. To those, not well acquainted with the ecclesiastical history of that period, the following abstract from "Jones' History of the Waldenses and Albigenses" may not be unacceptable.

It is well known that as early as the 14th century, the doctrines of the Reformation were published in England by Wickliff and his disciples; whence they soon after found their

way into Bohemia, in consequence of the political connection existing between the two kingdoms. *John Huss*, who had been a student, and afterwards a Professor, in the University of Prague, became a zealous disciple of Wickliff. "He was a person of eminent abilities, and still more eminent zeal; his talents were popular, his life irreproachable, and his manners the most affable and engaging." "Jerome of Prague was the intimate friend and companion of Huss; inferior to him in age, experience, and authority, but his superior in all liberal endowments." When he had finished his education at the University, he travelled into the neighbouring countries on the continent, and was particularly admired for his talents, his virtues, and his graceful elocution. Having made the tour of the continent, he passed over into England; where he obtained access to the writings of Wickliff, and became a convert to his doctrines.

On his return to Prague, he cooperated with his friend in disseminating the principles of the Reformation; but the opposition of two such men to the abominations of the times, could not fail of kindling the resentment of the Papal court. The extraordinary state of affairs, however, screened them for a time from vengeance, and left them at liberty to prosecute their designs.

At this period, *three* Popes disputed the chair of Saint Peter, (we wonder what became of the *infallibility* in the mean time,) and mutually hurled their excommunications at each other; till the emperor Sigismund, in the year 1414, convened the council of Constance, with a view to heal this fatal schism, and bring about a reformation of the clergy. "Hither from all parts of Europe, princes and prelates, clergy, laity, regulars and seculars, flocked together." Fox, the martyrologist, has given us a humourous catalogue of this grotesque assembly. 'There were,' says he, 'archbishops and bishops, 346; abbots and doctors, 564; princes, dukes, earls, knights and squires, 16,000; prostitutes, 450; barbers, 600; musicians, cooks and jesters, 320.'"

Before this council was Huss summoned to appear, to renounce or defend his opinions; and having obtained a safe-conduct from the emperor, he set out on his journey. But he had no sooner entered the papal dominions, than he was seized and imprisoned; and by a decree of the council, was sentenced to be burnt alive. He suffered with a firmness worthy of the principles he professed, and died, praying for his merciless persecutors.

Jerome had too much distinguished himself to be long forgotten. He also was summoned to appear before the council; but hearing the fate of his friend, and not being able to procure a passport to his satisfaction, he was about to retire from the neighbourhood into Bohemia, when he was arrested and carried prisoner to Constance. His behaviour at his trial is thus related by one, who was a spectator of the whole proceeding.

Letter from Poggio of Florence to Leonard Aretin.

"In the midst of a short excursion into the country, I wrote to our common friend; from whom, I doubt not, you have had an account of me.

"Since my return to Constance, my attention has been wholly engaged by Jerome, the Bohemian heretic, as he is called. The eloquence and learning, which this person has employed in his own defence, are so extraordinary, that I cannot forbear giving you a short account of him.

"To confess the truth, I never knew the art of speaking carried so near the model of ancient eloquence. It was, indeed, amazing to hear with what force of expression, with what fluency of language, and with what excellent reasoning, he answered his

adversaries: nor was I less struck with the gracefulness of his manner, the dignity of his action, and the firmness and constancy of his whole behaviour. It grieved me to think so great a man was labouring under so atrocious an accusation. Whether this accusation be a just one, God knows: for myself, I inquire not into the merits of it; resting satisfied with the decision of my superiors. But I will just give you a summary of his trial.

"After many articles had been proved against him, leave was at length given him to answer each in its order. But Jerome long refused, strenuously contending that he had many things to say previously in his defence; and that he ought first to be heard in general, before he descended to particulars. When this was over-ruled, 'Here,' said he, standing in the midst of the assembly, 'here is justice—here is equity. Beset by my enemies, I am already pronounced a heretic; I am condemned before I am examined. Were you Gods omniscient, instead of an assembly of fallible men, you could not act with more sufficiency. Error is the lot of mortals; and you, exalted as you are, are subject to it. But consider, that the higher you are exalted, of the more dangerous consequence are your errors. As for me, I know I am a wretch below your notice; but at least consider, that an unjust action, in such an assembly, will be of dangerous example.'

"This, and much more, he spoke with great elegance of language, in the midst of a very unruly and indecent assembly: and thus far, at least, he prevailed; the council ordered, that he should first answer objections, and promised that he should then have liberty to speak. Accordingly all the articles alleged against him were publicly read, and then proved; after which he was asked, whether he had aught to object? It is incredible with what acuteness he answered; and with what amazing dexterity he warded off every stroke of his adversaries. Nothing escaped him: his whole behaviour was truly great and pious. If he were, indeed, the man his defence spoke him, he was so far from meriting death, that, in my judgment, he was not in any degree culpable. In a word, he endeavoured to prove, that the greater part of the charges were purely the invention of his adversaries. Among other things, being accused of hating and defaming the holy see, the pope, the cardinals, the prelates, and the whole estate of the clergy, he stretched out his hands, and said, in a most moving accent, 'On which side, reverend fathers, shall I turn me for redress? whom shall I implore? whose assistance can I expect? which of you hath not this malicious charge entirely alienated from me? which of you hath it not changed from a judge into an inveterate enemy? It was artfully alleged indeed! Though other parts of their charge were of less moment, my accusers might well imagine, that if this were fastened on me, it could not fail of drawing upon me the united indignation of my judges.'

"On the third day of this memorable trial, what had passed was recapitulated; when Jerome, having obtained leave, though with some difficulty, to speak, began his oration with a prayer to God; whose assistance he pathetically implored. He then observed, that many excellent men, in the annals of history, had been oppressed by false witnesses, and condemned by unjust judges. Beginning with profane history, he instanced the death of Socrates, the captivity of Plato, the banishment of Anaxagoras, and the unjust sufferings of many others: he then instanced the many worthies of the Old Testament, in the same circumstances—Moses, Joshua, Daniel, and almost all the prophets: and lastly, those of the New—John the Baptist,

St. Stephen, and others, who were condemned as seditious, profane, or immoral men. An unjust judgment, he said, proceeding from a layic, was bad; from a priest, worse; still worse from a college of priests; and from a general council, superlatively bad. These things he spoke with such force and emphasis, as kept every one's attention awake.

"On one point he dwelt largely. As the merits of the cause rested entirely upon the credit of witnesses, he took great pains to shew, that very little was due to those produced against him. He had many objections to them, particulary their avowed hatred to him; the sources of which he so palpably laid open, that he made a strong impression upon the minds of his hearers, and not a little shook the credit of the witnesses. The whole council was moved, and greatly inclined to pity, if not to favour him. He added, that he came uncompelled to the council; and that neither his life nor doctrine had been such, as gave him great reason to dread an appearance before them. Difference of opinion, he said, in matters of faith, had ever arisen among learned men, and was always esteemed productive of truth, rather than of error, where bigotry was laid aside. Such, he said, was the difference between Austin and Jerome: and though their opinions were not only different, but contradictory, yet the imputation of heresy was never fixed on either.

"Every one expected, that he would now either retract his errors, or at least apologize for them; but nothing of the kind was heard from him: he declared plainly, that he had nothing to retract. He launched out into a high encomium of Huss, calling him a holy man, and lamenting his cruel and unjust death. He had armed himself, he said, with a full resolution to follow the steps of that blessed martyr, and to suffer with constancy whatever the malice of his enemies could inflict. 'The perjured witnesses,' said he, 'who have appeared against me, have won their cause: but let them remember, they have their evidence once more to give, before a tribunal where falsehood can be no disguise.'

"It was impossible to hear this pathetic speaker without emotion. Every ear was captivated, and every heart touched. But wishes in his favour were vain: he threw himself beyond a possibility of mercy. Braving death, he even provoked the vengeance which was hanging over him. 'If that holy martyr,' said he, speaking of Huss, 'used the clergy with disrespect, his censures were not levelled at them as priests, but as wicked men. He saw with indignation those revenues, which had been designed for charitable ends, expended upon pageantry and riot.'

"Through this whole oration he shewed a most amazing strength of memory. He had been confined almost a year in a dungeon; the severity of which usage he complained of, but in the language of a great and good man. In this horrid place he was deprived of books and paper. Yet, notwithstanding this, and the constant anxiety which must have hung over him, he was at no more loss for proper authorities and quotations, than if he had spent the intermediate time at leisure in his study.

"His voice was sweet, distinct, and full; his action every way the most proper, either to express indignation, or to raise pity; though he made no affected application to the passions of his audience. Firm and intrepid, he stood before the council, collected in himself; and not only contemning, but seeming even desirous of death. The greatest character in ancient story could not possibly go beyond him. If there is any justice in history, this man will be admired by all posterity. I speak not of his errors: let these rest with

him. What I admired was his learning, his eloquence, and amazing acuteness. God knows whether these things were not the ground-work of his ruin.

"Two days were allowed him for reflection: during which time many persons of consequence, and particularly my lord cardinal of Florence, endeavoured to bring him to a better mind. But persisting obstinately in his errors, he was condemned as a heretic.

"With a cheerful countenance, and more than stoical constancy, he met his fate; fearing neither death itself, nor the horrible form in which it appeared. When he came to the place, he pulled off his upper garment, and made a short prayer at the stake; to which he was soon after bound, with wet cords and an iron chain, and inclosed as high as his breast in faggots.

"Observing the executioner about to set fire to the wood behind his back, he cried out, 'Bring thy torch hither. Perform thy office before my face. Had I feared death, I might have avoided it.

"As the wood began to blaze, he sang a hymn, which the violence of the flame scarce interrupted.

"Thus died this prodigious man. The epithet is not extravagant. I was myself an eye-witness of his whole behaviour. Whatever his life may have been, his death, without doubt, is a noble lesson of philosophy.

"But it is time to finish this long epistle. You will say I have had some leisure upon my hands; and, to say the truth, I have not much to do here. This will, I hope, convince you, that greatness is not wholly confined to antiquity. You will think me, perhaps, tedious; but I could have been more prolix on a subject so copious. Farewell, my dear Leonard.

Constance, May 20.

To the Editors of the Churchman's Magazine.

I HAVE often attempted to explain a phenomenon, which I dare say has frequently fallen under your own observation; and should be extremely glad, if some of your correspondents, who have a deeper acquaintance with human nature than myself, would give us their views upon it. It is in substance this.—In most of our large congregations, and perhaps in *every* parish, there are a number of individuals, who are strongly attached to our Church; enter deeply into the plans for its external prosperity; praise its Liturgy highly; are "instant in season, and out of season," in setting forth the advantages of our Ecclesiastical Polity:—in a word, are staunch, and sometimes able advocates of its primitive truth and order; and yet, strange to tell, these particulars make up nearly the whole of their religion. They have "walked round the bulwarks of our Zion, and told every tower thereof," and seat of defence; but have been content to praise and admire. They are lavish enough in their praises of the *external* decorations of the temple; they are attracted by its fair proportions and imposing grandeur; but have never been allured beyond the threshold, to study the *beauty of holiness* that reigns within. To appropriate a sententious passage of our catechism;—they expend all their encomiums on "the outward and visible sign," without considering that it is worthless, except in so far as it actually leads to "the inward and spiritual grace," which, after all, I conclude is the object of every system of external means. Are not some of the warmest advocates of our ecclesiastical system, and, I will add, some of its most *liberal supporters*, to be found amongst the characters I have been describing? Men, who, with all their zeal in its service, could never be brought to join its communion, and thus vindicate them-

selves from the inconsistency of contending earnestly for priviliges, on which they seemed to set no adequate value? The fact, I believe, is undisputed; but I am at a loss to penetrate the *motives* which produce a course of conduct so much at variance with consistency. I am not surprised that men, to whose spiritual good the ordinances of our church have been blessed, should be warm in its praises; but how this zeal for externals should exist to the degree we actually observe, amongst men, who claim to have derived no extraordinary measure of spiritual benefit from them, is a question of more difficulty.

Nor is this enquiry without its *practical* use. An able solution might tend to undeceive these christians "of the outer court," in some important views of Christianity, as well as the real excellence of the church they justly admire. It might instruct them that a zeal about the forms of godliness, was not religion itself; and that there was no essential holiness in "building the tombs of the prophets, and garnishing the sepulchres of the righteous." It might be urged, on high authority, that "the kingdom of God was not in word, but in power;" that it is neither encomiums on any particular system of polity, nor on the Bible itself, that constitutes the spiritual christian.

Is the suspicion groundless, that some discredit has been reflected on our communion, unjustly I acknowledge, when it has been seen that many who are loudest in their praises of our system of government and worship, have not yet found it effectual as a means of grace to themselves? Churches, as well as men, are known by their fruits; and the piety or worldliness of those who stand forth as distinguished champions, far more than ever their polemic zeal, stamp a corresponding character on the communion to which they belong. It will be to no purpose that we point out "a more excellent way," if we do not walk in it ourselves; nor will the world be slow to remark the inconsistency, to the disadvantage of those concerned, and the church with which they are associated.

If you will allow the above an insertion in your pages, it may be lead to a profitable discussion from some of your correspondents, and gratify the wishes of

AN ENQUIRER.

On Theological Controversy.

The truths of divine revelation are so plain, that "he who runs may read;" and at the same time so deep, that angels desire to see their mysteries unfolded. The path of duty, that "high way of our God," which leads to the abodes of eternal felicity, is delineated so clearly, that we cannot mistake it; but the wonders of redeeming love, are as much above our comprehension, as they were at the creation of the world.

Yet, strange as it may seem, there are men, who think themselves capable of expounding the most obscure passages of Scripture, discoursing with great satisfaction upon subjects, which the angels of heaven are yet to investigate. And it is somewhat unfortunate, that their expositions are neither so harmonious nor so rational, as, considering the character of the profession, and the nature of their subject, we should be inclined to expect. The truth is, in religion as well in science, men are apt to *theorize*,—and having formed a system which embraces *some* of the peculiar doctrines of Christianity, they feel themselves bound to defend it. Having once embarked in the cause of theoretical religion, it seems to such men of little consequence what course they pursue; for the same zeal which leads the infidel to Mecca, once carried the holy pilgrim to Jerusalem. It is a "zeal without knowledge;" and though somewhat allied to that glow-

ing devotion, which is so kindly fostered by the institutions of our church, it has led many a martyr to the stake, and dragged before the Inquisition, many an innocent sufferer.

At the present day, it is usually directed to the defence of some favourite doctrine, some darling scheme of theology, which, compared with every other, is supposed to be more refined, more rational, more in unison with the religion of nature, or more in harmony with the scriptures of truth. On this occasion, it must be superfluous to enumerate the various tenets, which are thus earnestly defended, or to notice the means of defence, to which the advocate of a system has been known to resort.

Perhaps he chooses for his theme, the resurrection of the body; and attempts to prove from passages of holy writ, that *bone will return to its fellow-bone*; and that every atom of our organic frame will be reinstated at the resurrection. He heeds not an observation, which it may be well to make, that if the same elements enter into the constitution of successive generations, it will be impossible for them at once to regain their respective places. He heeds not an observation of the blessed saint, who declares that we must be transformed, and bear the image of the Great Spirit who gave us life and existence. Perhaps he discourses with peculiar delight upon the decrees of his Maker,—those decrees which are "sealed to the day of our redemption;" and though he fearlessly attempts to break the seal, the secrets of the eternal mind are beyond the reach of the most presumptuous adventurer.

The election of a chosen few, is often a favourite theme of discussion, advocated by men of piety, who regard it as the basis of their religion, dangerous to forget, and fatal to deny. Persons of this class seem to dwell with peculiar satisfaction upon those passages of Scripture, which vindicate the absolute sovereignty of their God.

They are met on the other hand by a class of disputants, who seem determined, at all events, to maintain the free agency of man; and urge in defence of their doctrine, that in a future world, he is to be rewarded or punished, according to the deeds done in the body. One tells us, to "work out our salvation with fear and trembling;" but the other interposes, "It is God that worketh in us both to will and to do." It is thus, the inspired words of the apostle are set at variance with each other, and religious truth is sacrificed to a fondness for system-making.

The doctrinal parts of the Bible, it has been truly said, require no other commentary, than a careful comparison of that which is obscure, with that which has been more clearly revealed. But the course adopted by many christian teachers, is to select a few passages of scripture, which are made the basis of their theology; and then, to make it serve, like the bed of Procrustes, as a standard, to which the others must be reduced.

By adopting the same course, the miser finds an apology for his penury, and the voluptuary for his pleasures;—the one "provides for his household," the other empties his glass in compliance with king Solomon's advice. The votary of fame, whose whole soul is bent to the attainment of some temporal object, "gives not sleep to his eyes, nor slumber to his eye-lids;" while the idler clings devoutly to his pillow, and repeats his morning orison, "Wo unto them that rise up early."

When the unfortunate Galileo was challenged to appeal before a tribunal of the Romish church, the ecclesiastic who was appointed to promulgate the devout astronomer's heresy, manifested the same temper, and pursued a similar course. "Ye men of Galilee, why stand ye gazing up into

heaven?" was the theme of that harangue, which preceded the condemnation of Galileo. G.

From the Religious and Literary Repository.

A Father's Account of his youngest Son.

THE youngest of my departed sons (as he assured us when in the immediate view of death) had many religious impressions upon his mind during his childhood; but no solid change of heart seemed to have taken place, till about the fourteenth year of his age. When a little boy, he was artful and selfish. His capacity was quick, but he wanted the openness and friendliness of his brother.

The greater part of his life was passed in a state of affliction. When he was about six years old, he had the misfortune to receive a violent blow upon his head, which separated a part of the scalp from the bone. In consequence of this, and the diseases which followed, it was judged proper that he should spend a considerable part of the summer season either at the sea, or an inland watering place. The latter seemed peculiarly useful to him, and was chiefly the place of his abode. There he promoted the establishment of Sunday schools, and he there contracted a great friendship for two or three poor pious men, who were employed as masters.

Besides this affliction, he was subject to violent head-aches, especially upon any close mental application. This disorder proved a great impediment to his learning, yet he obtained two classical prizes in his own college, and was placed on an equality with the first of his year for mathematical knowledge. Before he left the univerity, a general debility supervened, and he was obliged to forego his disputation in the schools. After quitting the university, he was unable to attend to any discourse that was long. An attempt to exercise his mental powers in this way brought on immediately a head-ache, and an increase of his general debility.

When he was at school with the Rev. Mr. R. he was exercised in the excellent custom of writing down the sermon after his return from the church, and keeping a journal of his private thoughts and common transactions. He continued this custom as long as he was able to write; but during his last illness, he destroyed all that he had written previously to his going to the university.

In his nineteenth year, while he was yet at school, he made a solemn dedication of himself to God. This solemn instrument was kept secret from his most intimate friends, but was found amongst his private papers, after his death.

The change wrought in him by divine grace, truly exemplified the description of a real christian, given by the apostle. "If any man be in Christ, he is a new creature. Instead of the low cunning and selfishness, which prevailed in him when a boy, he became open, generous and affectionate; and while his attentions to those who were about him, partook of an easy politeness, he manifested on all occasions a considerable degree of heavenly mindedness. His views of his own spiritual state were not always alike. His disorder often created a depression of spirits, which cast a gloom upon his spiritual comforts, though it did not always destroy his cheerfulness.

Soon after his arrival at the university, he made the following observations in his journal: "Since I came hither, I sat apart an evening to look over my act of self-dedication, with a design to direct my views aright. I rejoice that I made that act; O that I had kept it with more sincerity, zeal and love. Lord, by thy grace, I resolve to be thy servant, and to seek the salvation of my soul through my Redeemer. O grant me sincerity, and lead me in the right

way; and teach me in all my ways to acknowledge thee; so shalt thou direct my paths."

After he had been about three months at the university, he took a review of his conduct, his studies, and the temper of his mind. In this part of his journal is the following declaration: "I think, as far as I can discover of my heart, I would love my Saviour, and consent more and more to his dominion over me.—There is a strong body of sin yet in me. My Saviour, I come to thee, without money, and without price, hoping for thy merciful aid to enlighten my eyes, that I may know thee. As the all-wise Providence of God has placed me here, let me consider the duties more particularly incumbent on me." These duties he enumerates; and then adds,—"O Lord, teach me this, that laying aside every besetting sin, I may run with patience the race set before me. The more I grow in grace, and in the knowledge of my Lord and Saviour, the more pure and blameless will my conduct be."

When he had completed his twenty-second year, he entered the following reflections in his journal: "I hope God has enabled me to feel a small degree of gratitude for adding another year to my life. Perhaps my life is near a close; and then, O my soul, thy everlasting doom will be sealed. O solemn thought! How can my heart be so besotted by present duties and enjoyments, as to make me forget, that my time of probation must soon forever end, and I must enter, willing or unwilling, prepared or unprepared, into the world of spirits. Thy grace alone, O Lord, can incline my thoughtless heart to watchfulness and prayer, that my loins may be girt about, and my lamp burning, so that when the cry of thy coming shall be heard, I may be found ready to enter with thee to the marriage." Speaking of his brother's afflictions, in another place, he says, "he is patient under the hand of God, though it is so severe; and God enables him to place a stedfast trust in his Redeemer. May this lead me trust in God, who will give strength according to our day, and will certainly, with the temptation, give an ability to bear it." In this confident expectation he was not disappointed; but experienced the same support and consolation in his last trial, as had been vouchsafed to his brother.

His weakness increased about this time. Upon this circumstance he makes the following reflections:—"This day I have been worse; and though it was Sunday, I could not attend any place of worship. I was however mercifully much comforted by reading some of our church prayers, &c. They seemed peculiarly sweet to me. May Christ be my hope, my comfort, and all my trust. He is the source of consolation to the poor sinner. May I cordially commit all my concerns to his direction; for he that spared not his own Son, but freely delivered him up for us all, (for me also,) how shall he not with him freely give us all things!

About ten months before his death, the following remarks were written: "It is God's good pleasure that I should be still afflicted with much weakness. What shall I say of my submission? What of the improvement I have made under these afflictions? I find myself to have been more deficient than I thought I was. I think this is the greatest benefit. I have received a little greater knowledge of my own corruption, and of the deceitfulness and desperate wickedness of my heart, before the great and eternal God. O Lord, let me not deceive myself in this, through vanity and ignorance. Yet before thee I must confess, that the calls thou hast made to me, and the opportunities offered to me, of weaning my heart from the world, and fixing it on thee, who oughtest alone to be

the desire and hope of my soul, have been disregarded and slighted to my shame. Where I might have improved, I have neglected it, and when thou hast granted me a peaceful acquiescence, I have spoiled it by my pride, and have grieved the Holy Spirit to leave me again to my own natural darkness, and to the wicked suggestions of my own heart. O Lord, still forbear with me. Thou didst not withhold thine only Son from us: Oh! that with Him, thou wouldest grant me, through the Holy Spirit, a thorough change of heart."

The conclusion of his journal was was written about a month before his death, and manifests his state of mind in the view of his speedy dissolution. "It has pleased God to afflict me, with a disease unto death, which was a great surprise as well as shock to me. Have I not had a long warning? But, cease there—Into what a new and awful situation am I now brought! In a few weeks, I shall be in eternity. O what a word, and coming upon a great sinner! I thank God for his unspeakable gift. Through Him I have hope; and though the waters often go over my head, my God shows me the hope of the gospel. I will trust in the Lord Jehovah to the end, for he is my salvation. I have received the greatest affection and care from my friends. I would and do pray for them, that they and I may, through the same grace, arrive in the same glory; and now, O Lord, what remains for me during the short remnant of my life! I know not—thou knowest. I must necessarily suffer now; but be it unto me according to thy word; only grant me thy gracious presence, and the sense of thy love in Christ, and I ask no more. I now commend my soul and body unto thee, for thou hast redeemed them, O Lord God of truth. Amen.

When his disease had confined him to the house, he thought it his duty to abstain from every thing that might aggravate his disorder, and therefore sat much in silence. He was very desirous of examining carefully into the state of his soul, and lamented to me that he found himself incapable of pursuing a course of self-examination, as he wished, thoroughly to try the foundation of his hopes. He said, he was the more desirous of doing this, as he felt much the corruption of his own heart, and saw with grief the defects of his obedience to God. As I was convinced of his utter inability of pursuing any close train of thinking, and was satisfied of the sincerity of his faith and obedience, I ventured to give him the following advice—After reminding him that he was now called to passive rather than to active obedience, I requested him, instead of labouring to draw comfort from a close examination of his own heart, to cast himself, as a lost sinner, at the feet of Christ, trusting only to his precious death, his merits and intercession. Some time after, he told me he had found great help and comfort from pursuing this advice.

He did not, however, lose sight of the command, "Examine yourselves whether ye be in the faith; prove your own selves," but took an opportunity, as his enfeebled powers would permit, of doing that by degress, which he could not do at once.

He often wished us to relate to him, any anecdotes of the dying conduct of his two brothers and sisters, who had gone before, and took great delight in hearing of the patience and pious behaviour of a young man, his cousin, who had died in triumph, after a series of complicated sufferings.

When his brother came home to see him, he addressed himself to him thus: "Dont let your thoughts of me interrupt your studies. I trust, that, by the unmerited mercy of God, and through the atonement of Christ, it shall be well for me. Indeed I have been a great sinner, more than you know of, but Christ died for sinners.

Of what consequence is it whether you ever see me again. I hope we are both doing the will of God, and I trust both you and I, and the remainder of our family, shall join with those who are gone before, and be forever with the Lord. Oh! S—— that will be happiness worth striving for, and worth dying for."

At another time, after affectionately kissing his eldest sister who sat by him, "How I love you, and that girl, (looking at his youngest sister,) I feel the separation. I love you better and better, but I have not loved you as I ought. Though I feel the mortification of parting, I shall have better company; you will allow that." Some conversation then passed concerning his brothers and sisters, whom he hoped shortly to meet in glory, which he concluded by saying, "But I think of that the least, (meaning the sight of his friends in Heaven,) I shall see God, (he then dwelt awhile on his attributes,) and Jesus Christ the mediator of the new covenant; I shall see them in all their beauty. I shall be swallowed up in that. I want nothing else."

Throughout the whole of his illness, the grand source of his consolation was the word of God. His debility rendered him incapable of reading or hearing with attention, any considerable portion of scripture at any one time, but he frequently read or heard select portions, on which his mind seemed to feed with delight. Passages exciting to a strong faith in God, through Christ, and to a deep humiliation of soul, were peculiarly pleasing to him.

His desire of being present at our morning family exercises was so great, that he requested to be brot down stairs, in the arms of two servants, till within a few days of his death. The day before his death the family met to have prayers in his room, which he seemed to enjoy.—During this day, he underwent much bodily pain, and when apparently much distressed, was heard to say, "God's will be done; patience is best." At another time, "the conflict of death will soon be past." His sister hearing him utter this last expression, said to him, "Christ has gone before, and will support you." He replied with great earnestness, "I believe He will."

In the evening he received the sacrament at his own request, as he had twice before since his confinement to the house; and notwithstanding his extreme weakness, repeated some of the prayers along with the minister. He seemed to bear a remembrance of the most solemn dedication he had made to God, of himself, when a school-boy, and at a very late period of his life was heard to repeat that affecting sentence, "O God, look down with pity on thy languishing, dying child"

A short time before he expired, his youngest sister, seeing him suffer much, said to him, "you will soon be released: To which he replied, "yes, I trust I shall, by the mercy of God." Not long after this, it pleased God to grant him his dismission from the burden of the flesh, when I trust he entered into the joy of his Lord.

From the Christian Observer.

THE following Memoir will (it is presumed) appear peculiarly interesting to most of our readers at this moment, when the present excellent Emperor of Russia has but recently left our shores.

"Mekepher* Alphery was born in Russia, of the imperial line. When that country was torn in pieces by intestine quarrels in the end of the sixteenth century, and the royal house, particularly, was severely persecuted by impostors, this gentleman and his two brothers were sent over to England, and recommended to the care of Mr. Joseph Bidell, a Russian merchant. Mr. Bidell, when they were

* So pronounced, though properly spelt Nikephor (Nicephorus.)

of age fit for the university, sent them all three to Oxford, where, the small-pox unhappily prevailing, two of them died of it. We know not whether this surviving brother took any degrees or not: but it is very probable that he did; since he entered into holy orders, and, in the year 1618, had the rectory of Wooley, in Huntingdonshire, a living of no very considerable value, being rated at less than 10*l.* in the king's books. Here he did his duty with great cheerfulness and alacrity; and, notwithstanding he was *twice* invited back to his native country, by some who would have ventured their utmost to have set him on the throne of his ancestors, yet he chose rather to remain with his flock, and to serve God in the humble station of a parish-priest.

"In 1643, he underwent the severest trials from the rage of the fanatics; who, not satisfied with depriving him of his living, insulted him in the most barbarous manner; for, having procured a file of musqueteers to pull him out of his pulpit, as he was preaching on a Sunday, they turned his wife and small children out into the street, into which also they threw his goods. The poor man, in this distress, raised himself a tent under some trees in the church-yard, over against his house, where he and his family lived for a week. One day, having procured a few eggs, he picked up some rotten wood and dry sticks; and with these, made a fire in the church porch, in order to boil them. But some of his adversaries, to show how far they could carry their rage against the Church (for this poor man was so harmless, that they could have none against him,) came and kicked about his fire, threw down his skillet, and broke his eggs.

"After this, having still a little money, he made a small purchase in that neighbourhood, built a house, and lived there some years. He was encouraged to this by a Presbyterian minister who came in his room, who honestly paid him a *fifth* part of the annual income of the living, (which was the allowance made by he Parliament to ejected ministers,) treated him with great humanity, and did him all the services in his power. It is a great misfortune that this gentleman's name is not preserved; his conduct in this respect being the more laudable, because it was not a little singular. Afterwards, probably on the death or removal of this gentleman, Mr. Alphery left Huntingdonshire, and resided at Hammersmith, till the Restoration put him again in possession of his living. He returned on this occasion to Huntingdonshire, where he did not stay long; for being upwards of eighty, and withal very infirm, he could not perform the duties of his function. Having, therefore, settled a curate, he retired to his eldest son's house at Hammersmith, where, shortly after, he died, full of years and of honour.

"It must be owned, that this article is very imperfect: but the singularity of a Russian prince being a country minister in England, will, we hope, atone for those deficiences which it was not in our power to avoid."

Extract from a Speech of C. Grant, jun. Esq. before the British and Foreign Bible Society, in 1814.

"THERE is indeed, my Lord, something singular in this Institution. In the course of a few years, it has sprung up from obscurity to eminence,—not amidst peace and tranquility; not under the fostering influence of universal approbation; not under skies always serene and suns always genial; but amidst storms and tempests, amidst calumny and invective, amidst alarming predictions and presages of ill success. It has sprung up with a solidity and strength which ensure duration; and at the same

time with a rapidity of growth which mixes somewhat of awe with our surprise and satisfaction. It is successively enlarging its dominions. Every new day announces the acquisition of a new province, of a new kingdom, I had almost said, of a new world. These are conquests which we love to celebrate, these are the trophies which we erect—conquests, my Lord, which have in them this of peculiarity, that we may indulge in the contemplation of them with unmixed and unqualified delight. For in conquests of another nature, however justly earned, however sacred the cause in which the sword has been drawn, there is always something which detracts from the joy, and wounds the feelings of humanity.—We admire, indeed, those extraordinary achievements which have rescued Europe from the most destable of all tyrannies: we dwell with transport on the illustrious men by whom these achievements have been accomplished; and in this instance no praise can be exaggerated, no tribute which a liberated world can offer, can adequately recompense our brave deliverers;—yet in the midst of all this glow and exultation, there is something which secretly tells us of unwitnessed grief, of hearts that are breaking in solitude and silence; something which tells us of those, at whose expense this mass of happiness has been attained; of those to whom these acclamations are but the memorials of deeper anguish, and speak only of fathers, and husbands, and brothers bleeding and desolate on the plains of death; of those, in a word, on whom the war, without shedding any of its glory, has poured forth all its curses. In order to contemplate such events with unmitigated satisfaction, we must survey them on a large and general scale—we must look at the vast range of operations, the skill and heroism of the combatants, the mighty interests involved in the struggle; and the splendour of the success; but we dare not descend into a more minute inquiry,—we dare not analyze this splendour, nor examine of what ingredients the cup of rejoicing is composed.

"But with respect to the conquests which we this day celebrate, there is no secret misgiving, no shade which can even for a moment pass over the brilliancy of the scene. Here indeed is ample scope for the widest views. But after having abandoned our imagination to the utmost warmth of philanthropic ardour; after having satisfied our largest feelings, we may fearlessly descend into more minute investigations, and inquire how far individual and domestic happiness are affected by this general benefit. We may enter into the lowest details—and what are the details, of these triumphs? Griefs allayed, tears wiped away, remorse appeased, gleams of joy diffused over the house of sorrow, sickness divested of its bitterness, the tomb itself sanctified as the threshold of fairer hopes and nobler prospects. These are circumstances which we may challenge the purest of spiritual beings to witness. The angels of pity and love might descend to trace with rapture ever step of our victorious march.

"I may be allowed then, I trust, to express the pleasure I feel at seeing so large and respectable an assembly collected to celebrate this great national festival. My Lord, I have called it a festival; and am I wrong in so calling it?—I appeal to every man who hears me—A festival indeed of triumphant charity, of expansive benevolence; of benevolence diffusing itself to the utmost limits of the habitable globe; not content with those limits, transcending the boundaries of time and space, and pouring forth the exuberance of its blessings over unseen worlds, and the long flight of innumerable ages.

"I rejoice, my Lord, to believe that a zeal for this Society is still

rapidly extending throughout this nation. I contemplate with the utmost satisfaction this great procession, which, gradually crowding its ranks and enlarging its dimensions, now approaches to lay its tribute on the high altar of national benevolence; a procession composed of whatever can command, or attract, or sanctify; composed of princes, and nobles, and senators, the guardians of our constitution, the fathers of our church. I peculiarly rejoice to see those of the most elevated rank, assuming, with respect to this Institution, and others of a similar nature, that precedency which indeed always becomes them, and is always willingly ascribed to them by a loyal and a free people, but which is never so graceful, never so cordially acknowledged, as when it marshals us to deeds of beneficence and public virtue. I rejoice to observe Christians of every denomination, and from all quarters of the kingdom, uniting with one heart round the common treasure of their immortal hopes. Here we assemble on equal terms;—not because we disregard or depreciate the just gradations of social life, that scale of rank and station without which no society can exist; but because we know that this is a cause in which the meanest may lavish his exertions without presumption, and the loftiest without degradation. Here we lay aside for a moment those minor distinctions of faith and discipline by which we are separated; not because we think lightly of those distinctions —and no man, allow me to say, can deem more reverently than I do of the peculiar characteristics of our Established Church; but because we know that this is a cause which is above all distinction; because we know that an hour is approaching, and rapidly too, which will sweep away all these distinctions for ever; because we know that in that hour there will be something which shall survive the wreck and surmount the ruin; and that, in the midst of that elemental conflict, the sacred doctrines which we profess to circulate, buoyed up by their native excellence, shall rise supreme above the convulsions of expiring nature, and appear in the magnificence of their perfections to the eyes of an admiring universe, still bearing the stamp of divinity, still radiant with the beams of etherial beauty, still overflowing with the consolations of celestial wisdom and goodness, still forming the delight, and hope, and triumph of all the intelligent creation of God."

For the Churchman's Magazine.

St. Paul before the Sanhedrin.

Acts xxiii 6 *But when Paul perceived that the one part were Sadducees and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead am I called in question.*

Perhaps this apostle's skill in the management of men, by touching 'the ruling passion,' is no where more conspicuous, than in his conduct before the Jewish Sanhedrin. The captain of the Roman guard stationed at the castle, had twice rescued him from the hands of the mob; but judging from their clamours that he had committed some great offence, he proceeded to take the administration of justice into his own hands; "and bade that he should be examined by scourging, that he might know wherefore they cried so against him." Paul's knowledge of the Roman law quickly helped him out of *this* difficulty, and the commander's illegal proceedings were effectually checked by the question, "Is it lawful for you to scourge a man that is a Roman, and uncondemned?" Both of them well knew, that the privileges of a Roman citizen exempted him from being either scourged or bound:—"facinus est *vinciri* civem Romanum. scelus, *verberari*"—much less could he be scourged *uncondemned*. The commander was therefore obliged to

refer him to the high council of the nation, whom he ordered to assemble that they might take cognizance of his crimes.

Paul soon discovered that in exchanging the mob for the Sanhedrin, his chance of obtaining justice was but little improved. The extraordinary success of the Gospel in Jerusalem, and the known activity of Paul in promoting it, combined to prejudice his judges against him; and his fate would probably have been a hard one, had not the circumstances that occurred in his trial, given him an opportunity of escape. He stood up, however, undaunted, and intently eying the council, began his exordium with observing, that "he had lived in all good conscience before God until that day." This seems to have been very grating to the ears of the high priest, coming as it did from one who was notoriously a disciple of Him, whom they had crucified as a malefactor. Paul's reply was warm, and perhaps intemperate—the judges were incensed—and he saw no prospect of a favourable issue, till he perceived that one part of the Sanhedrin were Sadducees, and the other Pharisees, when his quick invention served him with an expedient. "Men and brethren," said he, "I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead am I called in question."

It must be confessed he showed not a little of *the wisdom of the serpent*, in throwing this apple of discord amongst his enemies, and thus obtaining that safety from their *divisions*, which he hoped in vain from their *justice*. He well knew the difference of their tenets, and the intemperate zeal with which they maintained them; and that he had only to announce himself an advocate for the doctrine of the resurrection of the dead, that bone of contention between the sects, to turn their rage from himself against each other, and secure the protection of the party whose opinions he supported. Such, indeed, was the consequence: and a very hot and indecent dispute succeeded; in which the Pharisees showed themselves wonderfully softened towards the prisoner, and suddenly became scrupulous and conscientious to a degree, which, in their circumstances, bordered on the ridiculous. *We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.* A few minutes before, and they could find no *good* in him—he was the disciple of a hated sect; and hated by none more cordially than by the Pharisees. But no sooner had he touched upon the heretical opinions of the opposing sect, than the consequences happened which he had foreseen and intended. Discord pervaded the council—all their old animosities revived; "and the scribes that were of the Pharisees part" became as furious for acquitting, as they had been before for condemning him. Such a magical controul has party feeling over minds heated with contention.

There is a *tact*, the property of minds of a high order, which enables its possessor to discern the advantage of circumstances, and turn them to good account. That Paul possessed it in an eminent degree, is manifest from his behaviour in new and difficult situations, and the dexterity with which he adapted his topics to the comprehension or previous habits of those he wished to gain.—In a Jewish Synagogue, he reasoned with them out of "the Law and the Prophets," "opening and alledging," from documents received by them as authoritative, "that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom he preached unto them, was Christ." He could address an assembly of Athenians from a text inscribed on one of their own altars, when he knew that a sentence from scripture would have no weight with

them—thus, without any sacrifice of principle, adapting himself to the circumstances of his hearers, that "by all means he might save some."

I have often thought that such little biographical narratives as the foregoing, which have no particular bearing on the general design of the New Testament, tend very much to strengthen our belief in its authenticity. It is true we do not stand in need of their aid; but it is pleasant to see light flashing from all directions on a book, in which all our hopes are deposited. An impostor, who sat down to forge a history from the productions of his own brain, would scarcely have devised such an expedient for disengaging his hero from a council of judges, nor of introducing a band of soldiers to save him from being "pulled in pieces" by an *ecclesiastical* court. History tells us, however, that all this was in exact accordance with the spirit of the times. Corruption and violence had pervaded the Jewish people; and the Sanhedrin, from being an awful court of justice, had degenerated into a factious and turbulent mob.

Infidelity is indeed but another name for *ignorance*; for I presume the case is not to be found of a man, who, with a *thorough* acquaintance with the proofs of Christianity, remained a *theoretical* unbeliever. But ignorance and hardness of heart, form a barrier not easily surmounted; and he who is cased in this seven fold armour, may be considered as proof against every touch, but that of the hand of God. S.

For the Churchman's Magazine.

Connecticut Seabury Professorship.

The establishment of the Theological Seminary of the Protestant Episcopal Church in the United States, on a respectable foundation, is an object of the first importance; and if it be carried into full effect, will be of distinguished usefulness to the future Church.

It is desirable that each diocess should have its proper share of influence, in the management of this institution. With a view to this object, its constitution provides that any diocess which shall have endowed a Professorship, shall have the right to designate its name, and to nominate the professor for ever. In coincidence with this provision of the constitution, a number of the Clergy and Laity of the diocess, convinced that theological education, on a liberal and extended plan, is indispensable to the respectability and prosperity of the Church, and desirous that Connecticut should assume that rank and character in the patronage of the General Seminary, which she has sustained in other respects with so much reputation, have resolved to take immediate measures for the endowment of a Professorship, to be denominated the "Connecticut Seabury Professorship." By the endowment of this professorship, the Church in Connecticut will contribute what is properly due from her, towards placing the Seminary on a permanent basis; and, at the same time, erect a monument to the memory of Bishop Seabury, to whose great powers and unwearied labours, she owes, under God, almost her very existence.

Connecticut Episcopalians are solicited to patronize the Seminary, on the ground of its location amongst them, and the interest which they, as Churchmen, must feel in its prosperity. The object in view is so important, and so intimately connected with the honour of the Church in this diocess, and the welfare of the Church throughout the country, that they will not fail to be zealously interested in its accomplishment. When it is recollected, that we are dependent on the Providence of God for all our possessions, it cannot be doubted but that we are bound to contribute *as*

he has prospered us, to the attainment of those objects, which are so nearly related to his honour and glory, and to the great interests of his church. It is an honour to be distinguished for munificence in the cause of the Redeemer. The reflection that we have done what was in our power, to promote the cause of piety and learning, and thereby to ensure the usefulness and respectability of the ministry of reconciliation, will be a source of satisfaction more durable than time. Liberality in this great cause, will receive the commendation and gratitude of men, and the smiles of the divine favour, while we continue to be interested in scenes that are transient and uncertain.—And may we not now anticipate the complacency and joy with which we shall look back on this munificence from the world of retribution: and will not this anticipation afford more real happiness, than all those pleasures and gratifications, to which so large a share of the abundance wherewith God hath blessed us, is now devoted? Let us view this subject, as it is connected with the great interests of souls, by providing a pious and learned ministry; and as immortal beings, who, after a few short years have rolled away, are to enter upon an eternal state, where the recollection of what we may have done here, will beatify, or embitter our condition for ever, and we shall feel the responsibility which rests upon us. Much is expected from the well known zeal of Connecticut in the cause of sound piety and learning. Her character, so elevated in other respects, will be sustained in this. We rely with confidence on the exertions of Churchmen to accomplish an object, which will reflect so much honour upon them, and be of such permanent usefulness to the Church in this state, and throughout this country. Others have made exertions, which have been crowned with eminent success; and by their munificence, directed to objects of this description, have gained for themselves names which shall descend to the latest generations, as the patrons of learning and piety;—names which shall be had in remembrance after the laurels of the conqueror have faded, and his glory has been forgotten. Let us imitate the noble example of their beneficence in the cause of God and religion. Let us sacrifice the toys and trifles of life, that we may place ourselves among the foremost and most engaged in this glorious cause. Let us be found among those benefactors of mankind, who have contributed, as God has blessed them to the prosperity of Zion. What we may now give to this interesting object, will not be a present benefit only. While we are privileged to see the good to which we have been instrumental, already beginning to operate in our day and generation, it must be a source of satisfaction to reflect, that we are making provision for securing to our beloved Church the benefit of a pious and able ministry, when we shall be no more.

A Connecticut Churchman.

Theological Seminary.

It is well known to most of our readers, that in the General Covention of 1817, resolutions were passed establishing "a General Theological Seminary," which was fixed at that time in New-York; and that it was reorganized by the last Convention, and removed to New-Haven. As the Resolutions on this subject may not be accessible to all, we publish them as a proper introduction to the notices which will appear from time to time in our pages, relating to the success of the Institution. We can assure our readers, that the grand object of providing an able and well educated ministry, will be constantly kept in view, till ample provision has been made for this purpose, in the

liberal endowment of the present Seminary. We know there is wealth enough in the Church to answer all its demands, and we trust in God it will not be withheld.

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Resolutions of the General Convention passed in 1817.

Resolved, That it is expedient to establish, for the better education of the candidates for holy orders in this Church, a general Theological Seminary, which may have the united support of the whole Church in these United States, and be under the superintendence and controul of the General Convention.

Resolved, That this Seminary be located in the city of New-York.

Resolved, That —— persons be appointed by the House of Bishops to visit the several parts of the United States, and solicit contributions towards funds for founding and endowing such an institution.

Resolved, That a committee be appointed, to consist of the presiding Bishop, and the Bishops of this Church in New-York and New-Jersey, with three clergymen, and three laymen, to be appointed by the House of Clerical and Lay Deputies; which committee shall be empowered to receive and manage such funds as shall be collected—to devise a plan for establishing and carrying into operation such an institution; which plan shall be communicated to the several bishops of this Church; and in the event of sufficient funds being obtained, if a majority of the Bishops shall have approved the plan, to carry it into immediate operation.

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Resolutions passed in General Convention, 1820.

1. ***Resolved,*** That the Theological Seminary instituted at New-York under the authority of the last General Convention of the Protestant Episcopal Church of the United States, be transferred to, and located within the city of New-Haven, in the Diocess of Connecticut.

2. ***Resolved,*** That the management of the said Seminary, be and is hereby vested in a Board of Trustees, which shall consist of the Bishops of the several diocesses within the United States—of twelve Clergymen and twelve Laymen—to be appointed by the House of Clerical and Lay Deputies, at every meeting of the General Convention; any *seven* of whom shall be competent to form a Board for transacting business.—They shall have power to collect and manage funds for the benefit of the Seminary; to appoint Professors and Teachers therein, and prescribe their duties; regulate the admission of students, and prescribe the course of studies to be observed by them, not inconsistent with the Canons, and the course of studies which is or may be established by the House of Bishops; to make such by-laws and regulations, as may be necessary for the government of the Seminary; and generally to take such measures as they may deem essential to the prosperity of the institution:—Provided, that the sums subscribed and collected in pursuance of these resolutions, and of the resolutions on this subject, passed at the last Convention, shall be carefully vested in some secure and productive fund, and shall remain inviolate and untouched, except for the purpose of erecting suitable buildings for the accommodation of the Seminary; and that the interest only of the said capital shall be employed for the compensation of Professors, or other current or annual expenditure, except that they may continue and provide for, the present Professor. The said Board of Trustees shall have power to fill vacancies which may occur, by death, removal or resignation of any clerical or lay member thereof; and it shall be their duty to make a full and de-

tailed report of their proceedings, and of the state of the Seminary, to the next General Convention.

3. *Resolved*, That the Bishops of the several diocesses within the United States, and where there is no Bishop, the standing committee of the diocess, be, and they are hereby earnestly and respectfully requested to adopt such measures as they may deem most advisable to collect funds in aid of the Theological Seminary, and to cause the same, when collected, to be transmitted to the Treasurer of the Board of Trustees.

When these Resolutions were sent up to the House of Bishops for concurrence, they subjoined the following declaration:—

"The House of Bishops inform the House of Clerical and Lay Deputies, that in concurring in the resolutions relative to the Theological Seminary, and its removal from the city of New-York, they deem it proper to declare, that they do not mean by this concurrence, to interfere with any plan now contemplated, or that may hereafter be contemplated, in any diocess or diocesses, for the establishment of Theological Institutions or Professorships; and, farther, they deem it their duty to express the opinion, that the various sums subscribed, having been thus subscribed under an act of the General Convention establishing the Seminary in New-York, the subscribers who have not paid, are not now bound, except they think proper, to pay their subscriptions; the institution being removed to a different city."

—

The following persons were appointed Trustees.

CONNECTICUT.

Rev. Daniel Burhans,
Rev. Harry Croswell,
Rev. Birdsey G. Noble,
Hon. Jonathan Ingersoll,
Hon. Samuel W. Johnson,
Nathan Smith, Esq.
Richard Adams, Esq.

MASSACHUSETTS.

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NORTH-CAROLINA.

Duncan Cameron, Esq.

SOUTH-CAROLINA.

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William Heyward, Esq.

Theological Seminary.

THE readers of the *Churchman's Magazine* will be happy to learn that the Theological Seminary, established by the General Convention of the Protestant Episcopal Church, and located in the city of New-Haven, has gone into active and successful operation. Fourteen Students, from various parts of the Union, have already joined the Institution, and several more have signified their intention of joining it at the beginning of the next session. Vigorous exertions are making for the purpose of procuring funds towards its endowment;

and the liberality which has already been manifested in its favour, affords a pledge that these exertions will be crowned with success. A few generous individuals, in the city of New-York, have laid a valuable foundation for a Theological Library. Their donations of books have been of the best kind—some of them extremely rare and expensive. And at the opening of the next session, it is expected that the Library will contain more than eight hundred volumes of choice books, exclusive of five hundred volumes deposited for the use of the Students, by an individual of Connecticut.

The first term of study in the Seminary closed on Thursday the 14th ultimo, at which time there was a public examination of the Students. The studies of the term are detailed in the Report of the Professor, which we subjoin to this article. The Students acquitted themselves in their examination, in a way highly satisfactory to the gentlemen who attended, and in a manner that reflects equal credit on their own industry and talents, and on the faithfulness and ability of their instructor.

We congratulate the Church at large on the favourable circumstances under which this Insitution has commenced its operations; and we hail the day as not far distant, when our Church shall be not less distinguished by the learning and zeal of her Ministry, than she is by the purity of her doctrine, and the excellency of her polity.

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Professor Turner's Report.

To the Trustees of the Theological Seminary of the Protestant Episcopal Church.

GENTLEMEN,

The first term of study in the Theological Seminary having come to a close, the Professor begs leave respectfully to report:—

That he entered on the duties of his office on the 7th day of September last, and since that time has pursued with the pupils of the Institution, the following course of studies. The Criticism of the Greek and Hebrew Texts, comprehending accounts of the most important versions and editions of the Bible, together with discussions on the Vowel Points, Targums, Talmuds, &c.—All those parts of Jewish Antiquities which tend to illustrate the Pentateuch:—The Pentateuch itself, which has been carefully read in the Septuagint version, and compared with the Hebrew text; the variations having been in general pointed out, and where it was found practicable, accounted for. Besides various Commentators and Critics, the works of *Marsh*, *Prideaux*, *Gray* and *Jennings* have been used as text books.

The constant occupation of his time has prevented the Professor from being able to prepare many written Lectures. It has been his care, however, always to accompany the recitations with remarks designed to illustrate the subject; and he has read to the Students several discussions, curious as well as useful, translated from the Latin of *Bochart*. In consequence of the impossibility of obtaining suitable Hebrew Grammars, the students have made but little progress in that language. Two of them, Messrs. Schroeder, and W. L. Johnson, had prosecuted it to a considerable extent before they entered the Seminary.

In addition to these studies, some of the pupils have read *Pearson on the Creed*. Their wish to pursue Systematic Theology at this time, was acceded to, from the consideration that they had been pursuing studies in divinity between one and two years before they entered the Seminary, and were apprehensive lest they should not be able to continue in it long enough to complete its regular course.

The Students have also attended the instruction of the Rt. Rev. Bish-

op Brownell, since his residence in New-Haven, in the department of Composition and Pulpit Eloquence.

At the opening of the Institution, nine Students attached themselves to it, viz. David Botsford, A. B. of the diocess of Connecticut; Augustus L. Converse, A. M. New-York; John M. Garfield, A. B. Connecticut; Richard Haughton, A. B. Connecticut; Bennet L. Glover, A. B. Connecticut; William L. Johnson, A. B. and Samuel R. Johnson, A. B. New-York; Seth B. Paddock, A. B. Connecticut; and Frederick Schroeder, A. B. Maryland. Since that time there have been added, Robert Croes, A. B. of New-Jersey, on the 18th September; Francis Rutledge, A. B. South-Carolina, on the 19th; Mr. Lemuel Hull, of Connecticut, on the 22d; Peter Van Pelt, A. B. of Pennsylvania, on the 26th; and Franceway R. Cossit, of New-Hampshire, on the 1st of November. I regret to be obliged to add, that Mr. Van Pelt, whose general state of health is very delicate, became too unwell to pursue his studies, and left New-Haven for his residence in Philadelphia, about three weeks ago. Mr. Cossit also was obliged to set out on a journey to North-Carolina before the end of the term, and obtained leave of absence.

I am, Gentlemen,
with great respect,
your obedient servant,
SAML. H. TURNER.

New-Haven, Dec. 14, 1820.

POETRY.

From the Christian Observer.

LITANY.

Saviour, when in dust to thee
Low we bow the adoring knee,
When repentant to the skies,
Scarce we lift our streaming eyes;
O, by all thy pains and wo
Suffered once for man below,
Bending from thy throne on high,
Hear our solemn litany!

By thy helpless infant years,
By thy life of want and tears,
By thy days of sore distress
In the savage wilderness,—
By the dread, permitted hour,
Of the insulting tempter's pow'r—
Turn, O turn a pitying eye,
Hear our solemn litany!

By the sacred griefs that wept
O'er the grave where Lazarus slept,—
By the boding tears that flow'd
Over Salem's lov'd abode,—
By the anguish'd sigh that told
Treachery lurk'd within thy fold,—
From thy seat above the sky
Hear our solemn litany!

By thine hour of dire despair,
By thine agony of pray'r,
By the cross, the nail, the thorn,
Piercing spear, and tort'ring scorn,—
By the gloom that veil'd the skies
O'er the dreadful sacrifice,—
Listen to our humble cry,
Hear our solemn litany!

By thy deep expiring groan,
By the sad sepulchral stone,
By the vault whose dark abode
Held in vain the rising God,—
O from earth to heaven restor'd,
Mighty, re-ascended Lord,
Listen, listen to the cry
Of our solemn litany!

Answers to Correspondents.

B. I.; B. R.; B. D.; and B. S.—the pieces of P. A. C. and the "Oration," have been received.

The poem of *Simplicius*, and the essay of *Eremus*, are under consideration.

We regret that the piece on the Christian Ministry arrived too late for insertion. It will appear in our next.

THE

CHURCHMAN'S MAGAZINE.

VOL. I.] FEBRUARY, 1821. [No. 2.

For the Churchman's Magazine.

A Scriptural View of the Christian Ministry.

ON the Constitution of the Christian Ministry, there is unhappily a difference of opinion, among the professors of the true faith. Many, probably from want of due examination, have been led to doubt whether the scriptures authorise any *subordination* in this ministry; and some denominations of Christians, allowing of no such subordination, maintain that all who bear the name, however derived, of *ministers of the gospel*, are empowered, not only to administer the word and sacrament in the Church, but are also equally and alike authorized to send and commission others with the same powers. The Protestant Episcopal Church, however, holds a different opinion. She believes that the ministry of the Christian Church, was originally constituted like that of the Jewish Church, which was its type, with three distinct orders, holding subordinate ranks, and exercising different powers. And this is the opinion which it will be my present aim to maintain.

In this discussion, I shall not rely so much on the practice of the apostles and their immediate successors in the primitive church, as on the authority of the Great Head of the Church, Jesus Christ himself. I shall endeavour to shew, that the ministers which he in person appointed to the highest, or apostolic order, were raised up in regular gradation from subordinate ranks; and that he conferred on them, at different times, three separate and distinct commissions, for three separate and distinct purposes, and at each time, with new and superior powers. And if this be shewn, it will follow that the apostles and their immediate successors maintained these three distinct orders—not on the ground of human expediency—but on the more substantial ground of divine appointment and authority.

We observe then, that the *first* commission, by which our Lord conferred on his disciples any ministerial authority, is that recorded in the tenth chapter of the Gospel of St. Matthew, and in the parallel passages of the other evangelists. The twelve, who had hitherto been with him and followed him, and who had seen his miracles and heard his preaching, being sufficiently instructed in his doctrine, were now sent forth to preach:—"And as ye go, "preach, saying, The kingdom of "heaven is at hand." And that no doubts might be entertained of the divinity of their mission, they had superadded to their authority to preach the gospel, the extraordinary gift of healing the sick, cleansing the lepers, raising the dead, and casting out devils. A similar commission was afterwards given to the seventy disciples, and the like addition of extraordinary gifts. It is proper to remark, however, that as these gifts

were probably bestowed as evidences of the divine mission of those early preachers, they were not perpetuated in the ministry, nor continued after the completion of the revelation and the promulgation of the Gospel had rendered such extraordinary tokens unnecessary. Thus then we perceive the whole extent of the first commission; given, as well to the twelve, who were afterwards raised to the highest or apostolic order, as to the seventy disciples. *They were sent out to preach the gospel.*

And having thus shewn the nature and extent of the first commission, we now pass on to the *second*, or next in order. This is a commission of high import, and was first given to the twelve, at the institution of the Lord's Supper. It was here, that the Great Head of the Church, after blessing and breaking the sacramental bread, and pouring out the sacramental wine, authorized these his disciples to administer this sacrament of his body and blood to the end of the world. He commanded them to do what he had then done in his sacerdotal office, as often as they should partake of this supper. "This do "ye, in remembrance of me. For "as often as ye eat this bread, and "drink this cup, shew ye the Lord's "death till he come." Thus, then, we perceive that the second commission given to the ministers of Christ, conferred on them the authority of *administering this holy sacrament, and raised them to the dignity of the priestly office.* And here it may be proper to observe, that the perpetuity expressed in the terms of this commission, is of itself sufficient to shew the necessity of an unbroken succession in the Christian ministry. This point, however, may be made to appear more striking, when we come to speak of the third and highest order in the priesthood. And to this order we now proceed.

The *third*, or *apostolic* commission, which was conferred after the resurrection of the Saviour, is given by the evangelists in terms substantially alike, but somewhat different in form. By St. Matthew it is thus expressed:—"And Jesus came, and "spake unto them, saying, All pow-"er is given unto me in heaven and "in earth. Go ye, therefore, and "teach all nations, baptizing them "in the name of the Father, and of "the Son, and of the Holy Ghost, "teaching them to observe all things "whatsoever I have commanded "you: and, lo, I am with you al-"way, even unto the end of the "world." And by Saint Mark, thus:—"Go ye into all the world, "and preach the Gospel to every "creature. He that believeth and "is baptized, shall be saved; but he "that believeth not, shall be dam-"ned." But by St. John more expressly:—"Then said Jesus to them "again, Peace be unto you: as my "Father hath sent me, even so send "I you. And when he had said "this, he breathed on them, and "saith unto them, Receive ye the "Holy Ghost. Whosoever sins "ye remit, they are remitted unto "them; and whosoever sins ye re-"tain, they are retained." Such is the commission which our Saviour gave to the apostles, after he had risen from the dead, and was about to ascend to the right hand of the Father. Such were the terms, in which he committed to these faithful ministers, the oversight of his church militant on earth. The first thing to be observed in this commission, as rendering it superior to, or distinguishing it from, those that had gone before it, is the *ordaining power* which it confers on the apostles. These men, by their former commissions, had authority to preach and to administer the sacraments; but the new commission, without abrogating the former, added that authority which the Saviour alone had previously exercised in person—that of sending others, not only to fill the

subordinate orders in the ministry, but also to succeed *them* in the apostolic mission. "All power is given "unto me, in heaven and in earth." With this declaration, our Lord prefaces his delegation to his apostles of the power of ordaining the ministers of the Church to the end of the world. "As my Father hath sent "me, even so send I you." Among the purposes for which he was sent into the world, were, the founding of a church—the institution of the sacraments—and the ordaining of a ministry. The church was now established, and the sacraments were instituted; but he, leaving the earth for his heavenly throne, could no longer, in person, ordain his ministers. As he was sent, therefore, so did he send the apostles, that they also might send others with like power and authority, and thus maintain a regular succession, agreeably to the command, to the end of the world. We next notice the manner in which this authority is communicated:—"He breathed on them, and saith "unto them, Receive ye the Holy "Ghost." We are not to suppose, that this alludes to that internal operation of the sanctifying Spirit of God, by which the heart is converted; but that it denotes the outward authority by which every ministerial act is performed:—a seal if we may so express ourselves, which the Son of God affixes to the apostolic commission. And the manner in which the three persons in the Godhead are blended in conferring this authority, is worthy of particular remark. The *Holy Ghost* is given—given by the *Son* in person—and given by him, as one sent from the *Father*. Hence, from Father, Son, and Holy Ghost—the Trinity in unity—is the outward commission derived, by which the apostles and their successors take the oversight of the church, and ordain those who administer its ordinances. It is almost unnecessary to add the further remark, that the remainder *of the commission* refers simply to that wholesome discipline, which is not only acknowledged to be necessary, but is universally exercised, in all well-regulated communities.

Thus I think it has been made to appear, that the great Head of the Church, Jesus Christ himself, did lay the foundation for three orders in the Christian ministry; that he raised the apostles themselves, by a regular gradation, from humble and subordinate ranks, to the station which they held at the time of his ascension; that he conferred on them, at different times, three separate and distinct commissions, for three separate and distinct purposes, and at each time, with new and superior powers: having, by the first, given them authority to preach the gospel; by the second, to administer the sacraments; and by the third, to ordain others to the ministry. And if we are satisfied of these things, can we entertain any doubts on the great question, which, for the last two centuries, has divided the Christian world? Nay, are we not insensibly drawn to the conclusion, that it was on the high authority of Divine appointment, and not on the loose and unstable ground of human expediency, that the apostles founded that orderly system of ecclesiastical polity, which was adopted by their immediate successors, and which is maintained in the Episcopal church to this day.

But, in answer to all this, it may be asked, whether there is any evidence on record, that the apostles did uniformly adhere to this system? I reply, that the proof certainly appears to be ample: for although it is not pretended, that the scriptures give us an account of every ordination to these several offices; yet there are instances sufficient mentioned of each case, to establish the principal fact: and hence, until some evidence appears to the contrary, we have a right to presume that the practice was uniform.

With respect to the *apostolic* commission, we find that the authority which it conferred, was forthwith exercised in filling up the place vacated by the apostacy and death of Judas Iscariot: for immediately after the ascension of the Saviour, Peter called the attention of his brethren the apostles, and the disciples who were also present, to the prophecy of David concerning the treachery of Judas; and pointed out the necessity of ordaining one to supply his place, from among those who had already served in the subordinate ranks of the ministry. Appealing, therefore, to God for the rectitude of their hearts, "they gave forth their lots: and the "lot fell upon Matthias; and he was "numbered with the eleven apos-"tles." And here, we notice a circumstance which may be deemed somewhat important in this discussion: Peter, in citing the prophetic words of the Psalmist relating to this transaction, terms the apostolic office a *bishoprick*:—"His bishoprick let "another take;" thus rendering not only the title, *apostle* and *bishop*, synonymous, but also clearly shewing the perfect similarity of their offices and duties. Indeed, from this time, those who held the several grades in the ministry, were ordinarily distinguished, as they are now, by the titles of *Bishop*, *Presbyter*, and *Deacon*.

And with respect to these *subordinate commissions*, we find the proofs on record equally decisive. We have an account, in the sixth chapter of the Acts of the Apostles, of the solemn ordination of *Deacons*, by the laying on of the apostles' hands: And the powers and duties of these deacons, thus ordained, are expressly described as inferior and limited. The ordination of *elders*, or *presbyters*, in every church, and in every city, with powers and duties of a higher grade, is also matter of record. And among the ministers who were regularly raised from the inferior ranks, even to the high and distinguished office of *Bishop*, the case of Timothy stands too prominent to be overlooked by any reader of the scriptures.

Thus, then, are we supported in our opinion, by proofs drawn exclusively from the practice of our Lord himself, and from the writings of the New Testament. And as to the *succession*, which the apostolic commission implies, were there not on record a single ordination, from that age to the present day, still the very nature of the Episcopal Constitution of the Christian Ministry, would be sufficient to raise a strong presumption, that the order of succession had not been broken. Indeed the very existence of three orders, bearing the same titles, and exercising the like authority and power, would afford an inference almost conclusive on the subject. But, fortunately, the evidence of an unbroken succession in the apostolic or episcopal order, does not depend on inferences of this nature. Historical records have afforded the means of tracing up this succession to the churches organized by the apostles themselves, and to the Bishops whom they sent, as the Great Head of the Church had sent them.

Having thus endeavoured, with all possible plainness and frankness, and I hope with perfect candour and fairness, to maintain the opinions and claims of the Protestant Episcopal Church, on this highly interesting subject, I will close with a very few remarks.

If the ministry of the Christian Church was originally constituted, like that of the Jewish Church, which was its type, with three distinct orders, holding subordinate ranks, and exercising different powers;—if Jesus Christ himself, as Supreme Head of the Church, formed this constitution;—and if, by the providence of God, it has been preserved through all the revolutions and changes of the world;—can any Christian consider

it a matter of indifference, whether he does, or does not, adhere to this system of ecclesiastical polity?—It seems astonishing, that a subject of so much importance, should ever have been viewed with indifference: And still more astonishing does it seem, that any portion of the Christian world, in any age, should have felt themselves justified in departing from, and rejecting a system, coming down to them with such high sanctions. It is less surprising, however, that long habit and custom should have reconciled this departure to the feelings of thousands of good and pious men in various parts of the world. But shall habit, or custom, or the example even of good men, still hold the judgment in bondage? I feel constrained to repeat, that there can be no excuse for indifference on so momentous a subject. It is our duty to enquire into the truth, as it is revealed in the gospel: And if we find, that, from a want of due examination, or from any other cause, we have imbibed erroneous notions on this point;—if we find ourselves in a state, which we have reason to apprehend, is a state of schism, or alienation from the Church of God;—we can be at no loss as to the course which we are bound to pursue. But it is to be presumed that the minds of all well informed Churchmen are satisfied on this subject, and that they entertain no doubts as to the Constitution of the Christian Ministry.—And shall they be required to surrender their opinions, at the demand of every one who aspires to the honour of founding a novel system of divinity?—Or will it be expected. that for the sake of a show of liberality, or to support a visionary scheme of harmonizing the discordant opinions of innumerable sects, they can sacrifice or appear indifferent to principles, sealed by the blood of so many martyrs, and rendered immutable by the stamp of divine authority?—I trust not:—For such a course would savour, neither of charity to our fellow-men, nor of fidelity to our God. It is only by steadily and faithfully contending for the truth, that we can hope to promote the happiness of man, or glorify our Father who is in heaven. In the prosecution of this work, therefore, may God so assist us by his grace, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.

On Matthew, vii. 7, 8.

"Ask," saith our blessed Saviour, "and it shall be given you: seek, "and ye shall find: knock, and it "shall be opened unto you." And by way of comment on these words, he encourages us to perform the duties which they enjoin, by the assurance, that "every one that asketh, "receiveth; and he that seeketh, "findeth; and to him that knocketh, "it shall be opened." The words *ask*, *seek*, and *knock*, perhaps answer to the ideas of want, loss, and earnestness. We want grace, mercy, and pardon. We have lost the favour, and the image of God, and the present and eternal happiness of our immortal souls. We should ask for those things which we want, and seek for those which we have lost, with a degree of earnestness proportioned to their value and importance; for now is our day of grace and salvation. We may not boast ourselves of to-morrow.

Eternity is at hand: if we die with these wants unsupplied, and with that which we have lost, unrestored, we must be miserable for ever. Whoever would ask, seek, and knock effectually, must do it in the name of Jesus Christ, not not only with faith and repentance, but with undivided trust and reliance on the mercy and goodness of God.

We must thus ask with confidence and humility for grace to direct, ren-

ovate and sanctify our souls—for mercy towards us, who are deserving only of deep displeasure—who are poor, and wretched, and miserable—who have rebelled against his laws, and incensed his justice. We must ask for pardon, that we may be delivered from the oppressive burden of sin, and the fear of endless punishment; and be comforted by the hope of final acceptance.

That we may no longer be subjects of the divine displeasure, and exposed to final condemnation, we must in the same way seek for the favour of God; that we may be created anew in righteousness and true holiness, and be qualified for admission on the last day, into the mansions of heaven. We must seek for the image of God, that we may be tranquil and happy in our minds through life, calm and composed in the hour of death, and blessed through eternity.

We must do these things in truth and sincerity, with earnestness and perseverance; and we shall thus receive the forgiveness of our sins, the sanctification of the Holy Spirit, the peace of God, and the salvation of our souls. P. A. C.

To the Editors of the Churchman's Magazine

If the following extracts from a manuscript, containing the occasional reflections of a religious person, on various subjects, should be thought calculated to please and profit your readers, I should be gratified to see them inserted in the Churchman's Magazine.

Yours, &c. B. S.

A CONDITION of happiness or misery will be allotted to men on the day of final retribution, according to their principles and conduct in this life. This is a proposition which deserves the most serious consideration. Could men feel that interest in this subject, which they indeed have in it, as rational, immortal and accountable creatures, they would exert all their faculties and powers to avoid a condition of eternal remorse and wo, and bend the same faculties and powers to secure for themselves a condition of eternal rest and enjoyment. The condition of happiness or misery is here said to be eternal in duration, because the word of God every where represents the judgment of the last day as final and irreversible. Our Creator has an undoubted right to affix whatever duration he pleases to our condition after death; and it is no more to be inferred from his justice, mercy, and goodness, that this condition will be limited, than that it will be eternal in duration. On this great subject, men ought not to have their opinions decided by their feelings, by their wishes, or by their reason guided by their passions, and their devotion to the world; but by the plain and unequivocal declarations of God, in his word. It is a subject, on which dying and accountable creatures should be unwilling to have their opinions any otherwise settled, than by the declarations which God has been pleased to make.

There is no doubt that "we shall "all stand at the judgment seat of "Christ, to give an account of the "deeds done here in the body;" and that there shall be awarded to every man that doeth evil, "indignation and "wrath, tribulation and anguish; and "to every one that doeth good, glo-"ry, honour and immortality. The "wicked shall go away into everlast-"ing punishment, but the righteous "into life eternal."

Now the condition of the wicked, after the day of judgment, declared in these words of inspiration, is either limited, or eternal in duration. If we be forewarned of it, it is precisely the same, in reference to the goodness and justice of God, whether it be for one year, a thousand, a million of years, or for eternity. For

the same goodness and justice, which could admit of punishment for one year, or a thousand, might award it for a greater period, and for eternity. The opinions which men form on this subject are, in my view, of the greatest importance; for these are opinions which have a momentous influence on the principles of Christian belief and practice. No opinions can be just, or true, which weaken, or pervert these principles. If there be any Christian, who has adopted the opinion that the condition which will be assigned the wicked on the last day, is limited in duration, let him try it, with that candour which becomes him in a matter of so much consequence, by this rule. Let him seriously ask himself at the bar of his conscience, not whether this opinion has at the same time rendered him more vigilant, pious, and holy, and strengthened the principles and obligations of Christian belief and practice; but whether it has not rendered him more careless and negligent;—whether it has not soothed and tranquilized his mind under convictions of guilt;—whether it has not retarded his progress in piety and virtue; and whether it has not weakened his religious principles and obligations. Let him put these questions to his own mind, with a view of answering them, not to any one of his fellow creatures, but to his conscience, and to his God, from whose all-searching eye no secrets are hid, and the thoughts of no heart are concealed. If he finds that these questions can be answered only in the affirmative, he must conclude, that this opinion not only is not just and true, but that it is illusive and dangerous. In considering a subject of such great moment, we ought to lay aside all sophistry and guile, and deal fairly and honestly with ourselves, and to remember that the eye of Omniscience beholds our thoughts and actions; that we are accountable to him for our principles and conduct, and that according to their character he will reward or punish us on the last day.

The opinion that the condition of punishment to be assigned the wicked, will be limited in its duration, is probably founded, in most instances, on a misapplication of those passages of scripture, which assert the universality of redemption, which ought not to be confounded with salvation; for though they both form a part of the same grand scheme of mercy, yet they are essentially distinct. Redemption relates to the condition of guilt, and liability to punishment, in which Adam's sin left us, and is necessarily unconditional and universal. But the benefits of redemption and salvation, though freely offered to all, are conditional, and the one cannot be enjoyed, nor the other inherited, when sin has been once committed, without repentance and faith: for we are given to understand, that the impenitent and unbelieving shall not be received into the kingdom of heaven, but shall perish.

This is an important distinction, and cannot be too carefully observed when we are forming our opinions on this subject. Whatever may be our errors on this most interesting topic, it is some satisfaction to know, that they will all be removed on the dreadful day of final retribution. O! may I then be found to have entertained none which shall have caused and increased the horrors of that condemnation, wherewith God hath threatened the wicked. With respect to the duration of the condition of punishment, which will be allotted to the wicked, I think the declarations of scripture leave no room for doubt. It is declared to be, "for ever," "for ever and ever," "everlasting," and "that which shall have no end;" "they shall awake to everlasting shame and contempt;" and receive that awful sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." If the opinion to which these

observations have been directed, shall be found erroneous on that day, God only knows to what degrees it may embitter the final remorse and despair of those who may have entertained it. But if the contrary opinion be erroneous, the illusion will have done us no injury; but we may have the happiness to find, that it has saved us even from a condition of punishment, limited in its duration. If, while we continue on this lower scene, we can realize the terrors of this awful condition as we ought, it will have a powerful tendency to restrain us from sin, and to keep us prepared for death, and judgment, and eternity.

On the Ministerial Office and Duty.

The ministerial office in the Church of Christ has been so often discussed by eminent divines, that it may be thought superfluous to attempt adding any thing to what has already been so well said and written. But it should be remembered, that the Church, in its militant state, is materially affected by the varying circumstances of civil society, with which she is of necessity connected, and of which she constitutes a part. Sometimes she is discouraged and persecuted by the "powers that be"—sometimes barely tolerated; and at others, fenced around by immunities, and protected by legal establishments. Errors in doctrine and practice spring up in endless diversity, and render different courses of conduct, not only expedient, but matter of imperious duty. Especially are they, who are appointed to minister in holy things, to teach, to admonish, to exhort with all long-suffering and patience their fellow-mortals, "not to be conformed to this world," called on to examine in what predicament they stand, and what are the peculiar duties required of them in their actual situation.

It is not intended by these remarks to intimate that principles are to be deserted, or that any one evangelical truth is to be sacrificed. They relate only to the manner in which the truth is to be exhibited, and the general deportment by which it is to be enforced, conformably to existing circumstances. And here let it be asked, who is so well qualified duly to appreciate these circumstances, as those under whose observation they daily fall, and who are affected by them in a thousand different ways? Most of what has been written on this subject in our own language comes from divines of the established Church in England. And can a writer, however correct his views and laudable his intentions, suggest what is most wanted, in a situation he never experienced? Let not then the attempt to add something to what has been already written on the ministerial office and duty, be deemed superfluous. It is hoped at least the attempt will be candidly received, by all who may chance to read what shall be written; especially by those who are already in the sacred office, or who are destined hereafter to assume it.

As clergymen can have no pretension to an exemption from defects, like all other men, they stand in need of friendly admonition. If any should feel themselves censured by the course of remarks proposed, let them believe they come from one disposed to do them good. It will be the writer's aim to avoid severity, and to exhibit, in what may be advanced, a spirit of Christian meekness and candour.

It may be said with truth, that men in the sacred office stand more in need of frequent admonition, than any other class of men in society. Partial deviations from the path of rectitude, and slight deficiencies in duty, more fatally injure their character, and ultimately, the cause of religion, than similar failings in other men. It consequently becomes them to be thankful for every suggestion that

may excite them to a vigorous sense of duty, and a cautious performance of whatever is justly expected from them, not only in the peculiar duties of their profession, but in their general intercourse with the world. They need a continual monitor to remind them of the numerous temptations to which they are exposed, in executing the functions of their office. They may fail from mere inattention to the importance and awful responsibility of their station. They are the appointed ambassadors of heaven, to prevail on sinners to turn from the vanities of time, and guide them on the road to heavenly bliss. Do all sufficiently consider the magnitude of the charge? They may fail from mere indolence of body, or mind, or both. The labour of searching for the lost sheep scattered on the mountains, may seem too irksome for their indolent habits of body. Their inactive minds may revolt from the study and exertion necessary to devise the best methods of prevailing over the corrupt propensities of sinful nature. To correct these propensities, is a work not to be achieved without much mental labour. As, on the one hand, too much intercourse with promiscuous society, may sink their dignity, and lessen their influence; so, on the other, too much abstraction from society and attention to study, may deprive them of the opportunity of letting their light shine before men. Are they men of extensive science, they may be tempted to display too much of it in their public discourses, for the understandings of an ordinary congregation: while a too slender share of literature may sink them below the proper level of their office, especially among men of science. A thirst for popularity may lead them to sacrifice truth to the prevailing fashion of the day; or a propensity towards dogmatism and positiveness, may defeat the influence of the truths they inculcate. Want of a settled judgment on important points, may sink them into a tame indifference towards truth in general; and hence an affectation of liberality, which makes no distinction between error and truth, between the dictates of the Spirit, and mere human opinions. On the other hand, a contentious spirit, that knows not how to draw the line between trifles and important points, may give birth to violent party animosities, some share of which appears to be inseparable, from the existence of different sects in religion. A hasty and resentful temper, amidst the provocations of a sinful world, may cause them, like Moses, "to speak unadvisedly with their lips;" and even meekness itself may prove a snare, by betraying them into meanness under injuries. A proud and lofty spirit may lead them to overlook the poor and humble in their distress; or it may cause them to rebuke the vicious with unwise, and therefore fruitless severity. These things, though not absolutely criminal in other men, become relatively so in him, who has undertaken the sacred office, and thereby engaged to exhibit himself a pattern of prudence and circumspection.

To all these causes of deviation from duty, may be emphatically added, "the spirit of this world"—a too eager desire for the goods of time. Hence result, commercial transactions, embarrassment, and perplexity of mind; in consequence of which, visiting the sick, comforting mourners, and guiding the wanderer into the road of eternal life, cannot fail to be neglected, to the no small detriment of the sacred cause. As to gross and palpable immoralities, they are so foreign to the character of a clergyman, and excite so much just indignation whenever they appear, that they need not be noticed in these remarks.

These are among the causes that might be enumerated, seemingly of small importance in themselves, which powerfully tend to lessen the

good contemplated by the ministerial office. It is therefore proposed to insert in the *Churchman's Magazine*, with the approbation of the Editors, a series of remarks, on The Importance of the Office—Its consequent Duties—The Manner in which it should be discharged—and its consequent Fruits both in Time and Eternity.

It cannot be denied but that the present is an important crisis in religion. If at any period of the Church, peculiar zeal and circumspection in the clergy were demanded, they are eminently requisite now. This remark is not intended to insinuate, that a more than usual malignity prevails among the enemies of true religion, or an uncommon propensity to magnify small defects in its ministers. On the contrary, a more than usual proportion of the community are earnestly enquiring for the truth. The fields are already white for the harvest, and it becomes the reapers to go forth to their work in the strength of the Lord. Let them then avoid a mere sectarian zeal, and labour to make pious Christians—to exhibit pure religion embodied in the lives and conversation of men, that others may see their good works, and glorify their Father in heaven.

For the Churchman's Magazine.

Fireside Reflections.

For great and benevolent purposes, God has implanted in the heart of man an insatiable thirst for happiness. It is the indispensable law of his being, and the predominant principle of all rational existence. Whatever thinks, is so constituted by the very essence of its nature, that it necessarily looks forward to the acquisition or continuance of felicity. The angels of light, and the "spirits of just men made perfect," not only exult in their present joy, but triumph in the glorious assurance that their joy shall never end.

Man, whom his Maker had originally invested with the divine image—man, who could lift up his eyes to endless prospects, and in whom was kindled an immortal spark beaming for eternity—man, though placed in an earthly paradise, and an inhabitant of this lower world, enjoyed all the bliss of which his holy nature was susceptible, and therefore must be pronounced, in his first estate, a happy being. But not abiding in the honour which had been conferred upon him by divine munificence, he rendered himself sinful, and by a necessary consequence, miserable. He lost the sense of the divine favour, became degraded in his affections, and instead of loving his Creator with all his heart, conceived a supreme affection for the creature and created enjoyments. External objects, not adequate to satisfy his wants, and never designed to be the portion of his soul, could, notwithstanding the eagerness of his pursuit after them, never please him long. Besides, we may suppose, not only that inward disquietude and gnawing remorse for the good he had forfeited, contributed to his misery, but that the very appearances around him, in the earth, in the air and sky, gave tokens of the displeasure of his Judge; and constantly reminded him whence he had fallen, and the dangers of impending punishment.—Hence the variety of earthly objects which now courted his depraved appetites, and to which he was prone, were in themselves less qualified than before his fall, to administer to his gratification. For, there must be a bitterness in every enjoyment, which does not flow to us in the channel of divine favour.

However, man's depravity did not, and could not, destroy his strong and incessant desire after happiness. But since the period of his alienation from God, he has been, in every age and every variety of situation, seeking for rest—striving to obtain comfort, and

exploring the different scenes of creation in pursuit of it. Is it necessary to add that he has never found it; and it is impossible he should, in temporal things? He eagerly endeavours to obtain the accomplishment of one wish, which no sooner is within his reach, than he finds it to be empty as a dream. He calls another, which equally disappoints him. He launches into the variegated field of pleasure, and becomes a votary of voluptuousness—he climbs the steep ascent of ambition, and thinks he sees the termination of his desires—he grasps with all the avidity of covetousness the wealth within his reach, and promises soon to be satisfied—but, alas! all his labours and all his attainments leave him where they first met him, "seeking rest and finding none."

But although man, having become darkened in his understanding, and corrupt in his affections, could never have had ability to discover, nor inclination to pursue the way of happiness, yet this way was within the reach of possibility. God, who only can create, and to whom belongs the prerogative of creating anew—God, who placed his creature first in a state of bliss, and who alone can effect his restoration from his fall—God, from eternity foreseeing, did in eternity plan the method of delivering us from the ruin of our sin, and recovering us to our pristine glory and felicity. The light of this mercy dawned in the earliest periods of time; and as successive years matured the gracious purposes of the Almighty, shone with a brighter and still brighter effulgence, till the "Son of Righteousness arose," and filled our benighted world with the blaze of his uncreated glory.

According to the plan which the wisdom of God formed, and the goodness of God executed, we find it is not in the power of the creature to administer comfort to us in life and in death; but that if we obtain happiness, the unspeakable blessing must be conferred by God himself. It was never intended that immortal man should find true contentment and heartfelt joy in the "echoes of renown," the "purple robe" of honour, the splendid objects of wealth, or the fascinating lap of pleasure; but disdaining all these as unworthy his regard, rise sublimely to the contemplation of God the supreme good. Here alone his immortal desires can find an object adequate to their nature. By reunion with Him who is the underived fountain of happiness, and in whom an assemblage of all perfections essentially dwell, can the soul regain her original powers, shine with her pristine brightness, and acquire the blessedness for which she was created. This great end and unspeakable favour can be obtained only in Jesus, who is "the way and the truth and the life." How precious must he be in the eyes of all holy creatures! How precious to those who are interested in his merits—who "live by faith in the Son of God"—who shine here with his grace, and who, "transformed after his image," shall hereafter and forever shine with his glory!

It is in consequence of the mysteries of redemption, and the gracious plan established for our restoration, that this world, which for its sin deserved the unallayed misery to which strict justice would have devoted it, is now a mixed scene of things—a state peculiarly adapted to those who are by nature under condemnation, but by grace under hope. It is in consequence of what Jesus Christ our Lord has performed and suffered, and the mediatorial reign which he exercises over all for the good of his Church, that the sun is made to "rise upon the evil and the good, and rain to descend upon the just and unjust." It is because the delights of Jesus were from the beginning with the children of men, that the children of men partake of

any of the common bounties of Providence—have food to eat, or raiment to put on—are refreshed by the purity of the surrounding air, regaled by the sweetened breath of spring, delighted with the beautiful colours of the garden—or feel their souls expand at the diversified scenery of Nature, the grateful vicissitudes of the seasons, and all the vast magnificence of heaven. It is only on the Mediator's account, through whom God is reconciling to himself a guilty world, that "mercy and truth have met together, righteousness and peace kissed each other"—that the Creator can be just, and yet the justifier of the ungodly—and that, laying aside the severity of a judge, and assuming the mildness of a father, he can, from amidst the glories of his throne, address rebellious creatures in the language of love, and say, "From this day will I bless you"—I will smile upon you in providence, I will lift up upon you the light of my countenance, and grant you my peace.

It has pleased the Great Disposer of events, that the followers of Jesus should, like their Master, be conducted through various paths of duty, of suffering and tribulation, to glory. He has seen fit, that in the same world in which he had been dishonoured by sin, sinners, through his grace, should glorify him; and that where Satan had triumphed, he should also, by Jesus and his followers, suffer a defeat. These duties, trials, and afflictions, may be considered therefore, as a preparatory discipline for the enjoyment of bliss, and for obtaining the gracious reward. For this grand purpose, the world is continued, "in equal balance hung," on the divine power. For this purpose, generations of immortals start into existence, perform the parts allotted them, and quit the stage. For this purpose, the sun continues to perform his magnificent revolutions, the moon to brighten her silver sphere, and "all the wandering orbs on high," to obey the laws which the divine power imposed on them. For this purpose, time was measured out to man, and marks his irrevocable course by moments, days, months, and years; for when the mystery of God is accomplished, a mighty angel descends from heaven—he places one foot upon the earth, and the other on the sea—he raises his hand toward the throne of the Almighty, and swears by him that sitteth thereon, that time shall be no longer. His voice of thunder shakes the universe, and unhinges the arrangements of the vast and magnificent system of the skies. The sun trembles in his orb—the moon is changed into blood—the stars fall to the earth—the powers of heaven are shaken—and the heavens themselves pass away with a great noise. Days, months, years, and ages are no more, and time is lost in eternity whence it sprung.

Thus we see how much depends on the period of time allotted to us in this world. "Our lives are a span," but they determine our state for eternity; "our days are a shadow," but they are succeeded by eternal realities. "*Now* is the accepted time, *now* is the day of salvation." In this day, this day of life, we must obtain the favour and the reconciliation of our God, or it is lost for ever. Beyond the line of time, all is unchangeable. No more years and days of opportunity are allowed us to "make our calling and election sure." *Here* the work must be effected, or not at all; "for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither we go." Be alarmed then, O sinner, for thy safety. When the day of grace is past, without effecting our reconciliation with God, the sweet aspect of love divine is changed into terror too severe to be beheld, and the Almighty swears in his wrath, that we shall not enter into his rest. Now, if we come to the Lord Jesus Christ for

salvation from sin and punishment, we are assured by the lips of unchangeable truth, that we shall not be cast out. Let us not then stifle convictions, but encourage them, till we are made to abhor ourselves, and repent in dust and ashes. Let us not repress the desires which may sometimes rise in our hearts for Christ and his righteousness, but increase and encourage them by frequent and fervent prayer, till he appear lovely in our eyes, and be formed in us the hope of glory.

EREMUS.

From the Christian Observer.

It is a melancholy circumstance connected with the revolutions of ages and empires, that many countries, on which the light of the true religion once shone, are now covered again with their original darkness, or with a feeble twilight that is scarcely better. The tendency to deterioration in every thing human is so well known and acknowledged, that the Christian world, especially, ought ever to be on their guard against the very first innovations, either in purity and sobriety of doctrine or correctness of discipline and conduct. The case of modern Geneva relapsing into a cold heterodox creed, furnishes an awful and conspicuous warning on the subject.—The following facts have been just communicated to the public, and may be relied upon as authentic.

The Church of Geneva, as every person knows, was almost the cradle of the Reformation; and whatever may be thought of the *peculiar* and *exclusive* parts, either of the doctrines or the discipline of its illustrious founder, was certainly long distinguished for its orthodoxy on all the great subjects in which pious Protestants are agreed. How mournful a reverse has now begun to take place, may be inferred from the following circumstances.

The ancient catechism of Geneva taught expressly the doctrine of the Divinity of Jesus Christ. This catechism was withdrawn from the church some years ago; and its place has recently been supplied by another catechism, which maintains a guarded silence with respect to that important and essential doctrine.

In 1805, the company of pastors introduced into the churches of Geneva, a new version of the Bible; in the publication of which, they not only omitted the Confession of Faith of the reformed Churches of France and Geneva, which had been prefixed to all their former Bibles, but made also very many important alterations in the translation itself; particularly in parts relating to the Divinity of Christ, to Original Sin, and to the personality and offices of the Holy Ghost. This version is still used in their churches.

These acts were followed by a rule passed so recently as May 3, 1817; by which all candidates for holy orders are required solemnly to promise, that they will abstain from preaching, in the churches of the canton of Geneva, on the following subjects:—On the manner in which the Divine Nature is united to the Person of Jesus Christ; on Original Sin; on the manner in which Grace operates, or on efficacious Grace; on Predestination.

This rule has been already twice acted upon;—a candidate has been refused ordination, and a minister prohibited from preaching, for objecting to subscribe to it.

Now, though the mere circumstance of a limitation on the public, and perhaps intemperate discussion of *some* of the points just alluded to, might have been conceived to have sprung from other causes than systematic heterodoxy in the majority of the company of pastors; yet the whole of the circumstances taken together, can leave no doubt on the mind, that the Church of Geneva has

essentially departed from the orthodoxy of its predecessors. Indeed, in point of fact, it is credibly stated, that of the twenty-five persons who constitute the "Company of pastors," only five hold the orthodox faith; while all the remainder unite in opposing it. The important consequences likely to arise from this circumstance may be inferred from the consideration, that Geneva is a University in which young men from various parts of Europe, and particularly from the Reformed Church of France, are educated in theology; and that the professors are chiefly, if not exclusively, selected from the company of pastors. Far the greater part of the students have imbibed the doctrines of their instructors; and by them the evil, it is to be feared, will be extensively diffused.

The origin of this unhappy revolution of opinion may be traced to Rousseau; whose mischievous writings, while they excited, in no ordinary degree, the alternate praises and execrations of Europe at large, could scarcely fail to produce a powerful effect on his immediate fellow citizens. Independently of other causes, a sort of perverted patriotic pride would naturally conduce to this result; though as Calvin was a great man also, *his* authoritative name and celebrity, would doubtless tend to check the progress of the infidel opinions, or of those more plausible heterodoxies which are the half-way house to them. The consequence is, that the Genevese clergy are halting between Calvin and Rousseau; and, by the inconsistency of their real, with their professed creed, have exposed themselves to the attacks of several writers, who have been lately engaged in a controversy which has arisen in consequence of the ordinance already mentioned. The attack on the pastors is said to have been commenced by a young Genevese minister who had attended some of Madame Krudener's religious meetings. His letter gave rise to the ordinance prohibiting the discussion of the topics just enumerated. Among other persons, a Scotch gentleman, who happened to be at Geneva, took up the cause of the young minister, and published several tracts explanatory of the Calvinistic opinions.—Another Scotch gentleman has since addressed a letter to the pastors, accusing them of having deviated from the laws of their own Church: on account of which communication they endeavoured, but as yet in vain, to procure his expulsion from the territory. This gentleman is now happily employed in superintending a faithful edition of the Scriptures in opposition to that of the pastors, which has been already mentioned as mutilated and incorrect in many leading passages.

In hopes that the publication of these statements may not be useless, either to the parties immediately concerned, or to the Christian world at large, they are tendered for insertion. The spectacle of a once pure and spiritual Church denying some of the leading doctrines on which the salvation of mankind depends, is at once a painful and a monitory spectacle. It is not yet too late for many of the leading individuals concerned in so unhappy a change, "to repent and do their first works," and return "to the Lord that bought them." May this be their happy lot! At all events, their sad example will not be lost upon the members of our own scriptural Establishment, if it more forcibly remind us to guard against the first recurrence of worldly temptation and philosophical pride; if it show us how fatally easy it is to blend a highly spiritual and orthodox creed with an unrenewed heart, ready to swerve at the first evil suggestion; if it make us individually walk more humbly with our God; if it excite us to new activity and perseverance in our efforts for instructing the ignorant, confirming the wavering,

and sending to all parts of the Christian as well as heathen world, that blessed volume which is the surest guide to a rising Church, and the best preservative for a falling one.

Conversations on Infant Baptism, and some popular Objections against the Church of the United Kingdom. By Charles Jerram, A. M. Vicar of Chobham, Surrey.

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Were we to give an opinion what principle it is, diffused amongst the mass of the Christian world, which facilitates the schismatical labours of sectarian reformers, and enables them to multiply, almost *ad infinitum*, the divisions of the Holy Catholic Church, already numberless, we should not hesitate to pronounce it, a want of competent knowledge, on the part of the people, of the scriptural and historical arguments which lie at the foundation of the commonly received doctrines of faith, and ecclesiastical government and discipline. It is on this ignorance that innovators build their chief hopes of success; and they are not often disappointed. They find the people unprepared "to give a reason" of their belief in this or that particular doctrine, and of course, ill qualified to meet objections of a popular nature, which, although possessing more of speciousness than of solidity, are yet sufficient to stagger the faith of one not fully instructed in the subject. It is inconceivable with what force objections to a received doctrine fall upon a mind, not previously qualified by a knowledge on the point at issue, to separate truth from error; and how slow and difficult is the process by which a mind so circumstanced is extricated from its embarrassments, and re-established in the truth.

We believe there are many now living, whose first theoretical speculations on Christianity, were suggested by a once popular work of a man, whose ashes no longer pollute our shores, but whose deadly spirit will be felt, till the present generation of men has passed away; and we might appeal to these men, whether the effects of the principles they imbibed from that polluted source, have not in some degree kept their ground in defiance of their reason, when better informed by the triumphant refutation of what little of argument was contained in the "Age of Reason," from the pen of Watson, or the more copious illustrations of Paley and Lardner. The fact is, let the mind be once preoccupied with erroneous convictions, or poisoned by skepticism, and the inlets to truth are closed—the labour of conviction is doubled—the fortress is held by an enemy, instead of being open to the entrance of its lawful possessor.

These remarks will not be understood to insinuate that there is, in the objections of any religious sectary, any approach to the black malignity of this "enemy of all righteousness;" but the case may serve to illustrate the difficulty of obliterating erroneous impressions, which have been made in the absence of a knowledge of the whole subject, and the ease with which an uninstructed mind may be led astray. It is matter of joy, however, to a pious mind, that the doctrines *absolutely essential* to salvation, are embraced by every denomination of Christians; and the fact ought not to be lost sight of by the enemies of our faith, when they would draw some consoling deductions from our want of Christian unity. Still, there are points of difference too important to admit of compromise; and amongst them we have no hesitation in ranking the practice of Infant Baptism. Whether we regard the *antiquity* of the custom—coeval as it is with the time of the Apostles; its universality—rejected only by a very small proportion of Christians; or the rights and privi-

leges annexed to it—the being made "members of Christ, and inheritors of the kingdom of heaven," on every account, it is a practice to be earnestly contended for, as an integral part of the Christian system. Entertaining these views of its importance, we cannot but think the author of the little work announced at the head of this article, has done an essential service to the cause of truth, by the publication of his "Conversations." The popular objections to the custom of baptizing infants, are, we believe, fairly and correctly stated—the authority for the practice is vindicated, in a clear and logical, and as appears to us, unanswerable series of arguments; and to those who may not have the leisure or opportunity to consult the more elaborate treatises of Hooker and Wall, we would recommend the present work, as containing most that is necessary to the vindication of a rite, in which *almost* all the Christian world are agreed. Whether the Baptists in this country are distinguished by a peculiar zeal for proselyting to their system, is a point we do not stop to ascertain: but if any members of the Episcopal Church have found themselves in the situation of the "parishioner," (see p. 4) we doubt not they will be glad of so able a guide to direct their enquiries, as is found in the present volume. In this age of innovation, when we are invited to "turn aside and see great sights"—when lo! here, and lo! there, have become the watch-words of exclusive religionists, it becomes necessary that men should receive their religious opinions as little as possible on trust, but take every pains to satisfy themselves of the truth of "those things, which are most surely believed amongst us." We would have them go to the Scriptures, with a prayerful disposition that God would "enlighten the eyes of their understanding;" and instead of turning over the leaves in search of passages to support a creed already formed, we would have them read with the humble desire of being instructed. When the Sacred Book shall be universally approached with these dispositions, we may hope that the differences which now distract the Christian world, will be merged in a general spirit of reconciliation and unity—that the dismembered limbs of Christ will be gathered up and reunited in one body; and that as Christians now acknowledge "one Lord, one Faith, and one God and Father of all," so shall they acknowledge "*one Baptism* for the remission of sins."

The work before us is written in the form of "Conversations" between a Minister and one of his parishioners; who, from the representations of his Baptist friends, had been brought into some perplexity about the propriety of Infant Baptism, and had been carried away to their meetings, with a view of becoming better acquainted with their peculiarities, and the nature of their doctrines and religious discipline.—We propose to give in a few pages, a brief analysis of the arguments employed by the author; and although it is difficult to preserve the sprightliness of the dialogistic form, yet the importance of the subject, we hope, will be a sufficient inducement to our readers, to follow us through a short, though somewhat dry abridgment.

It is maintained by the objectors to infant baptism, "that nothing less than either a command to baptize infants, or a plain example of the fact, appears capable of deciding the point;" and the author opens the discussion, by examining what degree of weight is due to the assertion.—The objection is a very specious one, and extremely well calculated for the popular ear; but it would be hard to say why a doctrine, *proved* by unavoidable inference from Scripture, should be less worthy of credit, than when it is found expressly stated there in so many words. We suppose truth

to be the same in whatever way we arrive at it, and we cannot readily see the propriety of having the *mode* of proof prescribed, so long as its validity and conclusiveness are not called in question. On this subject the author reasons as follows :—

"*Minister.*—Am I, then, to understand, that the class of Christians, whom you think the most correct in their doctrines and discipline, administer the ordinances of Baptism and the Lord's Supper, precisely as they were practised in the days of the Apostles ?

"*Parishioner.*—They certainly do profess to adhere to apostolic practice as closely as possible.

"*Min.* Are they able to ascertain precisely in what manner these institutions were administered ? and do they depart in no instance from what they conceive to be the primitive practice ?

"*Par.* They conceive that no institution can be binding upon Christians, which is not clearly defined ; and they consider that any deviation from the original practice, would destroy the nature of the whole.

"*Min.* Did the primitive Christians baptize in places of worship, or in the open air ? in baptisteries, or in rivers ?

"*Par.* It appears that they baptized publicly, and in rivers.

"*Min.* Have you any authority from Scripture for the use of particular garments in baptizing ?

"*Par.* None.

"*Min.* Have you any example in Scripture of persons delivering to the Church, a profession of their faith, before they were baptized ?

"*Par.* We read of those who came to John's baptism, confessing their sins ; but it must, at the same time, be acknowledged, that this bears no resemblance to the custom of requiring a considerable length of time to determine whether the candidate for baptism be a proper character, and then that he should deliver to the Church an account of his faith, on which the minister and members are to decide, whether the individual be a proper subject for baptism. The thing itself, however, appears so proper, and even necessary, that it is fair to conclude, that this was, in fact, the apostolic custom.

Min. Yes, it is highly probable that the converts to the Christian faith did give a statement of their Christian knowledge and experience, before they were admitted to the rite of baptism ; but you recollect that you have excluded yourself from the right of drawing any conclusion from the reason, or probability, or decency, or even the necessity of the thing, by having stated, that whatever has not the sanction of a command or an example in the ordinance of Baptism and the Lord's Supper, is not of God but of men, and destroys the nature of the institution itself.

You assert that we ought not to baptize infants, because we have no instance of the practice in the Apostles' times, nor any direction for that purpose. Can you produce any example or any precept from the New Testament, to authorize the practice of females receiving the Lord's Supper ?

"*Par.* Certainly not ; but we are expressly told that women were baptized ; and it is reasonable to conclude that they were also partakers of the ordinance of the Lord's Supper.

"*Min.* True ; but you refuse us the privilege of drawing any conclusions from the reasonableness of the thing, and limit us to the precept or example : we call therefore for the same authority for the practice of admitting women to the Lord's Supper.

"*Par.* But it is expressly said, that "there is neither male nor female, for ye are all one in Christ Jesus :" from which it is fair to infer that women also partook of this ordinance.

"*Min.* The inference, I think, is unavoidable; and if you will allow us to draw our inferences, we think we can as clearly prove that infants have a right to baptism. But you limit us to precept, or example; and when we begin to reason and draw inferences, you stop us, by saying, that this is not the proper evidence in matters relating to postive institutions; and you ask us for an instance where an infant was baptized, or a direction to baptize them, and tell us that till we can do this, we have done nothing at all. Now, to this we reply,—and surely nothing can be more just than the answer,—that when you produce your example or precept for females partaking the Lord's Supper, we will produce ours for infants being baptized; and when you say that you can prove your custom by the clearest reasons and inferences; we reply, that we also are ready to do the same in behalf of our custom of baptizing infants.

Again; in celebrating the Lord's *Supper*, you perform the ceremony at *noon;* instead of making it a *meal*, you satisfy yourselves with a morsel of bread and a mouthful of wine; and instead of using *leavened* bread, which it is evident Jesus Christ did, you use *common* bread. In what way do you justify these deviations from apostolic custom? You object to our use of a small portion of water in sprinkling infants in baptism, and ask for our authority for this deviation from apostolic practice: our reply again is—Supposing there were no such authority, when you adduce yours for your custom, we shall have discovered the same authority for our own; and surely it becomes our objectors to be silent on this subject, till they have cleared their own practice from the very charges they allege against ours." p. 9—14.

The author next proceeds to consider the argument against infant baptism derived from the fact, that adults only are said in the New Testament to have partaken that ordinance. The fact that those, of whose baptism we have a distinct account, were adults, proves nothing indeed in the present argument. The new converts to Christianity were of course adults, and could be baptized only when adults. Our opponents sometimes seem to argue as though the practice of adult baptism was confined to themselves; whereas we believe it is a rite of every Christian Church which admits baptism in any shape; and in our own Church, we have a distinct service expressly provided for the baptism of believing adults. "When, therefore," as Mr. Jerram very properly observes, "our opponents refer us to the cases of adult baptism recorded in the New Testament, as a proof of the correctness of their practice, and of the impropriety of ours, we reply, that this fact proves nothing at all in the present controversy. It is as much our own practice as theirs to baptize adult believers; and among the heathen, when the Christian religion is first preached, every instance of conversion to it would furnish an example of adult baptism. It was impossible that the primitive Christians could have been baptized when they were infants, for Christianity did not then exist; and if they were baptized at all, it must be when they were adults, and first believed the doctrines of Christ. The case of the heathen is exactly parallel with theirs —and the missionaries of the Established Church baptize adults, when any are converted to the Christian faith, as the disciples of Christ baptized the first believers in their time. There is, therefore, no dispute between us about baptizing believing adults; the practice is common to us both; and I am sometimes a little surprised that our adversaries should so continally refer us to the practice of the first Christians in baptizing believers, as deciding the question against us: *our* doctrine and prac-

tice are precisely the same as theirs upon this point, and every example they adduce of this custom, confirms our tenets just as strongly as it does theirs. We agree that believing adults should be baptized; and the only question is, whether the infants also of Christian parents are not entitled to the same privilege. p. 16—17.

We come next to the threadbare objection, so often urged and as often refuted, that *faith* was always demanded as a prerequisite to baptism; and that infants, being incapable of faith, are not proper subjects of this ordinance. "He that believeth and is baptized," says the objector, "shall be saved;" and the misconception of this passage has given currency to the opinion, that it makes conclusively against the received custom. "Believing," says he, "stands before baptism; we must therefore believe before we are baptized: but infants do not believe, and infants therefore ought not to be baptized." Whoever reasons in this way would do well to read the verse to the end, before he draws his conclusion; for he will find that it makes as much against the *salvation* of infants, as against their baptism. If the want of faith necessarily excludes them from this ordinance, it equally excludes them from the kingdom of heaven; for it is also asserted, that "he that believeth not shall be damned." Or, to state the argument in terms, believing stands before salvation; we must therefore believe before we can be saved: but infants are incapable of believing, and infants therefore cannot be saved—that is, they must be damned. This is precisely the force of the passage, if it is explained on the principles of the Baptists: and unless the horrid idea that all infants must be lost, forms an article in their creed, which it most assuredly does not, we hope they will never urge this passage again in support of their views. We utterly object to this practice of tearing the Scriptures to pieces for shreds to patch out a *system*; for unless we consent to receive the doctrines of the Gospel "in such wise as they are generally set forth to us in Holy Scripture," there is no absurdity which may not be palmed on the Word of Truth. The fact is, the passage in question has no allusion whatever to infants. It is a part of our Lord's commission to the disciples to go and teach all nations, baptizing them, &c. They were to instruct such of the heathen as were of an age to be instructed, and then to baptize them on a profession of their belief; and "the direction is exactly such as would be given to any Christian missionary going out from the Church, who would consider it as forbidding him to baptize any adult whom he had not first taught the principles of the Christian religion; but as having nothing to do with the case of infants, whom he would treat in the same manner as the Church does from which he went out."

Perhaps the question might be put with some emphasis, why infants, whose incapacity for the exercise of faith does not exclude them from the Church of Christ above, should be thought disqualified from being made members of his Church below? Whatever spiritual benefits may be supposed to attach to the ordinance, it is certainly the only mode of induction into Christ's visible kingdom; and there seems to be something like absurdity in denying the *lesser* privilege to those, who at the same time are acknowledged capable of inheriting the *greater*.

Thus far we think the author has been completely successful in establishing his point; and if infant baptism is to be overthrown, it must be done by other weapons. He next meets the objection, that "no one instance is recorded in Scripture of an infant being baptized;" and contends, that if it be made to appear

... to continue in the service ... had been customary, because ... was mentioned in the procla- ... to the contrary.

"*Min.* Very good. And when a ... is made by Jesus Christ, ... His disciples should baptize all ...: would you not infer that the ... classes of persons should be the ... of baptism as always had ..., if they were not expressly pro- ...ted?

"*Par.* I am bound by my former declaration to answer in the affirmative.

"*Min.* If, therefore, infants always had been admitted to baptism, we must conclude that it was intended they should still enjoy that privilege, unless their case were particularly excepted. It rests, then, with our opponents to bring forward the precept which forbids us to baptize infants. So that it appears, after all that has been said against the custom of our Church in this respect, on the ground that we have no command for it in the New Testament, that our objectors are the persons who should produce their interdictory precept: and that till they do so, we are bound to adhere to the universally received practice." p. 28—29.

The second "Conversation" is occupied in showing that the Christian Church is but a continuation of the Jewish, and that children under the latter dispensation are entitled to the same privileges which belonged to them under the former. The deductions of the author are still satisfactorily pursued; but our limits will not permit us to follow his reasonings, which scarcely admit of abridgment. He meets the objection, that circumcision was a mere carnal ordinance, by showing "that it laid the person conforming to it under similar obligations with him who is baptized."

Was it not "a token of the covenant between God and Abraham, to

be a God unto him and to his seed?" Was it not "a sign of the circumcision of the heart and spirit?" Was it not "a seal of the righteousness of faith?" Were not peculiar spiritual privileges associated with it? Were not the oracles of God committed to those who were circumcised? "and was not Jesus Christ a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers?" Nay, did it not lay all that were circumcised under peculiar obligations?—obligations of a nature, as much beyond the power of infants to fulfil, as those of repentance and faith, which baptism requires? "Every one who was circumcised was a debtor to do the whole law."—"Circumcision profited, if a person kept the law; but if he were a breaker of the law, his circumcision was made uncircumcision." Hence it appears, that all who were circumcised became debtors, and were required to keep the law; just as all who are baptized are commanded to repent and believe; so that, in all respects, the duties and privileges of the two ordinances run parallel with each other; and the very same argument that attempts to show, that children should be excluded from baptism, on the ground of incapacity to perform its obligations, or a defect in qualification to enjoy its privileges, would also prove that they ought never to have been circumcised; and thus would directly charge God with having established an ordinance for the admission of infants into his Church, which confers an impossible obligation: an imputation, which must be rejected with abhorrence. It is then, I think, sufficiently evident, that there is no such difference between circumcision and baptism, as to make the former a proper medium for introducing infants into the Church, and the latter an insuperable barrier to that privilege. If, therefore, children once were received into the Church, it remains for those who would now exclude them, to produce their authority for the prohibition. I have shown that God himself has decided the point, that they were once proper subjects of his kingdom, though the ordinance, which admitted them, was attended with obligations as far beyond the power of children to fulfil, as any which are attached to baptism; and if they are now to be shut out of that kingdom, it remains with our opponents to show the cause." p. 38—39.

On the identity of the Jewish and Christian Churches, though subsisting under different modifications, the author reasons thus:—

"That the Church, which existed among the Jews, was to be perpetuated among Christians, is fairly to be inferred from the declaration of our Lord to the Jews, that "the kingdom of God should be taken from them, and given to a nation bringing forth the fruits thereof"....Matth. xxi. 43. That "the kingdom of God," means the Church, which had hitherto existed among the Jews, will be admitted by all; that this Church was to be taken from them, and given to others, is equally self-evident. Let it then be observed, that this was a mere transfer;—a taking from one, and giving to another, the very same thing. The Jews lost what the Gentiles gained, but no change took place in the thing transferred; this continued unaltered; nothing was added to it, nothing was taken from it: if, therefore, the Church, whilst it existed among the Jews, consisted of infants and adults, the same Church, when transferred to the Gentiles, consisted also of infants and adults; and as there can be no members of a Christian Church without baptism, it inevitably follows, that children must be baptized." p. 40—41.

The feverish jealousy with which the Jews watched over the slightest

innovations on their system, renders it highly improbable that they would calmly acquiesce in the exclusion of the whole race of children from church-membership, which they enjoyed under the Mosaic dispensation. They often contended with the Apostles for setting aside their sacred rites, but never complained of this exclusion; and the fair inference is, that baptism was extended to their children under the new economy, as circumcision was under the old.

"From the time of Abraham, they and their children constituted the true Church; the stream, which had issued from this remote source, continued to flow in undiminished strength to the boundary, which separated Jews and Christians: there it met with no obstruction, but still pursued its uniform course, free and uncontracted. They and their children were always blended together; they had all been circumcised, they continued still to circumcise, and they advanced, as inseparable associates, into the Christian field: here they are required to adopt an additional badge—to commence the followers of one, greater indeed than Moses, but still in perfect union and concert with him: they must be baptized as the symbol of their attachment to their new Master, and as the indispensable means of obtaining the benefits he had engaged to confer. But at this point we are told (I should like to know the chapter and verse where) that the parent and his child are no longer to proceed together; an edict has passed from the new leader (in what archives it is to be found, they do not inform us) that the parent is to be admitted into the Christian fold, and his child to be shut out! The stream, which had flowed in blessings through so many generations, is now to be contracted and deprived of more than half its strength, its beauty, and its glory; for, in the fulness of the benevolence of the Redeemer's heart, he could not find room for little children; and for the present, at least, they could have no share of his bounty! And what makes the affair still more extraordinary is, the parent acquiesces in this exclusion of the child, whom he loves as his own life, and with whom he had approached to the very edge of the fold, without the least misgiving that He, who had "gathered the lambs in his arms, and carried them in his bosom," and had said "Suffer the little children to come unto me, and forbid them not," would gladly receive them: he submits, however, to the unexpected, unnatural and cruel exclusion, without once opening his lips, or giving vent to the feelings of nature, though the same parent, on all other occasions, had been captious, and querulous, and jealous beyond sufferance! nay, to add to this accumulation of paradoxes, he still continues to circumcise his child, as the appointed means of ensuring the blessing promised to the true Israel, at the very time he is told by his new instructors, that children have no claim to those privileges! and what is as strange as all the rest, they do not say one word upon the extraordinary anomaly; but whilst they take the greatest pains to set them right on all other points, and even incur their resentment for their faithfulness, they suffer this glaring contradiction between principle and practice to continue without a syllable of disapprobation!" p. 51—53.

"There is something exceedingly imposing," remarks the author by the mouth of his *Minister*, in the third conversation, "in the objections you have been accustomed to hear, and an appearance of downright matter of fact against the practice of baptizing infants. When a person is asked, What? was not Jesus Christ himself baptized, after he was grown up? Were not the disciples of John also adults, when baptized? Had not the

three thousand, who were converted at St. Peter's first sermon, arrived at years of maturity? Were not the eunuch, the jailor, Lydia, and others, all baptized on the profession of their faith? And where is your instance of a single infant baptized? or, where can you find one word, which can justify such a practice? When these, and similar questions are put to a person, who has never seriously turned his thoughts on the subject, he is struck with their apparent conclusiveness, and immediately suspects that he has no solid ground to stand upon.

"*Parishioner.*—You have, I believe, in a great measure explained the cause of my easy credulity. It certainly did appear to me so clear a case, that I was at a loss to account for my not having before adverted to what seemed so plain and self-evident. My mind, therefore, became almost exclusively occupied with the ideas which those remarks suggested; and instead of looking around me for a solution of my difficulties, or applying where I was most likely to obtain assistance, I surrendered my judgment and understanding almost without an effort. I now perceive that it was absolutely impossible, in the very nature of things, that a new religion could commence without baptizing adults; that parents themselves must be converted and made Christians, before their children could be baptized; that the very circumstances which took place at the first publication of Christianity, must always occur, when the Gospel is successfully introduced into any country; that the missionaries of the Church of England in heathen countries, act exactly in the same manner as the first disciples of Jesus Christ; and if they were as successful in converting thousands at a sermon, as the Apostles were, there would be as many instances of adult baptism: but as you rightly observe, there is no controversy whatever, on this subject: all are agreed upon it—though I must think, that now and then our Baptist friends want a little more candour on this point; for I can hardly suppose, that they are ignorant that all denominations of Christians hold with adult baptism in such cases as they allude to; and if they do, it is scarcely ingenuous to represent these facts as supporting their practice, and directly opposing ours, since, in truth, they do not make the least, either for or against the practice of baptizing infants." p. 59—61.

Our Lord's rebuke to the disciples —"Suffer little children to come unto me, and forbid them not," may be adduced as a link in the chain of argument, though by itself it can hardly be thought sufficient authority for baptizing infants; for by his behaviour towards them on that occasion, he certainly intimated that they were capable of spiritual benefits. Would he have taken them in his arms, and blessed them, and declared that "of such is the kingdom of heaven," if he had thought them unworthy of being made members of his kingdom on earth? Does not the act forcibly recal to mind the character given him by the Prophet—"He shall gather the lambs in his arms, and carry them in his bosom?" and was not his solemn injunction to St. Peter,—"feed my lambs," of a piece with this tenderness? These were certainly not the acts of one who designed to exclude them from the privileges of church-membership.

The following argument will appear new to some of our readers:

"*Minister.*—The Apostles of Jesus Christ, also, desirous of perpetuating Christianity by an accession of fresh members from the families of those who had embraced the Gospel, might naturally be expected to take every opportunity of turning the attention of young persons to the in-

teresting subject of baptism, as that ordinance by which they were to enter into the visible Church, and become "a seed to serve God," when their fathers should be sleeping in the dust.

"*Parishioner.*—Undoubtedly: for these would constitute the hope of the flock; and a wise as well as tender shepherd would ever extend to them his most watchful and anxious attention: whoever might be neglected, these would be ever uppermost in his thoughts, and would experience his constant care.

"*Min.* You would also expect to find a class of individuals, especially after a Christian Church had been planted for some time (as must have been the case when St. Paul, in the decline of life, wrote to Timothy and Titus) who would be candidates for the ordinance of baptism, and be placed on their trial for admission into the Church.

"*Par.* Such is the case at the present day in the Baptist churches; and I have occasion to know, that no individuals are thought to require so much attention from the minister of these churches, as those who are preparing for this solemn ceremony.

"*Min.* I suppose he takes every opportunity of talking with them on the subject, explaining its nature, confirming them in their principles, and encouraging them to persevere.

"*Par.* Certainly; and in doing so, I conceive he acts with the greatest propriety. The case demands peculiar attention.

"*Min.* The Apostles, also, I should imagine, would be equally urgent in their addresses to the several Churches, on the same interesting topics.

"*Par.* So I should think.

"*Min.* Will you point me to any passage in any of their addresses recorded in the Acts (that to the Church of Ephesus, for instance) or in their Epistles (such as those to Timothy or Titus, in which, if the subject were adverted to at all, it would be sure to be mentioned) where any such notice is taken of this class of individuals?

"*Par.* I do not immediately recollect any; but your acquaintance with the New Testament will enable you to point them out, if there be any.

"*Min.* I may then assure you that there is no passage whatever, in which the least allusion is made to any thing of the kind. No attention, in this respect, is paid to the hope of the flock. Parents are never reminded to admonish their children on this subject, nor young persons themselves urged to a due preparation for it: no observation, either directly, or indirectly, ever escapes the tongue or pen of any of the Apostles upon it, though he addresses all classes and ages, old men and young men, old women and young women, parents and children, husbands and wives, masters and servants, kings and subjects; and descends to the most minute duties of each. How is this to be accounted for?

"*Par.* In no way, but on the supposition that there is no such class of individuals.

"*Min.* The fact then is, that these had already been baptized in their infancy." p. 65—68.

The author next proceeds to adduce the direct authorities in favour of the prevalence of the custom in the early Church.

As the Acts of the Apostles is a history of their labours in converting the heathen; and as the Epistles were written to Churches or individuals but newly converted, we are so far from expecting any records of infant baptism in them, that their mention would have been purely incidental, since there could be no motive for recording what was of every day's occurrence. The silence therefore in which the practice is passed over, affords a presumption of its continuance, unless it can be shown by other modes of reasoning that it never

existed: so that, as the author observes, ten thousand instances of adult baptism, unless under peculiar circumstances, would be no evidence against the custom of baptizing infants; while a single well authenticated instance of the latter, occurring in the earliest ages without exciting any opposition, would establish the general prevalence of it. Assuming, then, as the writer does very justly, that so great an innovation could not have been made without producing a great deal of controversy, he proceeds to remark thus on the fact, "that no account is handed down of the period when, and the manner in which, this practice was first introduced."

"Most assuredly it is a fact; and a fact so certain, that no one, I believe, has even attempted to fix the time when, what is now considered an innovation in baptism, was first introduced: yet they require us to believe, that the first and purest age of Christianity universally excluded infants from baptism, but that afterwards, some time or other, nobody knows when, by some person or other, nobody knows who, a thorough change in the system of making church members took place, and that the whole Christian world, with scarcely any exceptions, immediately acquiesced in that change; and even the few, if there were any, who retained the former practice, never wrote one word to counteract the dangerous innovation, though all parties in the Christian Church were eagle-eyed in detecting other heresies, and wrote volume after volume in exposing and refuting them." p. 81—82.

From the mass of early testimony on this subject, Mr. Jerrram selects the following:—

"Justin Martyr wrote about forty years after the Apostles; and he informs us, that there were many among them, of both sexes, who were 70 or 80 years old, who had been made disciples of Christ when they were infants; and that must have been by baptism: and if so, they must have been baptized in the days of the Apostles."

Irenæus lived between 30 and 40 years later, and wrote thus:—"He (Jesus Christ) came to save all persons by himself; all, I say, who are regenerated by him unto God, infants, and little ones, and children, and young men, and old men." If infants and little ones are capable of spiritual regeneration, then they are fit subjects of baptism; and if regeneration is here put for baptism, which seems to be the case, we have the direct testimony of this father to the practice as it existed in his day.

Origen, who flourished 30 or 40 years later, says, "infants are baptized for the remission of sins; and if it be asked, what sins, or at what time they sinned, our answer is, no one is free from pollution, though his life should be but of the length of one day upon the earth."

But one of the most satisfactory testimonies in ecclesiastical history, was furnished by the council of sixty-six bishops, assembled by Cyprian, bishop of Carthage, about 150 years after the times of the Apostles, to deliberate concerning the doubts of one of their number on the subject of baptizing infants. Fidus, an African bishop, questioned whether they ought to be baptized before the eighth day, that the Christian ordinance might more exactly correspond with that of Abraham about circumcision. They decided unanimously, that children were eligible to baptism from the day of their birth.—The circumstance which bears on the present question, is, that there was no controversy at all whether infants should be baptized—this was agreed on all hands; and their una-

nimity on this point is conclusive evidence, not only how the practice stood in their time, but what it ever had been; for it is hardly possible that the memory of so great an innovation should have been so soon and so completely lost.

The only exception to these early authorities noticed by the writer, is Tertullian; of whose opinion he gives us the following account:—

"This father entertained some very strange ideas on various subjects of divinity; he asserted that a famous heretic of the name of *Montanus*, was the Comforter, or the Holy Ghost, whom our Lord had promised to send; and he held many singular notions on other subjects, particularly on baptism; advising, contrary to the universal custom, not only to delay the baptizing of infants, but also to defer the ordinance in *all* cases, till they arrived at that period of life, when it might be supposed there would be few or no temptations to sin, and when the strength of corruption would be so reduced by age, that it might be fairly presumed the individual was placed beyond the reach of danger; and this sentiment was adopted by various of his followers, and at diffeent periods of the Church was again revived. But you perceive that this was one of the first efforts that was made to set aside infant baptism, and to change what was admitted to be the constant practice of the Church; for if it had not been the custom to baptize infants, why did *Tertullian*, about the hundredth year after the Apostles, attempt to dissuade them from the practice? His objection, therefore, incontrovertibly establishes that practice; for there would have been no room for the one without the other. Then, again, observe the principle on which he grounds his objection. It was not, that infant baptism was an innovation, perfectly unknown in the first and purest age of the Church, which he most assuredly would have shown, if it had been an innovation; and this argument would have been so direct and so decisive as to have overthrown the contrary system, without the necessity of having recourse to any other—he says not, however, one word about this; but contends that infants could have no sins to wash away; that sins after baptism were peculiarly dangerous, and that it should be performed at a period when further sinning became almost impossible: now, by leaving out the very argument by which alone the least plausibility could be given to his sentiments, he has tacitly acknowledged that no such argument could be adduced, and therefore his testimony is most decisive in support of the practice which I have been so long advocating. p. 87—89.

"But, it may be said, that one single objector ought to have great weight, if he withstood the innovation, and asserted the original apostolical institution. True; but is this the case with Tertullian? By no means. In the whole of his Treatise on Baptism, he never once asserts that it is an innovation; he never challenges them to any appeal to apostolical order—he never charges them with introducing a custom, with which their fathers were unacquainted, nor calls them back to primitive usage; nor asks, "Where is the precept or example" for this novel practice? but, on perfectly different ground, he reasons on the expediency of the rite, with regard to children, and not to them alone, but to all, who are apparently within reach of temptation to sin: he proposes to alter the customary practice, on the false assumption that children can have no sins to wash away by baptism, and wishes to establish a *new* order of things, founded on notions, to which every Baptist would probably as strenuously object as ourselves. Let, however, those who approve of his *reasoning* adopt his practice; but let his

FACTS be restored to the right scale in the balance; for, so far is the objection of Tertullian to the baptizing of infants a proof that this practice was an innovation, that it proves the direct contrary; and he ought to be adduced as the first instance of an anti-pædopaptist!" p. 133—134.

Conversation fourth opens with a discussion on the *mode* of administration, on which so much stress is laid by the dissenters from the common practice; and we think if the advocates of immersion *exclusively* would candidly weigh the arguments and illustrations brought forward by the author, they would see the propriety of some abatement of their zeal in dissenting from a Church, which administers baptism in *both* ways, at the option of the candidate. We persuade ourselves that no one who reads the following extract, will think the position tenable, that Βαπτίζω, *to baptize*, invariably signifies *immersion*, since the word was used with such a latitude by the inspired writers.

"*Minister.*—Is it any where said, that any one was baptized by immersion? or does it necessarily follow, that because men and women were baptized in Jordan, or Enon, they were plunged in the river?

Parishioner.—This, probably, cannot be proved; but it seems, I think, the natural conclusion, which any one would draw from the fact; for why otherwise should John have selected Jordan as the place for baptizing the multitudes who came to him? A sufficient quantity of water might have been any where obtained for the mere sprinkling of his converts.

Min. Are you quite sure of this? Was water as abundant in Judea, as in this country? and could a sufficient quantity any where be found for pouring it on "Jerusalem, and all Judea, and all the region round about Jordan?" But supposing that all these were baptized in rivers, because it was customary to do so, will this prove that they were all immersed? Might they not stand on the edge of the river, and the water be poured upon them? and is not this supposition the more probable, as it would have been next to impossible, that so many tens of thousands, who came to John's baptism, could have been furnished with proper vestments for the purpose of immersion? To suppose that they went into the water in their ordinary clothes, or without any garments, is equally repugnant to common prudence and decency. The case too, of the three thousand, who were converted at the first discourse of St. Peter, seems to forbid our supposing that so large a number could be furnished with change of raiment, or even be baptized by immersion, in the short space of a few hours; for it is expressly said "they were baptized, and *the same day* were added unto them about three thousand souls."

"*Par.* Admitting, as I am ready to do, that there may be some difficulty in accounting for all the circumstances which must have occurred in the public immersion of such vast multitudes, of both men and women, yet does not the word, by which we describe this Christian rite, of itself denote the mode? I have heard it contended, that the word *baptism* invariably signifies immersion.

Min. You shall judge for yourself as to the accuracy of this assertion. The Jews thought it a part of religion to wash their hands before dinner, and they blame Christ's disciples for eating "with unwashen hands:" in the passage in St. Mark, where this charge occurs (vii. 5,) the word is the common expression for washing hands; but in the collateral passage in St. Luke (xi. 38,) in the original it runs thus: "They marvelled that he had *not first baptized* before dinner;" whence you perceive that the mere washing of hands was called baptism—not a baptism *of the hands*, for that might imply

immersion: but generally, *baptism*, "they marvelled that he had not baptized before dinner;" from which it appears, that a very partial application of water to a small part of the body was denominated baptism; and if this conclusion be correct, it cannot be pretended that baptism *necessarily* signifies immersion.

Again, when St. Mark informs us, that "when they return from the market, unless they *baptize* (for so it is in the Greek,) they do not take meat;" do you suppose that every individual in a family, who had been in the market, immersed his whole body in water, before he sat down to dinner! The fact is, as we read in St. John's Gospel, that water-pots were placed at the entrance of their houses for the purposes of purification; and these purifications were performed by guests as they approached the room appointed for dining, and could consist in nothing more than the mere dippings of the fingers or hands into the water. We are also informed, by the same Evangelist, that the Jews had "*baptisms* of cups, and pots, and brazen vessels, and of *beds or couches*." Now do you suppose, that the ceremony of baptizing their beds or couches was performed by immersing? or not rather by sprinkling them with water? St. Paul tells us, that the Jews had "divers baptisms" (Heb. ix. 10;) alluding, no doubt, partly to the cerenies, of which we have been speaking, and partly to other legal purifications; and if you consult the 19th chapter of Numbers, you will find that these baptisms relate both to bathing and sprinkling, but more frequently to the latter; "a clean person shall take hyssop, and dip it in the water and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, &c. and the clean person shall sprinkle upon the unclean on the third day, and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water" (ver. 18, 19:) see also Numbers, viii. 7.—Surely these passages make it most evident that the word baptism by no means necessarily signifies immersion, but comprehends all the variety of uses, which were made of water in sprinkling, washing and bathing. I readily grant, indeed, that the common, though, by no means, universal acceptation of the word baptism, in *profane* authors, is immersion, and the established rules of interpretation require us to take it in this sense, unless the word be evidently applied, in Scripture language, in a different way; and that it has a more general application in the Sacred Writings, I conceive is plain, from the examples I have just adduced. Since, therefore, in ordinary cases, it sometimes signifies immersion, at others, washing, and sometimes also sprinkling, the question is, in which of these senses it is to be applied to the Christian ordinance, to which the term is now entirely restricted. To say that it must be limited to the first, is to beg the question in dispute, and to disregard those circumstances in the instances of baptism already alluded to, which seem to require a different interpretation of the word." p. 101—105.

The transactions alluded to in page 102, would seem to justify us in not allowing so readily that baptism was even *generally* performed by immersion in the early ages; and it is hardly to be supposed, that St. Paul at Phillippi, a much higher latitude than Jerusalem, with his lacerated body, went down into a river at midnight with the jailor and his family, consisting probably of females and children, and baptized them by immersion. How do the Moravian missionaries baptize their converts in frozen Greenland? How shall the rite be administered in cases of extreme sickness, where immersion would be followed by certain death?

For it cannot be denied but that cases of real penitence sometimes occur on a sick bed, when no enlightened minister would feel justified in withholding the rite. "Only let it be granted that sprinkling, in *any* case, is real baptism, and every thing is admitted which the Church of England has any interest in maintaining." The principles of the American Episcopal Church are the same on this point. Consulting the scruples of those who prefer what they might think the most primitive mode, she authorizes her ministers *to dip* the the candidate *in water*, or pour water upon him; and in every rubrick referring to the mode of administration, she allows either alternative of sprinkling or immersion.

In view of the authorities produced in this little volume, it is really impossible to see what valid objection can lie against our Church in her use of this initiatory ordinance. For while she administers the rite to such as have grown up to years of discretion apart from the fold of Christ, thus making provision for the scruples or negligence of one party, she embraces with the arms of parental tenderness, that interesting class of beings, which attracted the peculiar regard of our Saviour. With regard to the mode of administration, her charity is equally extensive; and all that she requires from her opponents in this particular, is, that when she *pours* water on her candidates, or *immerses* them in "the laver of regeneration," in the name of the Father, Son, and Holy Ghost, they may not consider her as doing any thing expressly or constructively forbidden in Scripture, or annihilating the validity of the ordinance by human inventions.

We should be glad to follow the author through the remainder of the volume, which is occupied in vindicating the connection of the Church with the State—its specific enumeration of articles of faith—its prescribed formularies of worship—and its internal government and discipline; but we have hardly room for discussing these points in the *Churchman's Magazine*. Whatever may be our opinions on this side of the Atlantic with regard to national establishments, their expediency, when applied to England, cannot, we think, be doubted by sober, reflecting, and well informed men. The Christian world has probably been more deeply indebted to the enlightened defenders of our common faith, who, from Cranmer down to Horsley, have been reared up within the walls of the English establishment, than will be adequately known, till the day when all things shall be revealed. And should the time ever arrive, when the preachers of another Gospel, to whose awful mutilations of the Word of God, the corruptions of Popery are as nothing, shall gain an ascendancy in that island, we trust other Horsleys and Magees will not be wanting to defend the citadel of God.

We cannot take leave of the work before us, without expressing our admiration of the tolerant and christian spirit with which the argument is conducted; and we can safely assure every Baptist into whose hands it may chance to fall, that he will find much less in it calculated to wound his feelings, than to disturb his opinions on this article of his faith. To religious discussion, when conducted in this amicable manner, we have no sort of objection; believing it to be the surest way of eliciting truth.

Connecticut Seabury Professorship.

Some allusion was made in our last No. to the contemplated endowment of a Professorship in the Theological Seminary, by the Church in this diocess; and we are happy to state that its prospects of success are highly flattering. If the same spirit shall be manifested by the Church at large, that has appeared in the few indivi-

duals to whom application has already been made, we conceive there will be no difficulty whatever in raising the requisite fund, in the course of the ensuing year. We proceed to lay before our readers the Articles of Subscription, with the assurance, that every Episcopalian in the diocess will soon have an opportunity of contributing towards an object so desirable. The gentlemen appointed to receive the subscriptions, aware of the importance of *small contributions*, where large ones cannot be expected, will carry their papers to every man's door, and solicit their aid in the common cause. While animated exertions are making in various parts of the Church, in favour of the School, particularly in the Southern States, we are confident the members of our own diocess will not be wanting in zeal towards an Institution, in which the hopes of our Church are c[illegible]ered.

Whereas it is deemed expedient to found a Connecticut Professorship in the Theological Seminary of the Protestant Episcopal Church of the United States, recently established by the General Convention in New-Haven, agreeably to the 3d section of the 5th article of the plan of the said Institution :—

We the subscribers, therefore, for the purpose of carrying this laudable object into effect, hereby severally agree to pay to Charles Denison, Esq. or to his successor, as the Treasurer of the said Seminary, the sums affixed to our respective names, in three equal annual instalments, to wit: One third part thereof, on the 1st day of September, 1821—one third, on the 1st of September, 1822—and the remaining third part, on the 1st of September, 1823: *Provided*, that the sums so subscribed and paid, shall be vested by the Trustees of the Seminary, in bank stock, or some other secure and productive funds, and the annual income thereof appropriated to the curre ses of the Seminary, until t of such subscriptions shall a Twenty Thousand Dollar which the income shall b forever to the support of a I ship in the Seminary, to l *The Connecticut Seabury I ship*, or by such other appe the Convention of the dioc direct.

The following is a copy o cular addressed to the indiv each parish, who have been ed as agents to assist in p subscriptions :—

New-Haven, Dec. 14,

Sir,

The Rev. Mr. Baldwin, ford, the Rev. Mr. Burhans town, the Rev. Mr. Noble, dletown, and the Rev. Mr. ' of Hartford, having been a by the Committee of the Trustees of the Theological S as general agents for collec scriptions for founding a Co Professorship in the Semina ably to the enclosed propo Committee beg leave to ap a special agent to aid and a of the above named gentlem visit your parish, in this i and laudable object.

The pamphlets with wh will furnish you, will suffic plain the nature of the I and the plan of the propose tion.

By order of the Comm
H. CROSWELL,

From the Episcopal Magazi

Consecration.

On Wednesday, the 25th ber, Trinity Church, Easte sylvania, was consecrated t vice of Almighty God, by Rev. Bishop White, the Rev Kemper and Dupuy atten assisting him. The service

occasion was performed by the attending clergy, and an appropriate sermon preached by the bishop. On the same day eighteen persons were admitted by the bishop to the holy rite of confirmation.

On the following day, Thursday the 26th, an ordination was held, and the Rev. John Rodney, jun. deacon, minister of the church, admitted to the holy order of priests. The service being performed by the same gentleman, and a suitable discourse delivered by the Rev. Bishop.

Trinity Church is an elegant structure, 46 feet in front and 53 deep, built of stone, and neatly rough-cast. Its front is a beautiful specimen of the Gothic; and joined to the rear of the building, it has a Gothic tower, (56 feet high,) which is at once an ornamental and useful appendage. The zeal and liberality displayed by the small congregation of Episcopalians in this place, in the expeditious erection of their church, is highly commendable. Its erection was undertaken within a year after the congregation was organized, and the building completely finished and furnished with an excellent organ, five months after the laying of the corner stone.

Christ Church, Gardiner.

On Wednesday, the 18th of October, the festival of St. Luke the Evangelist, Christ Church at Gardiner, in the state of Maine, was solemnly consecrated to the service of Almighty God, by the Right Rev. the Bishop of the Eastern Diocess. Notwithstanding the badness of the roads, occasioned by heavy rains, and the unfavourable state of the weather, there was a large and highly respectable congregation. The Rev. Mr. Olney, the rector of the new church, read the deed of consecration, by which the founders devoted it forever to the service of God, according to the usage of the Protestant Episcopal Church in the United States. The bishop's sentence of consecration was read by the Rev. Dr. Jarvis, of Boston, who also preached a sermon adapted to the occasion. Morning prayers were read by the Rev. Mr. Morss, of Newburyport, and the communion was administered by the bishop. We were gratified to see some of our dissenting brethren, and particularly two of the congregational ministers, approach the Lord's table, and devoutly receive the sacrament from the hands of the bishop. We hail with pleasure all such indications of the abandonment of those prejudices which originally led to the unhappy separation from Episcopacy. May this returning desire to promote "the unity of the spirit in the bond of peace," become continually more and more extensive! We cannot omit noticing the excellence of the singing, and particularly, because it is so rare, the excellence of the chanting. The *Te Deum*, though the choir were not much accustomed to chanting, we have never heard with so much pleasure.

On the following day (October 19) the bishop administered confirmation; but the heavy rain prevented the greater part of those who were to have received that rite, from attending.

Christ Church is built of unhammered granite, divided into blocks of nearly equal size, and is of the simplest and purest style of Gothic architecture. The walls are crowned by battlements which partially conceal the roof, and instead of a cornice, there is merely a band or rib of stone corresponding with that of the water table below. The arches of the windows form an equilateral spherical triangle, which is the most perfect proportion. Each of the side windows is divided by three principal mullions, and the spaces between these in the arch of each window are subdivided by smaller mullions, resting on the intersections of small arches. The chancel window, which is

very grand, the whole width being upwards of 14 feet, is divided by four principal mullions. These, together with the quantity of wood in the sashes, arising from the small size of the diamond glass, darken the windows so as to produce an agreeable light. It is intended, we understand, to increase this effect, by an ornamental screen behind the altar, on which will be inscribed the Creed, the Lord's Prayer, and the Commandments.

The spire is of brick, and, together with he tower, forms an elevation of 120 feet. In the tower immediately over the door, is a large window nearly 30 feet high, which lights the staircase leading to the organ gallery, and which, when seen from the church, through an opening over the gallery door, produces a noble and sublime effect. By this double light it was intended to give an idea, though a faint one, of the effect produced in Gothic cathedrals by the lady chapel, seen from the choir, through a door, or, what is technically called, the artificial infinite.

There are no pillars within, excepting those supporting the gallery, and two at the corners of the chancel; but the arches of the ceiling terminate in corbels, and those over the side aisles are ribbed and groined with roses in the intersections. The pulpit is placed at one corner of the recess for the chancel, and the reading desk at the other; and the floor of the chancel is raised so high, that when the clergyman is at the altar, he may be seen in every part of the church.

We have been thus minute in the description of this church, because we wish to see a better taste, as well as a more convenient arrangement, prevailing in the structure of our places of worship. In this church, the whole congregation see the clergyman in the performance of all the sacred offices. The altar especially is in full view. We wish this might be more generally the case, and that the cumbrous reading desks, which were introduced only on account of the great size of the cathedrals, might either be dispensed with in small buildings, or made so light and small, and placed in such a point of view, as not to obstruct the sight of the chancel.

We are decidedly of opinion too, that, for country churches especially, and we are inclined to make the remark still more extensive, the Gothic or pointed form of architecture, is the most solemn and interesting.

Extracts.

" Seek the Lord while he may be found, call upon him while he is near," and beware of trusting in any transient impressions, which leave no abiding effect on your general temper and conduct; for no persons are more hopeless in their impenitence, than they who groundlessly think that they have repented. Yet be thankful for any degree of *feeling*, and disposition to relent and submit to God, but give diligence and exercise watchfulness, that these convictions may be rendered deeper, and made more effectual in producing works meet for repentance.

—

A slothful christian is like a fearful soldier. Sloth is the soul's sleep. Many, instead of working out salvation, sleep away salvation. Such as will not labour, must be put at last to beg; they must beg as Dives for one drop of water. God never made Heaven an hive for drones. Sloth is a disease apt to grow upon men; shake it off. A sluggish soul is a prey to Satan. While men are asleep in sloth, the devil enters and devours *them*.

We shall be glad to receive the communications of P. A. C., if he will pay a little more attention to his style.

THE

CHURCHMAN'S MAGAZINE.

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On the Liturgy.

ESSAY I.

"*O worship the Lord in the beauty of holiness*".... Psalm xcvi. 9.

WHEN we appear before the Lord of Hosts in the attitude of worship, both his holiness and his majesty require, that our carriage should be decent and humble, our affections elevated and chastened, and the sentiments we utter, such as becomes the character of the dread Being in whose presence we are. There is an indecent and unholy familiarity, with which some men dare to talk to their Maker, as they would talk with a fellow worm, which is enough to make one tremble for the honour of his God: and there is also a cold and distant reverence, which has nothing of worship but the name. Both extremes are unquestionably far removed from that holy and reasonable service, which is acceptable in the sight of God.

It was the injunction of the Apostle on the Corinthian Church, when he wrote concerning their worship, "Let all things be done to edifying: let all things be done decently, and in order." Unless the public services of the temple are spiritual, animated, and edifying, they cannot produce that beauty of holiness in the worshipper, which the Psalmist had in his eye; and unless they are decently and orderly arranged, confusion and tumult will follow.

A Father defined the Church of Christ to be, "an image of heaven;" and the image is doubtless the most perfect, when it bears the nearest resemblance to its prototype. Now, as in the service of the celestials, sublime devotion, and exquisite harmony and order, move with equal pace, and produce that "beauty of holiness" which constitutes acceptable worship, so that branch of the church militant which comes nearest to the heavenly pattern, presents the most perfect image of the church triumphant.

As the tabernacle and vessels of the Jewish ministry, were made according to the pattern which God showed to Moses in the Mount, and in all their complicated ritual, nothing was left to human invention; so are we under obligations to frame our social worship as near as possible, to the example of primitive times, before the inventions of men had stolen into the worship of God. If it be said, that the *form* of religion signifies nothing, provided the *spirit* exists; I answer, the remark may be true; and still it may be true that one form is better calculated to *excite*, and *perpetuate* the spirit of devotion, than another.

I propose, in this and in one or two following Essays, to point out to the readers of the Magazine, some of the distinguishing properties of our Liturgy; properties, with which it is necessary they should be acquainted, if they would know its excellence, and offer in it their prayers and praises to God. Some of them have al-

ready made it their study; and to such we would apologize in the words of the Apostle; "we should not be negligent to put men always in remembrance of these things, though they know them, and be established in the present truth." But there are others who stand in need of information, and to them these Essays are addressed. They will see that it forms no part of my design, to pass sentence on the forms of worship of any other christian denomination. My aim is to *instruct*, and not to censure; and my design will be fully accomplished, if, by explaining that valuable formulary of devotion which is used in our churches, and pointing the attention of my readers to its peculiarities and excellence, they can be persuaded to use it aright, and "worship the Lord in the beauty of holiness."

It is not my intention to enter very deeply into the reasons why we prefer using a *form* in our social worship, although a few might be urged with peculiar force. It might be plead, that by the use of a scriptural Liturgy, all wandering, and mean, and irreverent expressions in the addresses to the Deity, are avoided; and that the congregation are sure of hearing prayers, in which they can join without hesitation, let the talents of the officiating minister be what they may. It might be said that prayer, to be *social*, must be offered in such a way as that *all* may join, and that this can in no way be so well accomplished, as when each one has the petitions before him, and *knows* beforehand what is to be uttered. It might be urged, that a Liturgy secures a Church in soundness of faith, by being made the depositary of its doctrines; and that the stated devotions prove an antidote to the preacher's errors in doctrine, if he should be unhappy enough to preach his own inventions, instead of the Word of God. This argument might be awfully illustrated by an appeal to the present state of those Churches on the continent of Europe, which were once the seat of the Reformation. The pulpit of Calvin at Geneva, to name but a single instance, is now occupied by a preacher of another Gospel, such as we could not receive, though an angel from heaven were to proclaim it; and a vast multitude of the Churches in Germany, which had not deposited their doctrines in a public Liturgy, have descended step by step, till they have landed in the dark and cheerless confines of Deism,

"And found no end, in wand'ring mazes lost."

If we look however to another glorious branch of the Reformed Church, the Church of England, we see a standing witness of the advantages of a public Liturgy. While the faith of many of her sister Churches has been extinguished, her candlestick has not been removed; and amidst the wide wasting havoc which the new philosophy has made among the dissenters there, the pestilence has scarcely been permitted to approach her. Surrounded by her Liturgy as by a wall of fire, God has saved her from the general wreck, to light up anew the fires of the altar, and transmit the deposit she has received, to the nations that know not God.

I trust sufficient examples have been given to show that a Liturgy has its advantages even beyond that of assisting devotion; and the time may come, when the orthodox of other denominations will see the necessity of depositing the doctrines of the Gospel in a formulary for daily use, as the only effectual barrier to the introduction of the fashionable Deism of the day.*

I am aware that the *antiquity* of

* "Wo to the declining Church which hath a Gospel Liturgy! Witness the Presbyterians in the west of England, and some other sects, who are said to have become Arians and Socinians to a man!"—*Claud Buchanan.* What a commentary have we got on this Wo, on this side of the Atlantic!

the Liturgy is a very light consideration with many, but I confess it has weight with me. There are few *new* things in religion which are *good;* the very nature of the subject rendering it impossible. The fields of science and of nature are open to new discoveries: there we may expatiate at will, and put our ingenuity on the stretch to bring hidden things to light, and unveil the mysteries of creation; but till God is pleased to give a *new Revelation*, religious novelties must involve a portion of error. Many of the prayers and confessions we use in our public service, are those which trembled on the lips of dying martyrs and confessors of early times, and we feel their value enhanced by these sacred associations. They have been incorporated in many other Liturgies; they have stood the test of time; holy men have often sat in judgment on them; and it was not till they had been rendered as perfect as perhaps any human composition can be made, that they were inserted where we find them,—in the Book of Common Prayer. Liturgies were very early composed by the most eminent saints of the primitive Church; and the last of the Apostles had scarcely left the earth, to join the church triumphant above, when forms and orders of prayer were instituted, to be the vehicles of public devotion. St. Basil, St. Chrysostom, and St. Ambrose, composed each his forms of prayer, which have come down to us. To these may be added, the Lectionary of Jerome, and the Sacramentary of St. Gregory; which last person seems to have brought the Offices of the Latin Church to a more perfect form than it possessed before. Popery, however, advanced apace; and new Liturgies were compiled from the old, mingled with the newly invented corruptions; so that at the time of the Reformation, almost every diocess of the Roman Church in England, had its separate Liturgy. It was the business of the Reformers, not to introduce a *new form* of worship, but to correct and purify the old, till it was reduced to a consonance with the Scriptures, and the practice of the purest ages. In this work, they proceeded with the utmost temper and moderation. They knew that what was excellent in itself, was not the less so for having been *used* by the Church of Rome; and that if any thing must be rejected *merely* because the Papists had once been in possession of it, the Scriptures, the Creed, the Lord's Prayer, and the Ten Commandments, must all be condemned, since they were used in the worst ages of the Roman Church. The work of reforming the Liturgy commenced in the reign of Henry VIII. (1537,) and received its final completion in the time of Charles II. (1661;) so that it was more than 120 years undergoing the process of purification. Thus it had every chance of being rendered as perfect, as human frailty will permit. The men, to whose hands this work was entrusted, were giants in learning, and saints in piety. They inserted in it the prayers of the holy men of old, when Christianity was pure; they rejected the inventions of later ages; they added offices of their own composing; they submitted it to the revisal of the learned and good of other churches, and they sealed their testimony to the truth of its doctrines, by their blood.

The alterations it received when it was accommodated to the Church in this country, were mostly of a local nature; for it is declared in the preface, that "this Church is far from intending to depart from the Church of England, in any essential point of doctrine, discipline, or worship; or farther than local circumstances require."

This is a brief historical view of the Liturgy. Its seeds were sown in the early Church, and they were ripened at the Reformation. We do not believe it is a work of inspiration;

but we would place it, in the words of the very first Christian preacher* in the world, although himself a dissenter, "in the very first rank of uninspired compositions."

But it will avail us little to plead that "we have Abraham to our fathers"—to substitute the *praise* of the Liturgy, for the spiritual use of it. If it is indeed worthy of the esteem in which we hold it, then the world has a right to look to us for examples of Christian perfection; and we shall never be able to convince them of our superior privileges, till we make them evident by our better practice. *Argument* may sometimes produce speculative conviction; but *example* goes to the heart. It is the epistle known and read of all men.

From this historical view, we pass on to the illustration of the several portions, as they stand in the Book of Common Prayer, to point out the propriety and spiritual nature of the service, to show that it possesses the "beauty of holiness," contemplated by the Psalmist in the worship of God, and if possible, to persuade each member of our congregations to a spiritual use of it, when he comes to appear before God in the sanctuary.

I would call the reader's attention, in the first place, to the different attitudes of body assumed in the course of the service. Is it asked, why we kneel in prayer? We answer, so prayed Solomon, at the dedication of the temple: "He kneeled down upon his knees before all the congregation of Israel." So prayed Daniel: "He kneeled three times a day, and prayed." So exhorted David: "O come let us worship, and fall down, and kneel before the Lord our Maker." So prayed Jesus Christ in his agony: "And he was withdrawn from them about a stone's cast, and kneeled down and prayed." So prayed St. Paul, when he took leave of his flock at Ephesus: "He kneeled down and prayed with them all." So prayed Stephen in the hour of death: "And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge." So prayed Peter, when he raised the dead woman of Joppa: "He put them all forth, and kneeled down, and prayed." We apprehend these examples are sufficient to vindicate our practice of kneeling in prayer; and there is, moreover, a fitness and propriety in this posture, which perhaps belongs to no other. It is a posture of humility, and contrition, and a natural indication of the affections of the heart. It is a posture of abstraction from surrounding objects, which is of itself a sufficient argument for its use; for as a wandering eye is a sufficient indication of a wandering heart, so it is impossible for a man to engage in earnest prayer, while his attention is diverted by other objects.

Let me here remark how improper and indecent is the careless habit of *sitting* in the time of prayer, which has been thoughtlessly adopted in many of our congregations. It is impossible for men to pray, while their attention is attracted by a multitude of objects flitting before them, and the appeal might be made to themselves, whether they are conscious of one act of mental devotion, while they remain in that posture. There is neither beauty nor holiness in it.

Is it asked, on the other hand, why we *stand* during the offering of praise? The answer is ready; giving praise is an act of joy: and by the erection of the body, it is designed to express the elevation of the soul, when we praise and give thanks. It was the office of the priests under the Jewish dispensation, "to *stand* every morning to praise and thank the Lord, and likewise at even." David exhorts the people in one of his psalms to "praise the Lord, *standing* in the courts of the Lord;" and when Solomon and all the people offered sacrifices at the dedication, and the priests sounded their trumpets

* Robert Hall.

before them, "all Israel stood." To kneel in prayer, and to stand in praise, are not mere arbitrary directions for which no reasons can be given: they are, as one expresses it, "the rubricks of nature;" for we naturally express the affections of the soul, by some significant acts of the body. Do men weep when their souls are elevated with joy? or do they smile in the confession of sins? The framers of our Liturgy presumed that *bodily* worship was a helper of *spiritual* worship: they supposed men would be affected by what met the eye, as well as by that which entered the ear, and arranged the services of the Church accordingly.

Is it asked, why, in our worship, the people respond to the voice of the minister, and audibly join in the service? It is because *social worship* seems to require, that the people should bear an active part. We speak of this peculiarity of our Church with great confidence. We think it an excellence, the loss of which could not be atoned for by any form of service, from which the voice of the people should be excluded. To lend fire and animation to the worship, and move the hearts of a congregation as the heart of one man, they are called on to lift up their voices; "sometimes, as in the collects and the prayers, or adorations which have been offered, expressing their assent by an audible and devout Amen; sometimes, as in the versicles, echoing the petition which the priest has made, or enforcing it with new considerations; sometimes, as in the Litany, when the minister has offered the suffrage, taking the words out of his mouth, and uttering the deprecation, or the entreaty; and sometimes, as in the hymns, the prayers, and the doxologies, responding in alternate verse, the praises of God, the desires of men, the holiness and homage, the faith, and hopes, and charity of religion—thus exhibiting an humble imitation of the worship of heaven; in which, we are told, the Seraphim '*cry one to another.*" Thus was God worshipped by minister and people, in the Jewish Church of old: thus did the saints of the Christian Church adore him in her purest ages: thus *is* he worshipped by the vast majority of the Churches at the present day; and thus is he worshipped by the heavenly host. And permit me to add, that if we would teach our children to join in these responses with solemnity, it would add materially to "the beauty of holiness" apparent in our Liturgy, and exemplify in our congregations the inspired declaration, "out of the mouth of babes and sucklings hast thou perfected praise."

Are we desired to give a reason for the public reading of the Scriptures? The reason appears on the face of the practice, and we should think our service very imperfect without it. If the Scriptures were read every sabbath day in the synagogues; if Jesus Christ did the same, when he taught in them; if St. Paul gave charge that his epistles should be read in the churches; and if they are the fountain of all religious truth, and "are profitable for doctrine, for reproof, for correction, for instruction in righteousness;" and if they are able to "make us wise unto salvation," then let them ever lie open in the sacred desk, and be read in the hearing of the people. Whatever some fastidious tastes may prefer, sermonizing is but a poor substitute for the pure word of God. The streams of eternal life may be muddled in their course by human officiousness, but the fountain is always pure.

I would conclude the present Essay by a single remark, which I presume the reader will find worthy his attention.

If he wishes to acquire a thorough relish for our forms of worship, and make them the instruments of his de-

votions to Almighty God, it is absolutely necessary that he should bear an *active* part.

My own observations, and I may add, my own *experience*, have taught me, that those complaints we sometimes hear of the tediousness and inanimation of our service, proceed from those who come to the sanctuary rather as *spectators* of our worship, than as worshippers themselves; and that every sentiment of this kind would be done away, by just taking a book, and bearing a part in the praises of God. Such worshippers mistake *entertainment* for devotion; and when their feelings have been touched by a pathetic sentiment, or a happy stroke of invention, they think they have worshipped God. Hence, they are oppressed with a sense of weariness, unless their attention is kept alive by something *new*, and very wrongly attribute to the imperfection of the service, what is strictly chargeable on their own deadness of spirit. To such objectors it will be proper to remark, that, without a devotional spirit, no style of worship in heaven or on earth, could please them long. The sound of Gabriel's lyre would pall upon their ear, and their spirits would droop and tire in the hearing of that unceasing cry, "Holy, holy, holy, Lord God Almighty."

I am aware that every liberal allowance must be made for those, who have been accustomed to worship God in a different way; and indeed, I can hardly conceive that a stranger to the service of our sanctuary, would be pleased with it at first. Habit is a second nature; and we can hardly see our *religious* habits contravened, without feeling that something must be wrong. But the charm which binds the attachment of Churchmen to their communion, is, that their Liturgy improves more and more on acquaintance; that while they consider *devotion* the very first of duties in the house of God, they always feel secure of a scriptural and animating form of prayer, and that many of the hymns in which they chant the praises of God below, are sung by the church triumphant above.

On the Ministerial Office and Duty.

THE dignity and importance of the ministerial office may be made to appear from a variety of considerations. The nature of the Christian Church, its relations to God and men, should be taken into view. Other societies are indeed of divine appointment; but the Church is peculiarly the Institution of God. It is intimately connected with all his supernatural interpositions in favour of the fallen race of man, and it makes an essential part among the means of grace. Its perfect laws emanate from Jehovah: its officers are appointed by him; and man has no authority to change the one, or appoint the other. Its object is the salvation of the immortal soul; and hence it is properly termed a spiritual society. As such, it is but one and the same community with the spirits departed—the just made perfect in heaven. It commenced in paradise, and, embracing the good of every age, it has continued to this day; and when time shall be no more, it will survive triumphant in heaven.

But there is a more exalted sense, in which the Church may be denominated a spiritual society. It is purified and governed by the Spirit of God. With it are lodged all the promises of spiritual blessings; and these promises are fulfilled, through the instrumentality of its holy rites and ordinances, operating on the hearts all, who have been renewed in the spirit of their minds.

The relation of the Church to men, is also to be considered. And what is it but a constant exhibition of the forgiving mercy of God, to a fallen world; a continued invitation to sinners to come and be reconciled to

their offended Father and Sovereign? Its whole form, its rites and ordinances, its worship and sacraments, all bespeak that man is fallen; that he cannot renew himself to holiness: and therefore that he stands in need of divine assistance. Baptism, as a sign and seal of regeneration, is a standing monument that he needs cleansing from sin: and the Sacrament of the Lord's Supper, that his famishing soul needs spiritual food. It, moreover, keeps in remembrance the great sacrifice of the Lamb of God; and consequently the depth of misery to which we had fallen, that should have required so rich a sacrifice. The language of Scripture warrants us to say, that these ordinances are not merely remembrances of the things signified; but that in great condescension to the infirmities of the flesh, they actually convey, to the worthy receiver, the graces derived from the things themselves. Thus it is, that the Church becomes an ark of safety to bear sinners above the flood of iniquity that abounds in the world. It is the household of God, in which they are fed and nourished unto spiritual and everlasting life. As adopted children, they are entitled to the peculiar blessings of God's grace; and these they receive in abundance. While in the world, they constantly exhibit an example of the beauty of holiness—a standing admonition to all, to consider themselves, and turn unto God; and thus the Church is related to all the world; to its own sound members, a haven of rest and joy; and to sinners a beacon of terror.

But these are not all the points of view, in which the Church of God is intimately related to the world. He, who established it on earth, appointed an order of men, to administer its sacred rites, and to preside, with spiritual authority, over its concerns. These men have in charge, as an essential part of their duty, to make known to men, their lost and ruined condition, without a Saviour—to proclaim the glad tidings of salvation to all, who are willing to hear—to unfold the doctrines of grace, made known in God's word—to urge, to exhort, to persuade, to rebuke, to alarm, and to encourage—they are to aid the humble believer, to guide him in his way—to instruct the sincere enquirer—to confirm the wavering—to teach the ignorant—to rebuke the vicious—to check the daring sinner;—and thus to contribute, in an eminent degree, to the peace and good order of the world—to keep alive the sense of what men are, accountable creatures; accountable to a holy God, who will take vengeance on all ungodliness and wrong. Important, then, to the world, is that institution, which has made provision for these things. The thoughtless man of the world, and daring sinner, who set it at nought, derive more temporal blessings from this source, than they are aware of; certainly more than they are willing to allow. To it, they owe much the greater part of their personal security, which is connected in the enjoyment of their beloved wealth, or in the pursuit of their darling pleasures: For without this, or something equivalent to soften the ferocity, and curb the turbulent passions of ungodly men, what tumult and disorder might be expected to prevail? These temporal blessings, however, are small, compared with what the humble believer derives from the same source. Resting in the ark of safety, under the smiles of his Heavenly Father, and, as he believes, guided by his Holy Spirit, he goes on his way rejoicing, looking forward to a glorious immortality, when he shall have done with the things of time. Animated by this faith, fearing no serious harm from the world, he blesses God for all that he enjoys; *for the means of grace and the hope of glory.*

Such is the relation, in which the Church stands to God and to men.

How important, then, the Sacred Office, by which it is to be perpetuated to the end of the world! And how responsible their situation, who have taken the office upon themselves!—They are responsible to God, in a case of infinite moment. Terrible, then, must be their doom, if through perverse disinclination, or even mere negligence, God's purposes fail of accomplishment: If religion languish through their means, and the immortal souls of men perish, they must answer it at the bar of God. They are responsible to the world, and its governments, if through them, the Church promote not the welfare of civil society; the order and the peace of those among whom they dwell.

In the Word of God, they are styled embassadors. An embassador, we know, is a person sent from one sovereign to another, clothed with a commission, and furnished with instructions, which he is bound punctually to obey. The least deviation exposes him to disgrace, and often to much severer punishment, from those by whom he is sent. And from whom are the ministers of the Church sent? Even from the God of Heaven, the Sovereign of the Universe; who seeth, not merely the outward act, but every thought of the heart; every wish, and every desire, to relax, in performing the assigned duty. From Him there is no escape. His embassadors cannot avoid his hand, by a voluntary exile. Wherever they may think to hide themselves, his knowledge and power will find them out, and punish their delinquency.

To whom, on the other hand, are they sent? To a sinful and rebellious world: to God's creatures, the rightful subjects of his government; but who, in consequence of their rebellion, are out of his protection, having forfeited his favour. To such, in infinite condescension, God vouchsafes to send embassadors; first having provided a way, by which their restoration to his favour may be consistent with the ends of his righteous government. His only begotten and well-beloved Son sacrificed himself, on their account; opened the door to pardon and reconciliation; and then appointed a constant succession of embassadors, to be sent into all the world.

And what, again, is the commission with which they are clothed? It is to proclaim the terms, on which pardon and reconciliation may be obtained—to make known the ransom and purchase, that has been procured, and to assure men, if they will lay down the arms of their rebellion, and return to their proper allegiance, they shall be received into favour, and enjoy the protection of those laws which they have so often violated. Having made this proclamation, and declared these terms, they are to receive all who come with penitence, and to apply to them, in the name of the Sovereign, by whom they are sent, the seals of his pardon, and the tokens of his grace.

Lastly, what are the instructions, with which they are furnished? They are faithfully to represent to men, their ruined and undone condition, without the ransom that has been provided, and their still hopeless state, unless they comply with the offered terms. They are to urge, persuade, entreat, solicit, and, by every consideration, labour to prevail over inconsideration and obstinacy. The horrible punishment that awaits final impenitence, and hardened defiance of the long-suffering of their merciful Sovereign, is plainly to be displayed to their view; whether they will hear, or whether they will forbear. Both mercy and judgment are blended together, in their representations: for so they are, in the dealings of God towards sinful men.

Need any thing more be said, to manifest the high importance of the office? The honour of God, on the one hand, is concerned; and on the

other, the salvation of men's immortal souls. Warriors may win battles, at the risk of their lives—statesmen may secure lasting power, and with immense labour of mind, promote the tranquility of nations; and patriots may claim the honour of securing the interests and glory of their country: But what are these exploits, compared with those of the faithful minister of Jesus Christ? All the fruits of their labour terminate within a few short years. Earthly sovereigns are seen no more. States and nations dissolve within a few centuries, and their glory fades away. But a soul saved, shall exist for ever to sing the glory of God.

On coming to the Lord's Supper.

To the Editors of the Churchman's Magazine.

Some remarks in the first No. of your Miscellany, over the signature of *An Enquirer*, have brought anew to my mind, reflections, on which I have often dwelt; why it is, that so many who profess to believe the Gospel dispensation, and to acknowledge the high authority of its Divine Author, are yet so backward in obeying an express command, given under circumstances most affectingly interesting, and in terms which should soften the hardest hearts.

"This do in remembrance of me," is not a request difficult of performance; nor is it in any case dangerous to the performer, but when accompanied with contempt of the ordinance, or a wilful continuance in sin, without either desire or effort to be reclaimed. Christ did not institute the *Holy Sacrament* for a snare to entangle the believer in ruin, but to refresh and comfort the heavy laden, desponding sinner. He expects not *perfection* in those who approach this feast of love, but that they would earnestly desire to be strengthened by it, in resolutions of obedience to the will of God—that they should believe in his readiness to grant forgiveness of past offences, to those who sincerely repent, and strength to such as lean on him for aid, against future temptation.

Many, from a mistaken notion that a sinless life is required before they can receive the Communion, and that the least transgression afterwards will consign them to everlasting punishment, pass all their lives under the bondage of this fear. They dare not use the means of grace which God has appointed for their *improvement* in duty, because they have not reached that ideal standard of perfection, which would make them unnecessary. They seek indeed, "with fear and trembling to work out their salvation;" but by substituting *their own* righteousness for the righteousness of Christ, they reject his proffered aid, to "work in them both to will and to do." Like the Syrian leper, they want cleansing, and like him they "turn away from the appointed means; not considering that "obedience is better than sacrifice," and that submission to the commands of Jehovah, is more available than all the tithes and offerings which can be brought to his altar.

Others there are, immersed in business, and anxious to secure *more* than a sufficiency of the perishing things of this world, who plead want of time for reflection and preparation. They are pleased to see their wives and daughters join in this christian sacrifice, because it affords a pledge of fidelity, not only to God, but to themselves. But why should they not be as ready to give, as to receive this pledge? Is a departure from duty less culpable in a husband, than in a wife? Can *he alone* feel the anguish of infidelity?—Or, should a *father* look for example from his *children*, instead of giving them the benefit of his own! If, as the Apostle saith, "the head of the woman is the man," surely he ought to *lead* in every christian duty. The example of a kind husband, and tender father,

has a powerful influence on his wife and children: If the example be good, it is almost irresistible; but if bad, who can describe the anguish it may inflict?

How bitter must be the reflections of that man, who, at the winding up of his earthly account, can look back on his past life without a morsel of comfort; and forward to an endless futurity, without one ray of hope for himself: But oh! how agonizing will those reflections become, when the children that surround his dying bed, have been corrupted by his pestiferous example; and he is obliged to leave them under its fatal influence, in the dreadful apprehension that their last end will be like his!

But, let us turn from this scene of wo, and suppose a man, who in the bloom of life, led the partner of his joys and sorrows to the altar of God —not because they were sinless, but because they sought pardon of sin, and hoped through the covenanted mercies of God, to find it in the use of his appointed means:—Blessed with children, who were early dedicated to Him in baptism, careful instruction prepared their minds, and "the Giver of all good" disposed their hearts to receive the holy rite of confirmation, and take on themselves the obligations and duties promised for them by their sponsors in baptism. Thus advanced in christian duty, the last solemn act of devotion to God, in the blessed Sacrament of our Lord's Supper, has been reverently performed, and is constantly repeated at every convenient season.

If it be said, that all this does not furnish conclusive evidence of "pure and undefiled religion,"—we grant it. "Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid," can alone decide on the purity of their motives, and the faithfulness of their services. But, when the profession of religion is accompanied by a blameless life, and an undeviating attention to all its rites, that charity which "thinketh no evil," but "rejoiceth in the truth;" which "believeth all things," and "hopeth all things," tending to good, must surely be wanting, where suspicion is entertained without cause, or reproaches indulged without provocation. And however scoffers may sneer, confidence will subsist between the parties, that they are walking together in the ways of God; and when they gather round His holy table, "assured of his favour and goodness towards them, and that they are very members incorporate in the mystical body of his Son," what holy joy, and devout consolation must be theirs!

"I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness," was the pious ejaculation of the holy Psalmist: And that man is to be pitied, who would not rather be the father in such a family, than to sit on a throne, surrounded by corrupt sycophants, himself perhaps the most corrupt of all.

But, because "there is no man that liveth and sinneth not," the Christian should always rejoice with trembling. The admonition of the Apostle, "Let him who thinketh he standeth, take heed lest he fall," should be kept constantly in his mind —and if, through the frailty and sinfulness of his nature, there should be aberrations from duty notwithstanding this watchfulness, he may hope, and *believe*, that God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature, we cannot always stand upright," will pardon his offences for Christ's sake, and restore him to favour, with the gracious promise addressed to his Church of old:—"For a small moment have I forsaken thee; but with great mercy will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."

A LAYMAN.

Bishop White's Memoirs of the Church.

THE venerable Bishop of the Church in Pennsylvania, has conferred an inestimable favour on the Christian world, by the publication of an authentic history of the Protestant Episcopal Church in the United States of America. These memoirs are comprised in a handsome octavo volume of 474 pages—the first 45 of which contain a narrative of the organization and of the early measures of the Church;—then follow additional statements and remarks, containing a minute account of the several facts alluded to in the narrative; and, last of all, an Appendix, comprising all the original papers referred to in the work. The importance of a publication of this nature, will be acknowledged by all; and it is almost unnecessary to add, that the fidelity with which the work appears to be executed, gives it a fair claim to the attention and patronage of every Churchman. It is my intention to offer some remarks on the several parts of the work, and a few extracts, for the pages of the Magazine, at some future opportunity. At present, I have only time to transcribe the author's dedication, which the editors will have the goodness to subjoin.

"*To the Bishops of the Protestant Episcopal Church.*

"My much esteemed Brethren,

"The motive to the prefixing of a dedication these Memoirs, is the opportunity thus offered of testifying to the Church at large, the harmony which has subsisted among us in our joint counsels for the conducting of our ecclesiastical concerns. If, at any time, there has been a shade of difference of opinion, it has been overbalanced by the pleasure of mutual concession, and by the profit of amicable discussion.

"All of you have been ordained to the Episcopacy by my hands. Submission of opinion on this account, is what I have never had the arrogancy to claim; but if any degree of personal respect should be supposed a natural consequence, I can thankfully acknowledge, that it has been bestowed.

"Having lived in days in which there existed prejudices in our land against the name, and much more against the office of a Bishop; and when it was doubtful, whether any person in that character would be tolerated in the community; I now contemplate nine of our number, conducting the duties of their office without interruption; and in regard not to them only, but to ten of us who have gone to their rest; I trust the appeal may be made to the world, for their not being chargeable with causes of offence to our fellow Christians and our fellow citizens generally, or with the assuming of any powers within our communion, not confessedly recognized by our ecclesiastical institutions.

"Being your senior by many years, I enjoy satisfaction in the expectation of the good which you may be expected to be achieving, in what is now our common sphere of action, when I shall be removed from it: and, with my prayers for the success of your endeavours to this effect, I subscribe myself your affectionate brother, THE AUTHOR."

On Religious Theories.

OUR Saviour, during his intercourse with mankind, often found it necessary to reprove the *wisdom* of this world. The credulous inhabitants of Judea, were looking for a sign, and the Greeks despised all knowledge, but the mystic learning of the schools. It certainly was not the intention of the Author of Light, to extinguish the few rays of intelligence, which then beamed on the world;—for he was *teaching* daily

in the temple, and he sent forth his disciples, to inculcate the principles of that sublime science, which they had learnt from him.

What, then, was the nature of that wisdom, which incurred his high displeasure? The character and profession of the individuals who possessed it, will enable us to answer this question.

The *Scribes* and *Pharisees* were frequently rebuked by our Lord, on account of that perversion of talents, for which they were remarkable. It was the business of the former, to furnish an exposition of the Law. In the performance of this duty, they were more solicitous to display their own conceits, and their acquaintance with the tradition of the elders, than to explain what was intricate and obscure. These men spent much time in the discussion of religious questions, but were deaf to all arguments which exposed the errors of their favourite doctrines. They erred from their blind partiality to a creed, which they adopted, perhaps in youth, and studied with peculiar delight amidst the less congenial avocations of manhood. Disputation was their favourite employment; victory the darling prize for which they contended, and defeat the source of mortification and chagrin.

The *Sadducees* also incurred the censure of him who was *meek* and *lowly*. Their attention was engrossed by idle speculations, and the questions, with which they tempted our Lord, prove that they also, as well as the Scribes, neglected the weightier matters of the Law. Litigation was the favourite employment of these men, and they were always gratified with an opportunity of displaying their learning; but their wisdom was not like that, which is from above—*pure—peaceable*—and *easily entreated*.

The history of the Church presents many a picture of the same perversion of talents; and it is no uncommon event, to meet with individuals, who add to the sanctity of the Pharisees, the artful zeal of the Scribe. This sanctity is most conspicuous, when it is least required; and if, like the self-denials of Cuthbert in his cell, it acquires, for them, the character of respect and virtue, it serves, at the same time, to exhibit to the world a melancholy aspect of religion. This zeal is usually displayed in the defence of some favourite dogma, for by no other title would I designate a blind partiality to any system, which transcends the bounds of Holy Scripture.

And yet I have seen many who identify a belief in the doctrines of some favourite theologian, with all that is meritorious in religion, or acceptable to God. "We are born Arminians, and made Calvinists by grace," was the candid avowal of one, who had embraced the creed of the latter. I stop not here, to controvert, or to establish, the truth of this position.

Whatever be our feelings on this subject, it is necessary to guard against an association, at once dangerous and delusive. No creed will save us—no faith, unless it excites to works of charity and devotion, can claim the character and reward of piety; and no profession, resting on so frail a basis, will endure the trial that awaits it.

Yet, many there are, who, like the Pharisees of old, regard their religious creed, not as a summary of what they *ought to know and believe*—but as an evidence of their *calling*, and a passport to future glory.

Many there are, also, who, like the Scribes, delight in theological discussion, and dwell with peculiar satisfaction upon those doctrines, which are abstruse, rarely enforcing the duties which we are to practice.

Holy Scriptures represent man as fallen, and his nature sinful; but, they do not very clearly define the

limits of this depravity. Those divines, therefore, who attempt to demonstrate, according to the rules of logic, that human nature is totally corrupt, will be more apt to present a fair view of their own erudition, than a clear one of the sacred volume.

Holy Scriptures represent our Heavenly Father, as watching with paternal solicitude, over the welfare of his children, and requiring of them the exercise of obedience, charity and faith. They do not limit the sovereignty of God, or the free-agency of man; and those who attempt, precisely to define the boundaries of each, will be more benefitted by the philosophy of Aristotle and Plato, than by the *inspiration of God.*

Holy Scriptures represent a particular class of men, as the *elect of God,*—chosen for their obedience, and rewarded for their faith. Theologians who profess to declare the object of this election, and to note the period when it was made, must be cautious in their speculations, or they will be *wise above that which is written.*

An intemperate discussion of doctrines like these, has sent many a wretch from the world in despair, and often has it caused the cells of the prison-house to re-echo with the poor maniac's groan. Ever since the establishment of the Christian Church, its prosperity has been interrupted by dissension. Even the glorious era of the Reformation, was clouded by the uncharitable controversies, in which the divines of that period were engaged. *I am of Paul, and I of Apollos,* was the appeal of the first converts to Christianity, and I leave it to the zealous disciples of Arminius and Calvin, if they have not fallen into the errors of the Corinthian Church.

It is far from my design, to engage in a controversy, so long agitated, and with so little benefit to mankind. Let the Arminian, whose shield is christian charity, trust in the great Captain of his salvation, or the victory will inevitably be lost. And the rigid disciples of Calvin are welcome to his peculiar tenets, if they will leave the Christian world to the enjoyment of theirs. But while they interweave inventions of their own with the very texture of their religion, let them not denounce the wo of infidelity against their dissenting brethren. G.

REVIEW.

The Life of Wesley, and the Rise and Progress of Methodism. By ROBERT SOUTHEY, Esq.—2 vols. octavo.

THIS is a book of no common interest. The distinguished rank which its author holds in the commonwealth of literature, is an unquestionable recommendation for any thing that proceeds from his pen. In the present instance, our interest is enhanced by the celebrity of the no less distinguished *subject* of his Memoirs. *John Wesley* was formed by nature to be a hero. He had all the sagacity, enthusiasm, and fortitude, which qualify a man for preeminence. Had he directed his attention to political affairs, he would have made a consummate statesman. Had he devoted himself to the profession of arms, he would have become a renowned commander. But the course of life he was led to adopt, was *peculiarly suited* to the natural bias of his genius. He has established a fame which must give him a conspicuous place in religious history; and the sect, of which he was the founder and great master-builder, seems destined by Providence to exercise an important influence upon the religious world.

In contemplating the wide diffusion, and the rapid increase of this sect in our own country, we cannot

fail to acquire an additional interest in the work before us. And when we observe how admirably its peculiar doctrines, and its polity, are accommodated to some of the propensities of our nature, we cannot help admiring the wisdom and foresight by which it was so peculiarly adapted to produce these extraordinary results. These peculiarities of the system are accommodated in an especial manner, to the condition and feelings of the lower, and more ignorant classes of the community.—Self-love, and indolence, are two predominant traits in human nature. The doctrine of an instantaneous conversion, wrought by the miraculous influence of the Holy Spirit, is precisely adapted to the gratification of both. Nothing can be more soothing to our *self-love*, than the belief that a special miracle is wrought for our individual salvation; nor can any thing be more congenial to our natural *indolence*, than the idea, that all this may be done without any co-operation of our own. If any thing can afford additional gratification, it may be found in Mr. Wesley's doctrine of the *perfection* of the *justified state*.

The polity of this system is not less calculated to promote its diffusion than its doctrines. The comparatively cheap mode of procuring preachers, by licensing so many laymen, from the lower walks of life, and without education; and the relief afforded them by their frequent removals, as well as the novelty consequent on the arrangement;—the unity and energy given to the system by confiding all its general arrangements to the direction of the superintendants;—the large funds raised by the small contributions of every member; the interest given to every individual, and the consequence given to so many, by the arrangements of the *Class-Meetings*, and the *Love-Feasts*; and that gratification which all must feel in the detail of their religious *experience*, and in their mutual *exhortations*;—all these regulations are admirably calculated to perpetuate and extend the institution. And although many of them were the result of unforeseen contingencies, yet we cannot help admiring the sagacity by which they were seized upon and incorporated with the system.

But it is not our intention, at present, to go into detail in our observations on this system. What we propose to ourselves, is, to give, from the volumes before us, a brief outline of the Life of Wesley, and to note some of the circumstances attendant on the rise and progress of Methodism. In a future number of the Magazine, we purpose to extend the Article by some further remarks and reflections. And this we propose to do, not with any reference to the Methodists, as a body of Christians, but to Methodism itself, as a system.

John Wesley was born at Epworth, in Lincolnshire, on the 17th day of June, in the year 1703. His great-grandfather, grandfather, and father, were clergymen, and all men of more than ordinary powers of mind. His father, Samuel Wesley, was curate of Epworth, and of Wroote; and both his father and mother were distinguished for their talents, education, and piety. John Wesley received his early education at the Charter-House. His brothers, Samuel and Charles, received theirs at Westminster. At the age of 17, John was removed to the College of Christ Church, Oxford. Both at school, and in college, he distinguished himself by his classical attainments. While an under-graduate, his manners were free and cheerful; and while he made himself respected for his extensive erudition, and logical acuteness, he was equally admired for his wit and vivacity. But when he arrived at a time of life to choose a profession, and began to turn his thoughts to that of the ministry, he made the subject a matter

of deep and solemn consideration. He now devoted all his hours to theological study and self-examination. "Two books," says his biographer, "which he read in the course of his preparation, laid strong hold upon him." The first was the Treatise *De Imitatione Christi*, said to have been composed by Thomas à Kempis. The second was Jeremy Taylor's *Rules of Holy Living and Dying*. He was particularly affected by that part of the latter work, which relates to purity of intentions. "Instantly I resolved," says he, "to dedicate *all* my life to God—*all* my thoughts, and words, and actions; being thoroughly convinced there was no medium; but that *every part* of my life (not *some* only) must either be a sacrifice to God, or myself—that is, in effect to the devil." He now received the communion once a week, and was much occupied in prayer for inward holiness. "Thus prepared," says Mr. Southey, "in heart as well as in knowledge, he was ordained in the autumn of the year 1725, by Dr. Potter, then Bishop of Oxford, and afterwards Primate." Soon after, he offered himself for a vacant Fellowship in Lincoln College, and obtained it. Subsequent to this, he resided about two years at Wroote, where he officiated as curate to his father. Upon being recalled to the duties of his Fellowship, the religious austerity and enthusiasm which were afterwards so conspicuous in his character, began to develope themselves.

Charles Wesley had been elected from Westminster to Christ Church College, Oxford. Having become of a pious disposition, and finding a few other under-graduates of congenial characters, "they associated together for the purpose of religious improvement, lived by rule, and received the sacrament weekly." They were sometimes designated by the collegians as the Godly Club, and sometimes as *Methodists*, in allusion to an ancient school of physicians. When John Wesley returned to his College, he was placed at the head of this society. One of the members of this society was *Hervey*, the celebrated author of the *Meditations*. Another of them (but subsequently) was the celebrated *George Whitfield*. This society held religious meetings every evening. "They visited the prisoners and the sick, communicated once a week, and fasted on Wednesdays and Fridays, the stationary days of the Ancient Church, which were thus set apart, because on those days our Saviour had been betrayed and crucified. They also drew up a scheme of self-examination, to assist themselves, by means of prayer and meditation, in attaining the simplicity and love of God."—"A scheme," remarks Mr. Southey, "that might fitly be appended to the spiritual exercises of St. Ignatius Loyola. Its obvious faults were, that self-examination would leave little time for any thing else; that the habits of life which it requires, and presupposes, would be as burthensome as the rules of the monastic orders; and that the proposed simplicity would generally end in producing the worst of artificial characters; *for where it made one out of a thousand a saint, it would make the rest inevitably formalists and hypocrites.*"—At a later period of his life, Wesley looked upon himself as having been, at this time, in a state of great spiritual ignorance. And in the account of his life, drawn up for the use of the Methodists, and by their order, it is remarked of him and his friends, in reference to this period, that "the darkness of their minds to gospel truths, is very evident to those who are favoured with true evangelical views."

In the year 1735, Wesley, in company with his brother Charles, embarked for the new colony of Georgia, in America. He came out in the twofold capacity of Chaplain and Missionary, but his chief object was

to convert the Indians to Christianity. His expectations were sorely disappointed, and on quitting the country, he remarks, in his journals, "I shook off the dust of my feet, and left Georgia, after having preached the Gospel there (not as I ought, but as I was able) one year and nearly nine months." It does not appear that he made any serious effort to convert the Indians; and indeed he was totally unqualified for the task, from his ignorance of their language, habits, and modes of thinking.

It was during his voyage to America, and his residence in Savannah, that Wesley formed the first connection with the Moravians,—a connection which wrought a great change in his religious opinions, and gave a direction to his subsequent life. On his return to London, he became connected with several Moravian brethren, the most distinguished of whom was Peter Boehler. "By this man," says Wesley, "in the hands of the great God, I was clearly convinced of unbelief,—of the want of that faith whereby alone we are saved." He was now doubtful whether he ought not to cease from preaching. Boehler, however, dissuaded him. "But what shall I preach?" said Wesley. The Moravian replied, "Preach faith *till* you have it; and then, *because* you have it, you *will* preach faith."

It was about this period that the *Band Societies* were first formed, by Wesley and his friends. The rules were drawn up by Wesley, "in obedience," he says, "to the command of God by St. James, and by the advice of Peter Boehler." The *Bands* consisted of from five to ten persons each, and the principal object of their meetings, was, that they might relate "freely and plainly, the real state of their hearts, with their several temptations, and deliverances, since the last meeting.

What Wesley now wanted, under the tuition of the Moravian instructors, was, an instantaneous change in his nature, produced by the immediate agency of the Holy Ghost;—a special miracle, wrought for his individual salvation. His brother Charles was the first to experience this favour, at one of the meetings of a "Band Society." In a few days afterwards, John Wesley himself was converted, as he termed it. The brothers were now lodging with a very pious family in London. When Mr. Hutton, their host, had been reading a sermon, of a Sunday evening, to his family, "John stood up, and to their utter astonishment, assured them that he had never been a christian till within the last five days; that he was perfectly certain of this; and that the only way for them to become Christians, was, to believe and confess that they were not so now." To this declaration, Mrs. Hutton very properly observed, "If you were not a Christian ever since I knew you, you was a very great hypocrite, for you made us all believe you were one." He replied, "that when we had renounced every thing but faith, and then got into Christ, then, and not till then, had we any reason to believe we were Christians. Mr. Hutton observed, "If faith only was necessary to save us, why did our Saviour give us his divine sermon on the Mount?" Wesley answered, "that was *the letter that killeth.*" He was doubtless equally sincere, and had as good evidence of his religious state, when he so solemnly dedicated himself to the service of God, previous to his ordination; and when, more than a year afterwards, he speaks of its having "pleased God to give him a settled resolution to be, not a nominal, but a real Christian;" and indeed the same may be said of any intervening period of his life.

Upon the present state of mind of John and Charles Wesley, we quote some pungent and very just remarks from a letter of their older brother Samuel. He was a man of much

good sense, as well as of fervent and rational piety. Mrs. Hutton had written to him, complaining of the enthusiasm of his brothers, and of their having filled the minds of her children with their wild notions, so that they were in great danger of being lost to her. Samuel Wesley, in reply, remarks,—"Falling into enthusiasm is being lost, with a witness; and if you are troubled for two of your children, you may be sure I am so for two whom I may in some sense call mine;* who if once turned that way, will do a world of mischief, much more than even otherwise they would have done good, since men are much easier to be led into evil than from it. What Jack means by his not being a Christian till last month, I understand not. Had he never been in covenant with God?—Was his baptism nothing?—Had he totally apostatized? I dare say not: and yet he must either be unbaptized, or an apostate, to make his words true. Perhaps it might come into his crown, that he was in a state of mortal sin unrepented of, and had long lived in such a course. This I do not believe: however, he must answer for himself. But where is the sense of requiring every body else to confess that of themselves, in order to commence Christians?—Must they confess it, whether it be so or no?" - - - - - "Renouncing every thing but faith, may mean a renunciation of the world, the flesh, and the devil. This is very orthodox; but it is no new discovery. It may mean rejecting all merit of our own good works:—What Protestant does not do so? If this renouncing regards good works in any other sense, as being unnecessary, or the like, it is wretchedly wicked; and to call our Saviour's word *the letter that killeth*, is no less than blasphemy against the Son of Man." - - - - "I wish those canting fellows had never any followers among us, who talk of *indwellings, experiences, getting into Christ*, &c. &c." - - - - - "I heartily pray God to stop the progress of this lunacy."

Wesley, in writing to one of his former religious friends, concerning his state previous to his late conversion, says, "I know that I had not faith; unless the faith of a devil, the faith of Judas, that speculative, notional, airy shadow, which lives in the head, not in the heart." To this his friend judiciously rejoins, "If you had only this faith till some weeks ago, let me advise you not to be too hasty in believing, that because you have changed your language, or expressions, you have changed your faith. The head can as easily amuse itself with *a living and justifying faith in the blood of Jesus*, as with any other notion; and the heart, which you suppose to be a place of security, as being the seat of self-love, is more deceitful than the head."—After all, Wesley's present assurance had not yet fully assured him. "He was in peace," he says, "but not in joy:" And he determined to visit the Moravians on the Continent, in the hope, that, "conversing with those holy men, who were themselves living witnesses of the full power of faith, would be a means of so establishing his soul, that he might go on from faith to faith, and from strength to strength." It appears by an entry in his journal, after his return, that he had become more fully satisfied concerning his religious state.

Wesley now commenced his evangelical career in London, in all the ardour of enthusiasm. He was assisted by his brother Charles and the Moravians, and those scenes began to be exhibited, which form some of the peculiar characteristics of Methodism. The two brothers soon excited so great an odium against themselves, that they thought it proper to visit the Bishop of London and the

* Mr. Southey says it is probable that both John and Charles were beholden to him for the means of their education.

ate, in order to justify themselves. It appears from their own unt of the matter, that they received much kindness and good advice, but requited it with no little ness. "We were treated with affection," says Charles, "cauld to forbear exceptionable phrand to keep to the doctrines of Church." But John exclaimed, d deliver me, and all that seek in sincerity, from what the world *Christian prudence.*"

mong Wesley's first trophies was rty of criminals in Newgate, conned to be executed. Their minds wrought up to a high state of ire. "It was the most glorious nce," says he, "I ever saw, of triumphing over sin and death." of the criminals, just before his ution, was asked how he felt. eel a peace," said he, "which I d not have believed to be possiand I know it is the peace of , which passeth all understand-' How many persons who have sed their trust in the merits of a our, and have spent their lives in *tient continuance of well doing*, felt less confidence at the hour eath!

uring the excitement which the leys had produced in London, tfield returned from his first visit merica, and joined them. In a weeks, however, he left them, went to Bristol, where he prod an equal excitement, and first menced field-preaching to the ers at Kingswood. Some of his ences were supposed to amount 20,000 persons. Many were vned in tears; many were filled rapture; but his eloquence prod no such cries and convulsions ere exhibited in the audiences of ley. "Methodism in London," Mr. Southey, "was now near highest pitch of extravagance; had produced upon susceptible ects a bodily disease, peculiar infectious; which both by those who excited, and those who experienced it, was believed to be part of the process of regeneration, and, therefore, the work of God. The first patients, having no example to encourage them, naturally restrained themselves as much as they could;—they fell, however, into convulsive motions, and could not refrain from uttering cries. One woman, who was peculiarly hostile to the "new way," was persuaded by Wesley to kneel down and join with him in prayer. "In a few minutes," says he, "she fell into an extreme agony both of body and soul, and soon after cried out with the utmost earnestness, 'now I know I am forgiven for Christ's sake!' Many other words she uttered to the same effect, witnessing a full hope of immortality. And from that hour, God set her face as a flint to declare the faith which before she persecuted." This may be considered as one of the most moderate among a thousand similar cases. In some instances they were attended with the most dreadful shrieks and convulsions. All this Mr. Wesley considered as the real and sole operation of the Spirit;—making no abatement for the working of human passion, the influence of sympathy, or the vagaries of the imagination. "Like Mesmer and his disciples," continues Mr. Southey, "he had produced a new disease, and he accounted for it by a theological theory, instead of a physical one. As men are intoxicated by strong drink, affecting the mind through the body, so are they by strong passions, influencing the body through the mind. Here, there was nothing but what would naturally follow, when persons, in a state of spiritual drunkenness, abandoned themselves to their sensations; and such sensations spread rapidly, both by voluntary and involuntary imitation."

When Whitfield was preparing to leave England a second time for America, he prevailed upon Wesley

to visit Bristol and Kingswood, to keep up the sensation which he had excited. The paroxysms which Methodism had produced, had not appeared under the preaching of Whitfield; but no sooner had Wesley commenced his labours there, than they broke out in all their extravagance. "There are passions," says Mr. Southey, "which are as infectious as the plague, and fear itself is not more so than fanaticism. When once these bodily affections were declared to be the work of grace, the process of regeneration, the throes of the new birth, a free license was proclaimed for every kind of extravagance. And when the preacher, instead of exhorting his auditors to commune with their own hearts, and in their chambers, and to be still, encouraged them to throw off all restraint, and abandon themselves before the congregation to these mixed sensations of mind and body, the consequences were what might be anticipated. Sometimes he scarcely began to speak, before some of his believers, overwrought with expectation, fell into the crisis, for so it may be called in Methodism, as properly as in Animal Magnetism. Sometimes his voice could scarcely be heard amid the groans and cries of these suffering and raving enthusiasts. It was not long before men, women and children began to act the demoniac as well as the convert, and Wesley confirmed his patients in their belief that they were torn of Satan."

Lest the descriptions of his biographer should be thought exaggerations, we must take a case from the pen of Mr. Wesley himself. It is only one of the thousand similar scenes of frenzy and fanaticism, recorded in his works. It is of a young woman of Kingswood whom he was called to see. "I found her on the bed," says he, "two or three persons holding her. It was a terrible sight. Anguish, horror, and despair, above all description, appeared in her pale face. The thousand distortions of her whole body showed how the dogs of hell were gnawing at her heart. The shrieks intermixed were scarce to be endured; but her stony eyes could not weep. She screamed out, as words could find their way, 'I am damned, damned; lost for ever! Six days ago you might have helped me, but it is past—I am the devil's now—I have given myself up to him—his I am—him I must serve—with him I must go to hell—I cannot be saved—I will not be saved—I must, I will, I will be damned!' She then began praying to the devil.—We began, 'Arm of the Lord, awake, awake!' She immediately sunk down as asleep; but as soon as we left off, broke out again with inexpressible vehemence: 'Stony hearts, break! I am a warning to you. Break, break, poor stony hearts! Will you not break? What can be done more for stony hearts. I am damned that you may be saved! Now break, now break, poor stony hearts! You need not be damned, though I must!' She then fixed her eyes on the corner of the ceiling, and said, 'There he is! aye, there he is! Come, good devil, come! Take me away! You said you would dash my brains out: come, do it quickly! I am yours—I will be yours! take me away!' We interrupted her, by calling again upon God; on which she sunk down as before; and another young woman began to roar as loud as she had done. My brother now came in, it being about nine o'clock. We continued in prayer till past eleven, when God, in a moment, spoke peace into the soul; first of the first tormented, and then of the other; and they both joined in singing praise to Him who had stilled the enemy and the avenger!"

This is very shocking, and horrible, but it is a perfectly natural description of the ravings of insanity, or violent hysterics. We might quote a volume from Mr. Wesley's works,

in a similar strain. It is marvellous, that in all these ravings and convulsions, he should have been so infatuated as entirely to overlook physical and moral causes, and ascribe every thing to preternatural operations.—But superstition and fanaticism can believe any thing, and Mr. Wesley has recorded abundant evidence of his subjection to these mental diseases. It appears by his journal, that he not only believed in demoniacal possessions, but that he made no difficulty of casting out devils himself. He tells us of one of his disciples having instantaneously cured a bad surgical case, by prayer. He informs us of having himself cured his toothache, and the lameness of his horse, by faith; and on one occasion he immediately cured himself of a high fever, by a "violent effort of faith." It would require a violent effort of faith to believe these statements, but no effort at all to be convinced of his sincerity. He seems to have been himself of the same opinion. "Some," he observes, will esteem this a notable proof of my enthusiasm: be it so or not, I aver the plain fact."

The rapid *progress* of Methodism must be perfectly obvious from what we have related of it. We need not therefore trace Mr. Wesley in his travels through Great-Britain, and Ireland, and even on the Continent, to propagate his opinions, and organize his sect. Neither need we now retrace those gradual steps by which he became estranged from his Church, and departed further and further from those principles of doctrine, discipline, and order, which his vows of ordination bound him to observe. We may have occasion to advert to some of these topics, when we resume the subject in a subsequent number. At present, we hasten to conclude an article which is already prolonged beyond our intention, though we hope not beyond the interest of our readers.

Mr. Wesley lived to the advanced age of almost eighty-eight, and died in peace on the 2d day of March, 1791. Till the last year or two of his life, his natural powers seem not to have abated, nor his strength to have failed, and he continued to preach till within a few days of his death. He was a man of great native powers of mind, unfortunately warped by austerity, superstition, and enthusiasm. He was ambitious and self-willed, but perfectly disinterested in pecuniary concerns, and ever ready to make any personal sacrifices in the great cause of religion. Few men, perhaps, have more uniformly acted from conscientious motives, though his conscience was not always well directed; and in some of his conduct, he seems not to have been aware *what spirit it was of.* The glowing zeal which he excited in his own community, has doubtless produced a salutary influence on his parent Church; but while he has been a great promoter of piety in the world, he has spread along with it much of extravagance, much of superstition, and much of fanaticism. May the good he has done, outlive the evil; and may Methodism, gradually freeing itself from whatever is erroneous in its faith, or objectionable in its institutions, once more become assimilated and reunited to that Church from which it has departed.

C.

On the Fear of Death.

THERE may be instances in which impenitent sinners and unbelievers, through the hardness of their hearts, the habitual apathy of their minds, and the judicial blindness to which God has left them, have died with some degree of composure. Instances of this kind, however, are very rare. When their reason is preserved to them unimpaired till the last breath, their expiring moments are, for the most part, passed in remorse and agony, and sometimes in that

despair, which give them a dreadful foretaste of future wo. But if there be instances when this is not the case, there will be none, when they behold the Ancient of days, from whose face the heavens and the earth flee away, coming in the clouds of heaven.—When this moment has arrived, they can be no longer composed, for they shall be condemned by their own minds to that doom, which they are soon to receive as their final portion. They will then know that they shall be judged according to their principles and conduct, and that they shall be unable to elude that awful sentence which they have deserved.*

There may be instances, in which the righteous do not meet death with perfect composure and peace. These instances, it is believed, are not numerous. The expiring moments of the righteous, are, in general, soothed, not only by the succours of the Divine Spirit, but by just hopes and anticipations of future blessedness. In union with Christ, and confiding in God, they are assured of an abiding place and rest for ever, in the world beyond the skies. It is on this ground that they are enabled to view the approach of death, without excessive alarm and terror, and are comforted and supported till the last breath, by divine consolations, to commit their souls to the keeping of their Saviour, with joy and delight. But there are undoubtedly instances of righteous persons, who tremble at the thought of passing through the dark valley of death; and who enter upon its confines, without that composure, and that freedom from anxiety and fear, which is the lot of some, and which all religious persons desire with so much earnestness. The reason is obvious: They are associated with friends, by the tenderest ties of affection;—they have one that is dearer than all, and children whom they must leave behind,—perhaps dependent on the cold charities of the world. These are circumstances, which must aggravate the pain of dying, and the grief of the parting scene. Besides, there are apprehensions which often continue to the last moment—apprehensions of the distress and agony of expiring nature; which cast a shade over their prospects in the other world, and disturb their composure and peace. The light by which their prospect is extended beyond the grave, is thus interrupted, for the trial of their faith and trust in God, and should always be so considered by them in these awful moments. It is the last chastisement of a wise and merciful parent. It ends in a moment, and he receives them to his arms for ever. But there is still another, and more powerful reason for their not meeting the hour of death with perfect quietness and peace. It is this—they are conscious of their frailty and imperfections. They feel an awful sense of their accountability for their thoughts and actions; for all the time which they have wasted, for all the duties which they have omitted, and for all the offences of which they have been guilty; and it is not given them to *know* with perfect certainty, the decisions, which

* "The last hours of the unhappy Voltaire afford a lively comment on the wretched condition in which infidelity leaves its deluded advocates, as to the state of their souls. Though he had, for a long course of years, employed both genius and learning in the impious effort of erecting a fortress on the foundation of Atheism, which should be tenable against the artillery of a guilty conscience, and the fears of death and judgment, the walls of the whole fabric mouldered into nothing, at the blasting of the breath of God's displeasure, and left the miserable builder a defenceless prey to anguish and despair. Voltaire, during his last illness, which continued for three months, recanted his infidel opinions, confessed to a priest, and declared that he died in the Holy Catholic Church. The whole time of his sickness was employed in alternate supplications and blasphemy. The remembrance of his conspiracy against Him, whom he now invoked in vain, was continually present to his mind. His physicians, particularly M. Tronchin, and the Mareschal de Richelieu, fled from his bedside, declaring the sight too terrible to be sustained, and that the furies of Orestes could give but a faint idea of those of Voltaire. Many of the followers of this wretched chief, dying in the same horrors of soul, were made distinguished objects of the divine displeasure."

their omniscient God their judge will make on the last day. We now see through a glass darkly. If the righteous have the assurance which arises from their fruits of holiness, from their confidence of an interest in Jesus Christ, and from their strong hopes of entering with him into the realms of light and glory, yet they cannot feel perfect and absolute certainty with respect to what shall be hereafter; because they know they have to abide the awful scrutiny of the last day. The want of this certainty, naturally gives rise to those anxieties and apprehensions, which dispel the wished for composure and peace, when the spirit is about to wing her flight to the unseen world. These anxieties and apprehensions, so natural to accountable beings; if they are not accompanied with alarm and terror, and do not prevent our resignation to the will and disposal of Almighty God, are not incompatible with the strongest faith, the clearest hopes, and the most complete preparation for the inheritance of a glorious immortality. For one to pretend that he is entirely divested of them, while it is a proof of a degree of presumption reprehensible in the character of Christians who are but creatures of hope, shews also a want of becoming modesty and humility in those, who are still imperfect, and who are yet to give an account to him who chargeth his angels, those spirits who minister about his throne, with folly, and in whose sight the heavens are not clean. They are consistent with our probationary state, and are not unbecoming, even in those who are most perfectly prepared for standing at the judgment seat of Christ, and therefore advanced to the highest state of Christian experience. But though we may indulge them, and their existence be no evidence of our being in a state of alienation from God; yet knowing in whom we have placed our trust, and confiding through him in our title to a blessed immortality, while they should not disturb our composure and tranquility, nor prevent our resignation in the hour of death, those anxieties and apprehensions should be made to increase our vigilance, earnestness and perseverance in our christian course.

From the Proverbialist.

The Dying Collager.

"Fanny ..... came to our village at the age of eighteen—one of the most lovely creatures you ever saw. Her eyes were full of intelligence, her complexion bright, and her smile such as at once to fix the eye and win the affection of every one who conversed with her. She was gay, good humoured, and obliging;—but without religion. She had left her father's house to come here as servant at a public house. In this situation, the worst that might have been anticipated, happened. She was ruined in character; left the public house when she could no longer retain her situation; married the partner of her guilt, and came to live in this little cottage. There, as is usually the case in marriages where neither party respect the other, he first suspected, then ill treated her. When her child was born, his hatred and anger seemed to increase. He treated both with cruelty; and, after some time, succeeded in ruining her temper, and almost breaking her heart. At length, after a quarrel, in which it is to be feared both had been almost equally violent, he threw her over the hedge of their garden, and brought on the disease of which she is now dying. During the two years in which all these events had occurred, her neglect of God and of religion had, I suppose, increased; all that was amiable in her character vanished; and she learned to swear and scold in almost as furious a tone as her husband. I could not learn that, during all this time, she had more than once

discovered the smallest sense of her misconduct, or fears about futurity. Once, indeed, her neighbours told me, that, when she heard the clergyman in his sermon describe the happiness of heaven, she burst into tears, and quitted the church.

"It happened, that on a fine summer's evening, I was taking my rounds in my parish, to look after my little flock, and came, at length, to this cottage, where I remember to have paused for a moment to admire the pretty picture of rural life which it presented. The mists of the evening were beginning to float over the valley in which it stood, and shed a sort of subdued, pensive light on the cottage and the objects immediately around it. Behind it, at the distance perhaps of half a mile, on the top of a lofty eminence, rose the ancient spire of the village church. The sun still continued to shine on this higher ground, and shed all its glories on the walls of the sacred edifice.—'There,' I could not help saying to myself, 'is a picture of the world. Those without religion are content to dwell in the vale of mists and shadows; but the true servants of God dwell on the holy hill, in the perpetual sunshine of the Divine Presence.'

"I entered the cottage, and was much struck with the appearance of its owner. She looked poor; and the house was destitute of many of those little ornaments, which are indications, not merely of the outward circumstances, but of the inward comforts of the inhabitants. She was sitting busily at work with her sister. I always feel it, Sir, both right and useful to converse a good deal with the poor about their worldly circumstances. Not only does humanity seem to require this, but I find it profitable to myself: for after, as it were, taking the depth of their sufferings, I am ashamed to go home and murmur at Providence, or scold at my servants, for some trifling deficiency in my own comforts. Besides, I love to study the mind of man in a state of trial—to see how nobly it often struggles with difficulties—and how, by the help of God, it is able to create to itself, amidst scenes of misery and gloom, a sort of land of Goshen, in which it lives, and is happy.

"After conversing with her for some time on topics of this kind, and discovering her to be a person of strong feelings deeply wounded, of fine but uncultivated powers, and of remarkable energy of expression, I naturally proceeded to deliver to her a part of that solemn message with which, as the minister of religion, I am charged: and not discovering in her the smallest evidence of penitential feeling—being able, indeed, to extract nothing more from her than a cold and careless acknowledgment that 'she was not all she ought to be,'—I conceived it right to dwell, in my conversation with her, chiefly upon those awful passages of Scripture, designed by Providence to rouse the unawakened sinner. Still, Sir, feeling then, as I do always, that the weapon of the Gospel is rather love than wrath, I trust that I did not so far forsake the model of my gracious Master, as to open a wound without endeavouring to shew how it might be bound up. Few persons are, in my poor judgment, frightened into Christianity: God was not in the 'earthquake,'—he was not in the 'storm,' but in 'the small still voice.'

"After a pretty long conversation, I left her, altogether dissatisfied, I will own, with her apparent state of mind. Nay, such was my proneness to pronounce upon the deficiencies of a fellow-creature, that I remember complaining, on my return home, with some degree of peevishness I fear, of the hardness of her heart. I would fain hope, Sir, that I have learnt, by this case, to form unfavourable judgments of others more slowly; and in dubious, or even apparently bad cases, to 'believe,' or, at least, to 'hope all things.'

"Notwithstanding, however, my disappointment as to the state of her feelings, it was impossible not to feel a strong interest in her situation. Accordingly, I soon saw her again. But neither did I then discover any ground for hoping that her heart was in the smallest degree touched by what had been said to her. But at a short distance of time, as I was one day walking in my garden, and musing on some of the events of my own happy life, and especially on that merciful appointment of God which had made me the minister of peace to the guilty, instead of the stern disperser of the thunders of a severer dispensation, I was roused by the information that this poor young creature desired to see me.

"One of her poor neighbours, who came to desire my attendance, informed me, with apparent tenderness, that Fanny 'was very ill;' that, as she expressed it, she had been in a very 'unked state since I saw her, and that she hoped I would be kind enough to come and comfort her.' 'God grant,' I said to the poor woman, 'that she may be in a state to be comforted.' 'That she is, Sir,' said the woman: 'she has suffered a deal since you were with her. The boards be very thin between our houses, and I hear her, by day and by night, calling upon God for mercy.'

"This account disposed me, of course, to make the best of my way to the cottage. I soon reached it; and there, to be sure, I did see a very touching spectacle. Her disease, which her fine complexion had before concealed, had made rapid strides in her constitution. Her colour came and went rapidly; and she breathed with difficulty. Her countenance was full of trouble and dismay.

"It was evident, as I entered the room, how anxious she had been to see me. At once she began to describe her circumstances; informed me, that, even before my first visit, her many and great sins had begun to trouble her conscience; that although her pride had then got the better of her feelings of shame and grief, this conversation had much increased them; that she had since, almost every evening, visited the house of a neighbour, to hear her read the Scriptures and other good books; that she was on the edge of the grave, without peace or hope; that she seemed, (to use her own strong expression) 'to see God frowning upon her in every cloud that passed over her head.'

"Having endeavoured to satisfy myself of her sincerity, I felt this to be a case where I was bound and privileged to supply all the consolations of religion; to lead this broken-hearted creature to the feet of a Saviour; and to assure her, that if there she shed the tear of real penitence, and sought earnestly for mercy, He, who had said to another mourner, "Thy sins are forgiven thee,' would also pardon, and change, and bless her.

"I will not dwell upon the details of this and many other similar conversations. Imperfectly as I discharged the holy and happy duty of guiding and comforting her, it pleased God to bless the prayers which we offered together to the Throne of Mercy; and this poor, agitated, comfortless creature became, by degrees, calm and happy.

"The reader will not, I trust, place me among those who are ready to mistake every strong turn in the tide of the feelings for religion. On the contrary, all sudden changes of character are, I think, to be examined with a wary, though not with an uncharitable eye. There are, indeed, innumerable happy spirits which surround the throne of God; but all of them bear in their hands 'palms'—the signs, at once, of contest and of victory. I was far more anxious, therefore, to know that her penitence was sincere, than that her joy was great. But, indeed, it was not long

possible to doubt of either. The rock was struck, and there daily gushed out fresh streams of living water. New and most attractive qualities daily appeared in her. She became gradually meek, humble, affectionate, and self-denying. Her time was divided between the few family duties she was able to discharge, and the study of the Scriptures, which she learned to read fluently during her six months' sickness. She bent every faculty of her body and mind to the task of reclaiming her husband. And a more affecting picture can scarcely be imagined, than this interesting creature rising on the bed of anguish to calm his anger, to melt him by accents of tenderness, to beseech him to unite in her dying prayer for mercy. Indeed, her conduct to him is not the least striking evidence of her change of mind. In the conversations I have heard between them, she takes so much of the blame for all that is past, upon herself, that I should never have suspected his misconduct but from the accounts of their friends. But there are other circumstances, no less decisive to my mind, of her sincerity. I observe, for instance, that, far from the sense of her offences being a mere transient emotion, she rarely speaks of them without a blush. And as she feels the colour thus rush unbidden into her cheek, I have heard her say more than once, 'Oh! how sin comes up in one's face!'—Another very satisfactory feature in her religion, is her extraordinary tenderness for the souls of others. She sends for all her young friends, and, in the most solemn and touching manner, warns them of her past errors, and tells them of her present happiness. And when a poor creature, whose offences were of a like kind with her own, chanced to settle in a cottage near her, I found she had crawled, though with much pain and risk, to the house, giving this reason for the undertaking, that any other visitor would be 'too good to speak to such a sinner. I can tell her,' she said, 'that I have been as guilty as herself; and that, since God has pardoned me, he will, if she seeks mercy, pardon her.' A part of this anxiety about others springs, I believe, from the extraordinary degree of emotion with which she regards that state of eternal punishment, on the very verge of which she conceives herself to have stood. One day, as I entered her room, she said, 'I have been longing, Sir, to see you. I have been reading in "the Book" of a man who enlarged his barns, and said to his soul, "Soul, take thine ease;" but a voice said to him, "This night thy soul is required of thee." Now, Sir, *who* required his soul?" I answered, 'God.' 'Then,' she said, 'that poor man was on the way to the bad place, I fear.' 'I fear he was,' I replied. 'Ah!' she said, 'I thought so!"—And the hectic of her cheek instantly changed to a deadly white.—I am delighted also to discover one other circumstance. She is, as I said, full of peace and joy; but, then, her peace and joy are derived exclusively from one source. There is a picture in Scripture of which her state continually reminds me—I mean that of the poor creature pressing through the crowd to touch the hem of our Lord's garment. Such, I may say, is the perpetual effort of her mind. She renounces all hopes of heaven founded either on herself or any human means; and relies only on that 'one virtue,' which goes out of the 'great Physician,' to heal the diseased, and to save the guilty. When she partakes of the sacred rite, which commemorates his death, such is the deep solemnity of her feelings, such her holy peace and joy, that you would think she actually felt the presence of the Lord; and that, in another instant, she would 'spread her wings, and flee away, and be at rest.'

Report of the General Convention,

ON THE STATE OF THE CHURCH.

We propose to give in this, and in one or two following Numbers, the Report of the State of the Church in the different Diocesses, as it was made to the last General Convention, and published in their Journals. It exhibits a pretty accurate view of the general state of the Church, and, we doubt not, will be acceptable to such of our readers as have not access to the Journals themselves.

Report.

THE House of Clerical and Lay Deputies, in compliance with the 45th canon, have taken a general view of the state of the Church, and offer to the House of Bishops the result of their enquiries, respectfully requesting that venerable body to draw up, and cause to be published, a pastoral letter to the members of the Church.

MAINE.

The Church in the State of Maine, which, for many years, had become greatly depressed and almost extinct, has, within a few years, assumed a more flourishing aspect. It consists of two congregations—the one in Gardiner, the other in Portland.—Both of these congregations are supplied with pastors, whose labours have succeeded to the extent of the rational expectations of the friends of the Church. Rev. G. W. Olney is the rector of Christ Church, Gardiner; and Rev. P. S. Ten Broeck of St. Paul's Church, Portland.

Agreeably to the recommendation of the Right Rev. Bishop Griswold, a convention of delegates from those Churches was held in Brunswick, on the 3d day of May, 1820, at which time, they acceded to the Constitution of the Protestant Episcopal Church in the United States of ca, and elected delegates to the eral Convention. They are annexed to the eastern diocess.

NEW HAMPSHIRE.

There are nine Episcopal Cl es in this State. St. John's Cl in Portsmouth, of which the Charles Burroughs is rector, has ty families, eighty communicant about seventy catechumens; a ports during the last three yea ty-three baptisms, twenty-two d and three marriages. Trinity C in Holderness, of which the Robert Fowle is rector, has thirty families, and reports duri last three years twenty-six bap eight marriages, and nineteen d Union Church, in Claremo which the Rev. James B. How recently been instituted rector, place of the Rev. Mr. Barbour has left the church, reports n five communicants and seventy chumens. Major Ashley, o town, lately left to the Church acy, which will probably yield nual income of seven hundre lars. Another Episcopal socie been formed in the village of mont, and they have purcha meeting-house for a place of wo This society is associated witl ion Church, and the Rev. J. B. officiates for them every third day. The Episcopal Church i nish, contains about twenty fa The Rev. Geo. Leonard has bee sen its rector, and officiates fo every third Sunday. St. Th Church, at Concord, was organi March, 1818, and has 13 famili ten communicants. Christ's C at Bradford, was organized ir 1817, and contains ten familie reports thirty-seven baptisms Peter's Church, Drewsville, ha formed three years, has an ann come of one hundred and thir lars from church property, a ten families, who propose s

erect a chapel. Christ's Church, at Hopkinton, has twenty families. In the vacant churches of the State, religious services are generally performed by lay readers, and occasionally they have been favoured with the labours of missionaries.

MASSACHUSETTS.

The Church in this State still continues in as flourishing a situation as it was at the time of the meeting of the last General Convention. The Church at Marblehead has been vacated by the removal of the Rev. B. B. Smith to the diocess of Virginia, and this, it is believed, is the only change of importance that has taken place. There is a very general attention paid to the observance of the canons and rubrics, and, with but very few exceptions, the established usages of the Church. A large and elegant stone church, of which the Rev. Samuel F. Jarvis, D. D. has been chosen rector, is now nearly completed in the town of Boston; besides which, a few small congregations have been collected in other towns. Exertions are making to call the attention of the friends of our Church to the subject of missions to such small portions of our communion as are to be found in many parts of the state: a circular letter for this purpose has been published, and it is expected that much good may result from such a measure. On the whole, we regard the situation of the Church in this State as promising.

The Churches in this State, are, Trinity Church, Boston, Rev. J. S. J. Gardiner, D. D. rector; Christ Church, Boston, Rev. Asa Eaton rector, which reports for the last two years one hundred and twenty-nine baptisms, and two hundred and thirty communicants; St. Peter's Church, Salem, Rev. Thomas Carlile rector, reports for the last three years twenty-eight baptisms, and consists at present of one hundred families and fifty-two communicants; St. Paul's, Newburyport, Rev. *James Morss* rector, reports for the last two years, forty-six baptisms, and eighty-six communicants. St. James's Church, Greenfield, and Trinity Church, Montague, Rev. Petrus Strong rector, baptisms for the last year twenty-three, communicants seventy-two; Christ Church, Cambridge; St. Andrew's Church, Hanover, Rev. Calvin Walcott rector, reports for the last year twenty-five baptisms, and forty communicants; the Church at Quincy, reports sixteen communicants. Trinity Church, Marshfield; St. Matthew's Church, South-Boston; Church at Bridgewater has ten communicants; St. Michael's Church, Marblehead, has twenty-four communicants; St. James's Church, Great-Barrington; Church at Lenox; Church at Lanesborough; Church in Dedham, in which the Rev. Cheever Felch officiates; and the Churches in Newton and Hopkinton.

VERMONT.

The Church at Vermont appears to be in a prosperous condition; the number of communicants has considerably increased since the last report: three new churches have been erected and consecrated, and a subscription is now filled for building another this season at Windsor. A church is also erecting at Guilford, which last town, we are informed, has almost unanimously attached itself to the doctrines, discipline and worship of the Protestant Episcopal Church. Some new congregations have recently been organized, and all, it is hoped, are, through divine grace, increasing in piety and in the virtues of the Christian life. Though there have been some acquisitions to the number of the clergy, there is still a want of the labours of more, and a wide field is open for their active and pious exertions. The extensive demesnes of the Church in this State, are not yet secured; but a suit is now pending before the federal circuit court for their recovery, which, if gained, will place the temporalities

of the Church in a respectable condition.

RHODE ISLAND.

The Church in Rhode-Island continues in a prosperous and flourishing condition. During the last three years, one new church has been erected: Sunday schools have been established in all the congregations, and the number of communicants has very considerably increased. There is a Church Missionary Society, in and for that State, which promises to be useful. In some of the parishes, at the present time, there is an awakened concern for spiritual things, and a more than usual attention to religious duties. There is also generally a decided and increasing attachment to the peculiarities of our communion: and it is believed that in no one of the United States, are the order, worship and rules of the Episcopal Church better or more uniformly regarded.

The Churches in this State, are, St. Michael's, Bristol, Right Rev. A. V. Griswold, rector, who reports for the last three years, ninety-two baptisms, and one hundred and sixty-nine communicants. Trinity Church, Newport, Rev. Salmon Wheaton rector, reports for the last three years, one hundred and thirteen baptisms, and one hundred and fifty communicants. St. John's Church, Providence, Rev. N. B. Crocker rector, reports for the last three years, fifty baptisms, and one hundred and fifty-nine communicants. St. Paul's Church, N. Providence, Rev. J. L. Blake rector, reports for the last three years, thirty-eight baptisms and fifty-five communicants. At St. Paul's Church, South-Kingston, Rev. Mr. Burgh, deacon, officiates.

CONNECTICUT.

Since the last General Convention, in many respects, no material change has taken place. Of the clergy, several have removed, and some have been added. The *Notitiæ Parochiales* of the annual conventions evince a manifest increase of the Church in the diocess, many particulars of which are necessarily omitted in consequence of the vacancy of the Episcopate for several years. But it is with no small satisfaction we state, the recent consecration of the Right Rev. Thomas C. Brownell, D. D. LL. D. to that sacred office. Under his ministrations, by the divine blessing, the increase of the Church in piety, numbers, and respectability, is gradually advancing. Since his consecration, a number of churches have been visited, and the holy rite of confirmation administered to about four hundred persons.

With regard to the fund for the support of the Episcopate, it appears from the report of the Treasurer, at the last Convention, that it then amounted to about sixteen thousand dollars; and there is a probability that the Diocesan will soon be relieved from all parochial duties.

The churches generally are in good repair, and the congregations remarkable, not only for their regular attendance, but also for their fervency of devotion.

The Episcopal Academy of the diocess, at Cheshire, under the superintendence of the Rev. Tillotson Bronson, D. D. principal, and the Rev. Asa Cornwall, assistant, is flourishing, and the number of students gradually increasing.

On the whole, the diocess is, at present, more prosperous and flourishing than at any former period. The greatest harmony prevails among the clergy and laity, and all are peculiarly united in their attachment to the liturgy, and distinctive doctrines of the Church.

(To be continued.)

From the Gospel Advocate.

Landing of the Pilgrims.

On Friday the 22d of December, was celebrated at Plymouth, the anniversary of the arrival of the first

settlers of the old colony at that place. This customary celebration excited more interest on the present occasion, as it was the completion of two centuries from the event, which was the subject of it. Besides an unusual collection of the inhabitants of the vicinity, there were many visitors of high standing from the capital and other parts of this State and of Rhode-Island. The public exhibitions were a prayer by the President of the University, and a discourse by the Hon. Daniel Webster, of Boston. This latter is spoken of as a performance of great merit, and from the celebrated character of the orator, we cannot doubt the truth of the report. We hope that he rose above the usual practice, which has heretofore been indulged on similar occasions, of intemperate reproaches cast on the English Church.

There is much to admire in the enterprizing spirit, and the heroic constancy of the early emigrants to New-England. But we can hardly apologize for the acrimony and bitterness, with which they separated from the Church, within whose pale they had been born and educated; a Church too, which they could never charge with any thing corrupt in doctrine, or sinful in practice. The separation was indeed grounded on matters, which in this enlightened age are generally classed among non-essentials; and it is observable that our dissenting brethren of the present day are growing into some usages, which were among the greatest annoyances, in the established Church, to their more puritanical ancestors. The gown and cassock, now assumed by many of the Presbyterian and Congregational pators, and the organs of late set up in so many of their places of worship, would have been as great a shock to the puritans of the seventeenth century, as the use of the surplice, or the sign of the cross in baptism. We make no objection to this change, and only wish that it might be extended to other points of difference of a more serious nature.

Winter at Melville Island.

(From Capt. Parry's Expedition to the Arctic Ocean.)

"THE thermometer was below Zero of Fahrenheit's scale, when the expedition entered *Winter Harbour*. In the month of November, the spirit of wine thermometer was 50 degrees below Zero, and in February, the coldest month of those regions, the spirit of wine pointed to the tremendous cold of 50 and 55 degrees below Zero. During these intense colds, our adventrous countrymen felt but little inconvenience so long as they remained under the housing of their ships. A slight covering for the ears, and a shawl around the neck, were considered as sufficient protection against the most intense degree of cold; but when the atmosphere was agitated by gales of wind, then the cold became truly dreadful and insupportable, and every one was forced to seek shelter below. Nevertheless, scarcely any accident occurred from exposure to cold; while the constant and regular exercise, which formed a necessary part of the duty of the crews, kept every one lively, and active, and free from disease. One death only took place during the expedition, and that was in the case of an individual who had contracted the disease of which he died, before he left England. The poor fellow reposes in a solitary grave, amidst the trackless wilds of Melville Island. A little mound was erected to his memory, in a region which had never before been seen by any civilized beings, nay, the soil of which has, to all appearance, been but rarely visited by a few casual wanderers, from the most forlorn and isolated tribes of the human race."

When the sun had its greatest southern declination, a twilight was

perceptible at noon in the southern horizon, affording sufficient light to read a book with difficulty. The day was like the fine clear evening of winter in our climate. The stars shone with great brilliancy, and when the moon appeared in the firmament, she shone with a beauty and splendour unknown in the more southern and temperate regions of the globe. The northern lights appeared frequently, generally of a yellow colour, sometimes green, but rarely red, and most commonly towards the south-west. It was remarked, that this brilliancy was seldom so great as in our country: no noise was ever heard to proceed from them, and the magnetic needle did not appear to be affected by their presence. But we long to know if they were visible the whole day—and what were their various forms, and motions, and transparency. The sun reappeared on the 3d of February, after an absence of 83 days: and those only who have suffered the privation of its "glorious light," can feel and tell the rapture with which the crews hailed the first glimpse from the mast-head. They had calculated the exact period of its return, and were anxiously looking for it from the maintop."

Woman.

"Woman's charms are certainly many and powerful. The expanding rose just bursting into beauty, has an irresistable bewitchingness—the blooming bride led triumphantly to the hymeneal altar, awakens admiration and interest, and the blush of her cheek fills with delight—but the charm of maternity is more sublime than these. Heaven has imprinted on the mother's face something beyond this world, something which claims kindred with the skies—the angelic smile, the tender look, the waking watchful eye, which keeps its fond vigil over her slumbering babe. There are objects which neither the [illegible] or the chisel can touch, which poetry fails to exalt, the most eloquent tongue in va eulogize, and on which al tion becomes ineffective. In of man lies this lovely pictu sympathies: it reigns in l tions: his eyes look roun for such another object on t

"Maternity, ecstatic so twined round our heart, tha cease to throb ere we forge our first love: 'tis part of gion. Nature has set the m on such a pinnacle, that c eyes and arms are first uplif we cling to it in manhood most worship it in old age. can enter an apartment, an the tender babe feeding on er's beauty—nourished by t life which flows through her veins, without a panting bo grateful eye, is no man, bu ster. He who can approacl dle of sleeping innocence thinking that 'of such is t dom of heaven!' or view parent hang over its beau half retain her breath, lest sl break its slumbers, with a ve beyond all common feeling, avoided in every intercourse and is fit only for the sha darkness and the solitude of sert: though a lone being such feelings from me."

"One of the most deplorab in woman, is the want of *he* want of genuine sensibility, c dical affection of sympathy nevolence. It is a want, fo neither beauty nor wit, nor est accomplishments of pe mind, can by any means com On the other hand, the mos tive graces of the female c are not the artificial and show but those of a meek and qui and of a beneficent dispositio ed by a moral principle and cretion of sound sense:—in graces, the same that our l gion inculcates and inspires.

Mr. Haydon's Picture.

"Mr. Haydon has just arrived in Edinburgh, for the purpose of exhibiting his great picture of *Christ's Entry into Jerusalem*. It possesses all the fire and energy of a first composition—and we do not remember ever to have seen any thing richer than the colouring of the whole piece, or more perfectly brought out, than its minutest details. We believe many portraits are introduced. On the left hand of our Saviour, there is a fine groupe of Sir Isaac Newton, in calm contemplation,—Wordsworth, with his head bowed down in sublime humility—and Voltaire, with a terrible sneer upon his countenance. The groupe on the other side of the foreground, of the repentant girl, brought to the Saviour by her mother and sister—with the Roman centurion kneeling beside them—struck us as the most graceful composition in the whole picture."—*Ed. Mag.*

"Manners are of more importance than laws. Upon them, in a great measure, the laws depend. The law touches us but here and there, and now and then. Manners are what vex or sooth, corrupt or purify, exalt or debase, barbarize or refine us, by a constant, steady, uniform, insensible operation, like that of the air we breathe in. They give their whole form and colour to our lives. According to their quality, they aid morals, they supply them, or they totally destroy them."—*Burke.*

Anecdote of Bishop Andrews.

Doct. Andrews, Bishop of Winchester, besides being a man of deep piety, discovered in conversation a facetious turn, not more agreeable to his private friends, than to his royal master, James I. He and Doct. Neal, Bishop of Durham, were one day standing behind the chair of the King at dinner, when his Majesty asked them—"My Lords, cannot I take my subjects' money when I want it, without all this formality in Parliament?"—The Bishop of Durham readily answered, "God forbid, Sir, but you should: you are the breath of our nostrils." Whereupon the King turned and said to the Bishop of Winchester, "Well, my Lord, what say you?"—"Sir," replied the Bishop, "I have no skill to judge of parliamentary cases." The King answered, "No put-offs, my Lord: answer me presently." "Then, Sir," said he, "I think it lawful for you to take my brother Neal's money, for he offers it."

Ecclesiastical Intelligence.

"Two venerable Prelates of the English Church, the Bishops of Winchester and Bristol, have expired within the last few weeks. The former is succeeded in his diocess by the Bishop of Lincoln, and the latter by the Rev. John Kaye, D. D. Master of Christ College, Cambridge, and Regius Professor of Divinity in that University.

The Rev. Richard Mant, D. D. domestic chaplain to the Archbishop of Canterbury, has been promoted to the Bishopric of Killaloe."

CONSECRATIONS.

On the 24th of August last, the new and commodious Church at Ripton, Huntington, was consecrated by the Right Rev. Bishop Brownell, by the name of St. John's Church.

The Bishop also consecrated St. John's Church at Washington, on the 14th of October last.

ORDINATIONS.

At an Ordination, holden by the Right Reverend Bishop Brownell, at Christ Church, Branford, on the 12th day of July last, the Rev. *Origen P. Holcomb* was admitted to the holy order of Priests. And on the 30th day of August last, at Danbury, Mr. *Daniel Somers* was, by the same authority, admitted to the holy order of Deacons.

SELECTED POETRY.

"The poem which we are about to transcribe, is on a subject often treated; and no wonder;—it would be hard to find another which embraces so many of the elements of poetic feeling; so soothing a mixture of pleasing melancholy and pensive hope; such an assemblage of the ideas of tender beauty, of artless playfulness, of spotless purity, of transient yet imperishable brightness; of affections wounded, but not in bitterness; of sorrows gently subdued; of eternal and undoubted happiness. We know so little of the heart of man, that when we stand by the grave of him whom we deem most excellent, the thought of death will be mingled with some awe and uncertainty; but the gracious promises of Scripture leave no doubt as to the blessedness of departed infants; and when we think what they now are, and what they might have been; what they now enjoy, and what they might have suffered; what they have now gained, and what they might have lost; we may, indeed, yearn to follow them; but we must be selfish indeed to wish them again constrained to dwell in these tenements of pain and sorrow. The dirge of a child, which follows, embodies these thoughts and feelings, but in a more beautiful order and language."—*Quarterly Review.*

NO bitter tears for thee be shed,
Blossom of being! seen and gone!
With flowers alone we strew thy bed,
O blest departed one!
Whose all of life, a rosy ray,
Blush'd into dawn, and pass'd away.

Yes, thou art gone, ere guilt had power
To stain thy cherub soul and form!
Clos'd is the soft ephemeral flower
That never felt a storm!
The sunbeam's smile, the zephyr's breath,
All that it knew from birth to death.

Thou wast so like a form of light,
That heaven benignly call'd thee hence,
Ere yet the world could breathe or blight
O'er thy sweet innocence:
And then that brighter home to bless
Art pass'd with all thy loveliness.

O hadst thou still on earth remain'd,
Vision of beauty, fair as brief,
How soon thy brightness had been stain'd
With passion, or with grief!
Now not a stullying breath can rise
To dim thy glory in the skies.

We rear no marble o'er thy tomb,
No sculptur'd image there shall mourn,
Ah! fitter for the vernal bloom
Such dwelling to adorn,
Fragrance and flowers and dews must b
The only emblems meet for thee.

Thy grave shall be a blessed shrine
Adorn'd with nature's brightest wreath,
Each glowing season shall combine
Its incense there to breathe;
And oft upon the midnight air
Shall viewless harps be murmuring ther

And oh! sometimes in visions blest,
Sweet spirit visit our repose,
And bear from thine own world of rest
Some balm for human woes.
What form more lovely could be given
Than thine, to messenger of heaven?

HEB. iv. 15.

"We have not an high priest which cannot be touched with a feeling of our infirmities, but was in all points tempted like as we are."

WHEN gathering clouds around I view,
And days are dark, and friends are few,
On him I lean, who not in vain,
Experienc'd every human pain;
He sees my grief, allays my fears,
And counts, and treasures up my tears.

If aught should tempt my soul to stray
From heavenly wisdom's narrow way,
To fly the good I would pursue,
And do the ill I would not do;
Still, He, who felt temptation's power,
Shall guard me in that dangerous hour.

When, sorrowing o'er some stone, I bend
Which covers all that was a friend,
And from his face, his hand, his smile,
Divides me for a little while,
Thou, Saviour, mark'st the tears I shed,
For thou didst weep o'er Lazarus dead.

If wounded love my bosom swell,
Deceived by those I lov'd too well,
He shall his pitying aid bestow,
Who felt on earth severer wo;
At once betray'd, deny'd, or fled,
By those who shar'd his daily bread.

When vexing thoughts within me rise,
And sore dismay'd my spirit dies;
When, writhing on the bed of pain,
I supplicate for rest in vain;
Still, still my soul shall think on Thee,
Thy bloody sweat, and agony.

And oh! when I have safely past
Through every conflict, but the last,
Wilt thou, who once for me hast bled,
In all my sickness make my bed;
Then bear me to some happier shore,
Where thou shalt mark my woes no more.

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On the Liturgy.

ESSAY II.

"*O worship the Lord in the beauty of holiness*".... Psalm xcvi. 9.

SOME remarks were made in a former essay, with the design of vindicating the use of a Liturgy, as a vehicle of public devotion. A brief historical view of that which is used in our own churches, was attempted—its peculiarities were pointed out, and vindicated on the ground of primitive usage, and scriptural authority. We propose, in the present number, to resume the enquiry where it was then interrupted, and to offer a few remarks on the several portions of it in succession—referring our readers for more extensive information, to the works of Sparrow, Wheatley, Shepherd, Comber, and others, who have treated the subject at large.

That we may not rush unprepared to the sacred office of divine worship, our attention is arrested by a sentence or two from Holy Writ, designed to reclaim our wandering thoughts, and fix them on the work before us. "Keep thy foot," says wise man, "when thou goest to the house of God: Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth: therefore let thy words be few." Have you entered into the courts of the Lord, without a proper reverence for the dread Being in whose presence you stand? "The Lord is in his holy temple; let all the earth keep silence before him." Are you a mere formalist? "Rend your *hearts*, and not your garments, and turn to the Lord your God." Have you adopted the spirit of the self-righteous Pharisee? "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Are you grieved and wearied with the burthen of your sins? "To the Lord our God belong mercies and forgivenesses, though we have rebelled against him." In this manner are these sacred selections adapted to every possible variety of character, and form a very proper introduction to the services that follow.

The *Exhortation* is a very solemn address, intended to remind us of the purposes for which we are assembled. We do not go to the house of God to hear an eloquent sermon, nor to play the critic on human performances; but, "to acknowledge and confess our manifold sins and wickedness—to set forth the most worthy praises of God, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul." The chief design of this address, is, "to instruct the ignorant, to admonish the negligent, to support the fearful, to comfort the doubtful, to caution the formal, and to check the presumptuous; since all this variety of temper is found in every mixed congregation."

The *Confession* itself is most solemn in its form, and comprehensive in its meaning; for it includes all

kinds of sin, both of omission and commission—it speaks of leaving things undone which ought to have been done, and of doing things which ought not to have been done. The design, in giving this general form to the confession of sins, was, to allow each person the privilege of mentally confessing the sins he has individually "committed, by thought, word, and deed, against the divine Majesty," in terms which may be used by all the congregation.

If it be objected to this form of confession, that it does not specify *particular* sins; it may be replied, that if it did descend to a minute specification, it would cease to be a *general* confession, and would consequently be inappropriate to a mixed assembly; for we would charitably hope there is no *one* transgression, in which every member of a christian congregation continually allows himself; and we are sure there are none which may not be included in the confession we use.

We have all offended against the holy laws of God in some way or other: but we have each our own way of doing it. The plague of one man's heart is his pride—of another, is his intemperate passion—of another, is his worldliness—of another, is his deadness in religion: and it is expected that every devout worshipper will accompany the general confession of his life, with a particular confession of his own personal sins, in his heart.

We take the liberty to remind our readers of the propriety of their being present at the *beginning* of the service, that they may prepare themselves by confession of their sins, for the devotions that follow. By delaying to enter the sanctuary till after the worship has begun, they not only disturb the devotions of others, but lose the opportunity of casting down their own burthens at the foot of the cross. "Then I said, I will confess my sins unto the Lord; and so thou forgavest the wickedness of my sin."

When confession of sins has been made both by people and priest, the latter stands and pronounces the declaration of absolution, or remission of sins, "to all those who truly repent, and unfeignedly believe the Holy Gospel." It is not, as some have idly supposed, that the minister claims the power of conveying pardon to this or that particular person; since, if he had such a power, his want of that knowledge of hearts which would enable him to apply it aright, would hinder him from exercising it: but as one to whom "the ministry of reconciliation has been committed," he has received "power and commandment, to declare and pronounce to the people, *being penitent*, the absolution and remission of their sins." And if you will take the pains to examine the rubrick, you will find that this is not called *an absolution* of sins, but a *declaration* of absolution. It expresses God's willingness to forgive the penitent, and the terms on which he is willing to receive them into favour, and cannot with fairness be construed to mean any thing else.

We cannot but remark the propriety with which our public devotions are introduced by confession of sins, and the declaration of absolution. We are moved, in the exhortation, "to acknowledge and confess our manifold sins and wickedness, to the end that we may obtain forgiveness of the same," preparatory to the succeeding exercises of thanksgiving and prayer. In this, we imitate the example of the early Christians, who, according to St. Basil, "immediately upon their entering the house of prayer, made confession of their sins to God, with much sorrow, concern, and tears, every man pronouncing his own confession with his own mouth." And in the recorded prayers of Ezra and Daniel, we find them introducing their requests in the same way; and

indeed, the practice is so consonant to reason, that its propriety is manifest at once.

The congregation, then, having their hearts sprinkled from an evil conscience, and being exhorted to draw near in full assurance of faith, enter upon the work of thanksgiving and supplication, by joining in the Lord's Prayer. You know the origin of this prayer, and how it came to be styled "*the Lord's*"—how the disciples of our Saviour came to him, and said, "Lord, teach us to pray, as John also taught his disciples;"—and how he gave them that form of sound words, which has been carefully inserted in our Liturgy. Whatever imperfection may be found in the other parts of the service, there is surely none in this; and it is because "we know not what to pray for as we ought," that the Lord's Prayer is introduced into every distinct office of our ritual. We can indeed justify our Liturgy before men, but we presume not to do it before God, even whose ministering spirits are charged with folly. "Wherefore, it is not the love of repetition," as one observes, "but the fear of imperfection, that hath induced the Church to insert the Lord's Prayer in all her offices; that by its perfection, she might atone for the infirmities of her own composures."

There is a manifest reference in the general exhortation, to the order in which the parts of worship succeed each other; for the object of religious assemblies is declared to be, "to render thanks to God for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul." Now we "render thanks for the benefits, and set forth the worthy praises of God," in the Psalms and Hymns which precede the Lessons; we "hear his most holy word," when we listen to the chapters from the Old and New Testament; and we proceed to "ask the things necessary for the body and soul," in the prayers and Litany which follow. The order here observed, is the order of nature and of propriety; for is it not reasonable that we should set forth the perfections of the Deity, before we declare our own wants;—to render thanks for the benefits already received, before we presume to ask for more?

The work of praise is introduced by a verse from the 51st Psalm, which forms a very proper transition from confession of sins to thanksgiving—"O Lord, open thou our lips; and our mouth shall show forth thy praise." We then rise from our kneeling posture, and give glory to God in a doxology, which has been used in the Church from the earliest ages. Our authority for ascribing glory to each of the persons in the Godhead, is founded on the language of our Saviour's commission to his disciples, to baptize "in the name of the *Father*, and of the *Son*, and of the *Holy Ghost*;" for while the words of that commission stand on record, we are not afraid to consider them as equally the objects of adoration.

"Praise ye the Lord," is a literal translation of the Hebrew word, "Hallelujah;"—a word so sacred, that the Church in early times scrupled to translate it. It is mixed indeed with loftier hymns, and sung in higher strains than ours; for the exiled Apostle heard in one of his visions, "as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, saying, Alleluiah; for the Lord God omnipotent reigneth." The versicle is re-echoed by the united voice of the congregation, "the Lord's name be praised;" and in what words shall praise be offered more acceptably, than in those of the sweet Psalmist of Israel?

The portion of Psalms, or, as it is

styled in the Hebrew, "the Book of Praises," appointed for the day, is introduced by an Anthem from the 95th and 96th Psalms, which was styled in the old Liturgies, "the Invitatory Psalm," because it contains an invitation to join in the worship of God—"O come, let us sing unto the Lord, let us heartily rejoice in the strength of our salvation."

If it be asked, why we repeat the Doxology at the end of this anthem; we reply, that the Doxology is but a paraphrase on the song of the Seraphim, "holy, holy, holy Lord God Almighty; which art, and which wast, and which art to come:" and as they above do it *continually*, it is no harm in us to do it *frequently*.

Concerning the book of Psalms, I have barely time to observe, that it is, of all parts of the Sacred Writings, the best calculated for public devotion; that they composed most of the temple service; that they have been used in the Christian Church from the time of our Saviour; and that every worshipper may find something in them, accommodated to his particular case. To quote the words of an old divine on this subject—"Hath any one received a blessing? In the Psalms he hath a thanksgiving. Hath he any to be requested? In the Psalms he hath a petition. Hath he any evil to be removed? In the Psalms he hath a deprecation. Would he delight his soul in meditations? In the Psalms, the scenes of creation and Providence are opened in beautiful representations. Would he prostrate his soul in humiliations? In the Psalms he finds many that are penitential."

Having set forth the most worthy praises of God, in the Psalms and Doxologies, we are invited to listen to his most holy word; and thus, an agreeable relief is given to the mind, by recalling it from a state of action, to one of mere attention. The *affections* which had been previously engaged, are suffered to rest, while the *understanding* is called into exercise. The Scriptures are introduced into our worship, on the principle, that "faith cometh by hearing, and hearing by the word of God;" and as "Moses was read in the Synagogue every Sabbath day," so do we esteem it an excellence in our Church, that the Scriptures are read in the hearing of the people. The chapters are selected alternately from the Old and New Testament, to show the harmony between the Law and the Gospel; "for what is the Law but the Gospel foreshewed; and what is the Gospel but the Law fulfilled?" Things prefigured in the one, are accomplished in the other; and for this reason, the first Lesson is read from the Old Testament, and the second from the New. Take for example the Lessons for Christmas day; and you will find the first, from the 9th of Isaiah, to contain a prediction of our Saviour's birth; while the second, from the 2d of Luke, gives the fulfilment of the prophecy.

But the chapters are not read in immediate succession. They are separated by a Hymn to the Trinity, most worthy the spouse of Christ, and fit for the tongue of men and angels. Amongst all devotional compositions which are not the work of immediate inspiration, our Te Deum justly stands the highest, for sublimity of thought, and depth of devotion; —for glow of feeling, and majesty of expression. It was composed, as is generally believed, by St. Ambrose, on the occasion of St. Augustin's baptism; and has been used in the Church for more than 1400 years. Its name is derived from the two first words of the Latin, in which it was originally composed—*Te Deum laudamus*, "we praise thee, O God." When the Lessons treat of the creation, or any of the wonderful works of God, we substitute the Hymn which follows;—"O all ye works of the Lord, bless ye the Lord, praise him and magnify him for ever." It

a paraphrase of the 148th Psalm, nd is an elegant summons to all the orks of God to join in setting forth is glory. The song is attributed to ie three holy children, on the occaion of their deliverance from the fiery rnace of Nebuchadnezzar, and has een used in the Christian Church om the earliest ages.

After the second Lesson is completed, we are again summoned to ie work of praise, by joining in the 00th Psalm, or the Hymn of Zachrias on the birth of John the Bapst; and then we rehearse the artiles of our belief. The creed is styd the Apostles' Creed, from an pinion which long prevailed among hristians, that it was drawn up by ie Apostles themselves; and altho' is opinion can scarcely be maintined, yet we have the best assurnce that it was compiled at a very rly period, nearly in the form in hich it now appears. The position f the Creed is immediately *after* the ading of the Scriptures; for as faith cometh by hearing," it is proer that *confession* of faith should llow as its natural effect; and it ands moreover as a fit *introduction* the Prayers; "for how can we all on him, in whom we have not elieved?" This confession is to be ade by the whole congregation; for is not sufficient that a Christian beeve rightly in his heart, unless "with is mouth he makes confession unto lvation."

The Creed is so drawn up, as that ie declarations of belief, are the dearations of *every individual* who peats it. We do not say, *We* beeve in God the Father, but *I* beeve; so that the priest himself, who elsewhere the public minister of ie congregation, seems here to beome a private member of it, confesng only for himself.

Thus far we have marked the orr, and beauty, and variety of the rrangement, and the rich and scripral materials wherewith the Liturgy is composed. We have seen our Church acknowledging her sins in the confession; then setting forth God's most worthy praise, in the Psalms; then hearing his most holy word in the Lessons; and she now proceeds "to ask those things which are requisite and necessary, as well for the body as the soul." This she does in a series of prayers, studded and enriched with gems of scripture, and consecrated by the breath of saints and martyrs, who are now with God. Let others pass by these devotions of holy men of old, and present their offerings in other censers: —we blame them not for a difference of taste:—but we love to join hands with the confessors of early times, when Christianity was yet pure and lovely, and utter the same prayers which trembled on their dying lips. O could we but catch the spirit which animated them, "the beauty of holiness" would become as apparent in the *use* of our Liturgy, as it is now in the theory.

Although we frequently pass from one office of devotion to another, the transitions are never abrupt, but are commonly introduced by one or more versicles pronounced by the minister, and re-echoed by the people. In the present case, the salutation of Boaz to the reapers, "the Lord be with you," is adopted by the minister, and responded by the congregation, preparatory to the exercise of prayer.

It may be proper here to remark on the expediency of having our prayers broken into short petitions, instead of offering them in one continued request. They were made short, in imitation of our Lord's Prayer, and in accommodation to human weakness, which will not suffer the attention to be kept constantly on the stretch. They were made concise, that some attribute of the Deity, corresponding with the subject of the petition, might be introduced; as in the Collect for Peace, we say, "O God, who art the author of Peace,

and lover of *Concord.*" And finally, the concise form of composition was adopted, that every petition might be offered up in "the name of Jesus Christ, our Lord:" and this course seems to be recommended in his declaration, that "whatsoever we ask the Father in *his* name, he will give it us."

The Collects for *Peace*, which stand first in order, both in the morning and evening service, are translated word for word from the Sacramentary of St. Gregory, a Liturgy compiled by him about 1230 years ago. In that for the morning, we pray for outward peace, and preservation from the injuries, insults, and wicked designs of men. In that for the evening, we petition for inward tranquility, for "that peace which the world cannot give"—for that peace, in short, which springs from the testimony of a quiet and unreproving conscience.

The prayers which follow,—that for grace in the morning, and that for aid against perils in the evening, are of equal antiquity. That for grace is very proper to be used in the *beginning* of the day, when we are about to go forth into the midst of temptations: nor is that for aid against perils less seasonable in the evening, when we are about to commit ourselves to the protection of Him, who neither slumbers nor sleeps.

Thus far we have prayed for ourselves only. But we are exhorted to pray for "kings, and for all in authority, that we may lead a quiet and peaceable life, in all godliness and honesty." We therefore offer up our petitions for our civil rulers, that they may "be endued with heavenly gifts, and be inclined to do the will of God, and walk in his ways." This, as well as the following prayer, was translated from the Sacramentary of St. Gregory, and has held its place in the Church for thirteen centuries.

Having made our supplications for our temporal rulers, we proceed to pray for our spiritual guides, and "for the congregations committed to their charge." In this Collect we pray for spiritual blessings only. In petitioning for other favours, we may, through ignorance, make improper requests, and "so ask and receive not, because we ask amiss." But in supplicating for larger donations of the spirit, we have the assurance that our request is not improper, since it is a donation of which we always stand in need.

But because we are directed to make prayers and intercessions "for all men," we pray in the next place for all sorts and conditions of men; that all who profess and call themselves Christians, may live agreeably to their profession, and that the kingdom of the Redeemer may yet be extended, and his saving health made known among all nations. A general thanksgiving succeeds, in which our creation, preservation, and other temporal blessings, are noticed; but above all, the inestimable love of God, in the redemption of the world by his Son, is made a particular theme of thanksgiving.

The prayer composed by Chrysostom, reflecting on the great and necessary requests that have been made, and desiring their fulfilment in the way most expedient for us, is properly added at the close; and the whole service is finished by the benedictory prayer of St. Paul, which he added in substance at the close of most of his Epistles.

The limits of a single essay will scarcely permit me to bestow any thing more than a slight consideration on the *Litany*, which indeed is a complete service by itself. If, in any part of the devotions, we are supposed to infuse a deeper earnestness into our prayers, it is while praying in the Litany. If the fire but glowed before, it is now supposed to burn. It begins, like all other Litanies both ancient and modern, by a general cry for mercy. Here are no

rhetorical or complimentary flourishes,—no hunting after tropes and figures of speech, no tricks of eloquence to lead the imagination astray; but an earnest and anxious prayer, that our iniquities may not be remembered against us. Its language is that of a man who is afraid of being lost. It is the language of earnestness—of entreaty—I might say, of distress. It embodies what may be called *the agony of prayer*, and in its deprecations of evil, and supplications for mercy, may be found expressions, fit for the mouth of a half converted sinner, already on the wing for the judgment seat. Shall we say, there is not an article in the catalogue of human ills, that the Litany does not include;—not a good, temporal, spiritual, or eternal, for which it does not provide a petition? Is there an affecting passage in the whole life of the man of sorrows, from "the mystery of his holy incarnation" to his exaltation into glory, that is not appealed to, to kindle the relentings of our Judge? Does it not rise in ardor, and fire, and strength of expression, till it brings us quite to the seat of "the Lamb of God, that taketh away the sins of the world," and leave us *there* to cry for mercy? It has appeared to me, that if we could only attain the spirit of those who composed it, we should be the best Christians on earth; and we stand deeply indebted to those holy men, for showing us to what a height of devotion human nature is capable of rising, unaided by any thing more than the ordinary gifts of the spirit.

I have now proceeded as far as my limits will allow, in explaining the properties and arrangement of the Liturgy; and although the nature of the subject precluded me from aiming at entertainment, I should be satisfied with the higher merit of *instructing* those, whose opportunities for information have not allowed them an accurate knowledge of their forms of prayer. It has appeared, in the course of these remarks, that most of these devotional pieces have been more than twelve centuries in the Christian Church, and that many of them have a far more ancient date. They have stood the test of time and constant use—a test the most effectual of any, in deciding on perfection. When we use them, we seem to feel a nearer kindredship with that bright and early family of saints, who walked with God; and who, ere they departed for that better country they sought, bequeathed to us the rich inheritance of their devotional writings. Nor do we hold fellowship with these alone. In the use of these prayers, we stand connected with that Holy Apostolical Church of the British Isles, the brightest light in the candlestick of the Reformation. The voice of our intercession is responded from the godly Host of the Church of England:—we put our incense into one censer, and present it in one united offering, to the Lord of Hosts. Thus, our sabbaths present the spectacle of "a company which no man can number, standing before the throne and the Lamb," and ascribing with united voice, "salvation, and glory, and honour, and power, unto the Lord our God:"—

> "Ten thousand thousand are their tongues,
> "But all their joys are *one*."

May I not hope that this brief review of our Liturgy may have the effect of introducing it more generally into our congregations, and of exciting them to a more spiritual use of it? If they can join in its prayers, hereafter, with deeper devotion, and its anthems of praise with superior elevation of soul, I shall in part be satisfied. But I confess I would see the time, when every worshipper that comes within the walls of our churches, shall come to take the praises of God in his mouth, and to bear his part audibly in the songs of our Zion—"young men and maidens, old men and children, let them praise the name of the Lord; for his name only

is excellent, and his praise above heaven and earth." The spectacle of an assembled congregation, in which no one voice is mute to the praises of Jehovah, in which the heart and the tongue are perfectly in unison, is one on which the hierarchy of heaven might look down with delight. Would not such an assembly present the nearest copy of their own perfect homage? For they also "cry one to another" in alternate responses; and the sound of their worship, like "the sound of mighty thunderings, and the voice of many waters," bespeak them *engaged* in their work. And while we feel the vantage ground on which we stand, it will become us to remember, that as our privileges have been, so will be our accountability. God has not given us the use of this Liturgy, that we should be content with merely praising it. I may admire the ship prepared to convey me from distant and desolate shores to my native land; but unless I embark in it, I shall never arrive there. When therefore we plant our feet within the gates of our Jerusalem, let us not come merely to admire the fair temple that adorns it, but to bend low before the footstool of Him who dwelleth there, and worship him in the beauty of holiness.

To the Editors of the Churchman's Magazine.

WHILE I agree with the writer of a piece in your last number, on *Religious Theories*, that they have contributed not a little to perplex the interpretation of Scripture, and range the Christian world under the hostile banners of adventurous and opposing Theologians, there was a passage or two in his essay which struck me as requiring explanation. He observes, that the "Holy Scriptures represent man as fallen, and his nature sinful; but they do not very clearly define the limits of this depravity." In some sense I consider the observation as true; and I presume the writer meant by it, that the Scriptures have not expressly ascertained the *quantum* of wickedness in the heart of man, or how much worse he might have been than he really is. That the human character is not depraved to the full extent of its powers, is a position which may be proved both by Scripture and experience; for an apostle has declared that "evil men and seducers, shall wax worse and worse; deceiving, and being deceived." If, then, the human character is susceptible of this downhill progress, and the proofs are daily before our eyes, it follows that there are lower stages in depravity, which are attainable only by practice in wickedness, and that human corruption might have been more *deep*, although it could not have been more *universal*.

But the Scriptures *do* exhibit a view of this subject, in which one would suppose all men can acquiesce, who will not insist on being wise above what is written. They ascribe every thing like *godliness* in the creature, to the influence of the Holy Spirit on the heart; and declare that without this influence, we can do nothing pleasing and acceptable to God. This is the temperate ground assumed in the public formularies of our Church, and I like her the better for her moderation. I confess myself unable to discern either the wisdom or the expediency of going beyond this simple statement, since it ascribes all the glory and merit of salvation to the Creator; and more than this cannot be done even by those over-curious theologians, who would prove by logic that men are naturally no better than devils. This is a kind of extravagance which men will not, and ought not to believe, for it manifestly is not true. Yet it has been gravely taught by masters in Israel, who have denied, at the same time, that previously to that change in the heart which is termed conversion, men are *wholly* destitute of the

grace of God. How both positions can be true, and yet the affairs of life go on with any tolerable decency, they have not condescended to explain; but it is to be hoped they have some satisfactory way of reconciling what seems at least to be an inconsistency.

Another remark in the essay which attracted my attention, was the following:—"Holy Scriptures represent a particular class of men, as the elect of God,—chosen for their obedience, and rewarded for their faith." Had the writer said, chosen *unto* obedience, the phraseology would have been at least more apostolical. The elect of God are those, who hear and obey their christian calling, and walk worthy of their vocation.—"They be made the sons of God by adoption: they be made like the image of his only begotten Son Jesus Christ: they walk religiously in good works; and at length, by God's mercy, they attain to everlasting felicity." I am so far from designing to enter into this ill-starred discussion, that I am willing to let the subject of it rest in the bosom of God, till the day when we shall no longer "know in part," but see all the obscurities in the divine economy explained. That a great deal of crude and raw theology, under the title of "the godly consideration of election," has been uttered from the pulpit, I verily believe; and as heartily do I wish, that no more heads had been engaged in the discussion, than were competent to it. That a young and adventurous theologian, confident in his own prowess, and flushed with the hope of victory, should grapple without fear with a subject which has put the ablest at a stand, is a thing to be expected; but he will show his wisdom by receding, as he advances in years, from a controversy, which can lead to no profitable issue.

I cannot but express a hope that you will continue to occupy the neutral ground you appear to have assumed, in relation to this subject; and that while so many are disposed at the present day to run into distant and opposite extremes, *one* Church at least may be found, disposed to carry the balance between the contending parties—one communion, in which all moderate men may unite. The time, I think, is coming, when the need of such a Church will be great and obvious—when men of real piety and sober views shall cast about them in search of a formulary of faith, which embodies all the doctrines *necessary* to salvation, without dogmatizing on those points of minor importance, which have set the christian world at variance with each other. S.

Family Prayers, composed principally in expressions taken from the Holy Scriptures, and from the established Services of the Church of England. By the Rev. Thomas Cotterill, A. M. New-York: published by J. Eastburn & Co.

Family Worship; a course of Morning and Evening Prayers for every day in the month. To which is prefixed a Discourse on Family Religion. By James Bean. Philadelphia: published by S. Potter & Co.

We introduce the titles of these books at the head of this article more with the design of calling the attention of our readers to the subject of Family Worship, than of giving the works in question a distinct and lengthened Review. What we have to say of them will be comprehended in a few words. The author of each has proceeded on nearly the same plan; which was that of furnishing families with a collection of serious and animated prayers, suited to the domestic fireside; and considering the number in each collection, more diversity both in language and in matter could scarcely be look-

ed for, in a compilation of this character. The sentiments expressed in them, are, in our apprehension, highly evangelical and devout;—the foundation of christian trust is correctly stated; and if the authors have left us any thing to wish, it is, that they had adopted a style more easy and flowing, in the place of the short and abrupt sentences into which the petitions are often broken, although we are aware the latter style of composition is not without its advantages. On the whole, either volume may be regarded as a valuable acquisition to those heads of families, who preserve the godly custom of calling their children and domestics together both morning and evening, for the purposes of divine worship, and we could wish to see some work of this description adorning the parlour of every inhabitant in our land. It would look as though religion had not yet quite deserted us, and might be regarded as a pledge that our children were "trained up in the nurture and admonition of the Lord" more extensively than we fear is at present the case.

"The arguments in support of family religion," remarks Mr. Bean, "lie in a small compass. They are at the same time so obvious to a serious Christian, that it may almost seem unnecessary to insist upon them. It is scarcely possible that a man, conversant with the Holy Scriptures, and truly concerned for the temporal and eternal interests of those who are under his care, can doubt of its being his duty to worship God in his family. With such a person, the commendations given to Abraham* will have the force of an express injunction.

"And how reasonable a thing is it, that God should be honoured in that community, which derives all its comforts from him. In a family, there are mercies received from God, of which all the members are equal partakers. How fit and becoming a thing is it then, that all the members should join in acts of devout homage to their common protector and benefactor.

"The assembling every day to worship the Supreme Being, has a tendency to produce the happiest effects in forming the conduct of our domestics. To recal the attention of a family frequently to God, tends to impress the members of it with an idea of his authority, and their dependence upon his providence. It holds forth religion to them as a duty not of occasional, but daily obligation. The constant reading of the Holy Scriptures, the frequent imploring of the pardon of sin, and petitioning for grace to act aright toward God and man, imperceptibly convey into their minds, a knowledge of the duties which they owe to God, to themselves, and to each other.

"Accordingly, we find that where religious order prevails in families, there a knowledge of right and wrong obtains; and although evil passions occasionally discover themselves, we do not see their *unrestrained* violence: the good effects of daily instruction, and daily worship, are manifest in the tempers and conduct of the domestics, amidst all their imperfections.

"On the other hand, in those houses in which instruction is never heard, nor any act of devotion seen, we observe a deplorable ignorance of moral obligation. We therefore cannot wonder, that there should be so general a complaint of the behaviour of servants: for what means are there employed in many families to teach them their duty? How unlikely is it, that there should be a steady obedience rendered to man, where the fear of God is not inculcated, either by precept or example!

"If therefore we consult merely our own comfort, the best course we can pursue, is to tread in the steps of those godly men, whose houses were

* Genesis xviii. 19.

consecrated, by the daily performance of family worship. The comfort of families is so effectually destroyed by careless, idle, unfaithful, and dissolute servants, that a remedy for this serious and increasing evil would be generally accounted a very great benefit to the public. But there is no reason to believe that a radical cure will be obtained till the almost exploded piety of former times is revived, by making religious instruction and worship a stated observance in our houses."

We believe there are many heads of families who acknowledge the duty and profitableness of family prayer, (and who indeed does not acknowledge them?) but are deterred by a false modesty from introducing a religious custom, which may appear strange at first in the eyes of their children and domestics. It is scarcely necessary to remark, that a weakness of religious principle lies at at the foundation of the difficulty, and that the consequent necessity of taking some steps to overcome it is the more obvious. No sinful course can be broken off without an effort; and sins of *omission* are corrected with peculiar difficulty, because they are much less calculated to alarm. The thing most wanted in the case before us, is christian resolution. Let the person who wavers, decide at once on doing his duty, and he will soon find the work pleasant as well as profitable. After a few trials he will proceed with ease to himself, and feel no more of those uneasy suggestions which rise to reproach him, whenever he thinks of this neglected duty.

We close our remarks with another extract or two from Mr. Bean's introductory discourse, of which we have already given a specimen. After stating that the christian instructor will feel it incumbent on him to set before his hearers the whole of their duty, and direct them as far as possible to the right performance of it, the author observes:—

"Much further than this *he* cannot proceed; but the *work* must proceed, or the labour already bestowed on it, may be lost.

"There is great reason to believe, that though his discourses may have produced very serious impressions while he was delivering them, the desires which were excited by them will die away, unless cherished by some further application of truth to the mind. The seed which has been sown must not be left to itself; it must be watched; in order that it may bring forth fruit. To these things, the individuals who hear the word of God, must attend for themselves. To these, the masters of families are bound to attend, for the good of those who are committed to their care. He therefore, who from Christian principles endeavours to *provide for those of his own household*, will follow the Sower, not only with his private prayers, but with such family exercises, as tend to guard and cherish the precious seed that has been sown.

"Where these duties are wisely and diligently performed, the public instructor rejoices in seeing the fruit of his labour. But what fruit of them is he likely to discover among those families, in which the domestics neither hear nor see any thing that is calculated to remind them of the public worship, or that does any way correspond with it? The servant will think (if he think at all on the subject) that religion consists in nothing but going to church: for he sees nothing more in his master's religion.

"Children and servants are influenced by what is *always* addressing itself to them. They judge of things, not from what one man says one day in a week, but from what every person is saying every day. The customs, the habits of a family, are the

things which form their opinions, and their character; and if among these, there be no act which is intended to do honour to religion, there is not only nothing done to *carry on* the design of public instruction, but many things which will *defeat* that design; even though not so intended.

"It is from neglecting to follow public with private instruction, among other causes, that a standing ministry in the Church does not produce all the good effects for which it was ordained. They who object to this institution, should consider the limits of the public instructor's power; and in estimating the useful tendency of his office, they ought to allow for the failure of those, who should take up the duty for which he is set apart, at that point, beyond which he cannot proceed.

"The true minister of Christ is ever labouring to bring masters of families to carry the work of instruction into their own province. It is not a crowded auditory that satisfies him. He will be ready to weep over the multitudes he views from the pulpit, if he know, that though they seem to hang upon his lips, there is at home, no altar, no priest, no sacrifice, nor one true sign of genuine piety to be found. He estimates his usefulness in his pastoral character, not merely by the number of his hearers, but by the practical effect which his discourses have on them. And among other enquiries, in order to ascertain this effect, he endeavours to know whether there be any family religion among them. When he sees religion in their houses, he has reason to conclude, it has properly affected their hearts; and that, not only they, but *their children after them*, may partake of the benefit of his earnest endeavours. But while religion is absent there, he considers, that however he may be commended as a preacher, he has reason to doubt whether, after all, his labours have produced any great effect upon his hearers.

"Such being the importance of family religion, it is hoped, that no person who has any just pretensions to piety, will be deterred from the duty he owes to his domestics, by the *ridicule* he may incur, in reviving that ancient and godly custom which is here enforced.

"Is it becoming a man of sense and seriousness, to suffer himself to be stopped in the prosecution of what he knows to be reasonable—of what he believes will increase the honour due unto God, the improvement and happiness of his children and servants, and the benefit of society, by the derision of some thoughtless observer, who never sat down seriously to consider what he chooses to ridicule?

"We should stand prepared to meet with christian firmness, that overbearing spirit of banter, which attempts to put every thing grave and serious out of countenance. Let us arm ourselves against it, by considering, that it is scarcely possible to be well employed, and at the same time to escape its attack. How inglorious is it, to surrender in a good cause to such an antagonist!"

From the Christian Observer.

In the course of your useful labours you have often directed your readers to tests, by which they may prove the validity of their religious profession; and many of your correspondents have furnished you with excellent papers, urging the necessity of practical holiness, and an universal renewal of heart. The true characteristics of genuine piety have been clearly and forcibly described in your pages; and your warning voice has not failed to admonish the careless professor, of the dangers to which he is liable, and of the specious delusions into which he is apt to fall.

Still, however, there is room for farther admonition; and, indeed, of so great importance is a right estimate of our religious state, that repetition here may well be pardoned; and line upon line, precept upon precept, well borne with. In this case, as in most others, particulars are much better calculated to affect than generals: hence arises the necessity of dwelling with peculiar earnestness and extended consideration on separate, and, if I may so express myself, individual points of christian practice. If only general tests of piety are proposed, the deceitful heart of man will easily select, for its own trial, those which are likely to bear most lightly on itself; and will with equal ease contrive to overlook others, the application of which to its own case it has too much reason to shrink from. It will be satisfied with a favourable conclusion drawn from the slightest examination, and will take it for granted that, if a correspondence of any sort is discovered between the lowest standard and its own state, farther enquiry is unnecessary. Let this consideration be my apology for addressing you on the present occasion, and for attempting to bring before a certain class of your readers a test to which they may particularly refer, and of which they cannot well elude the force.

The test to which I have above referred, is *family religion*;—that religion which enforces the right performance of all relative and social duties; which enables masters and mistresses to carry on all their domestic concerns with meekness, patience, forbearance, and christian order; and which instructs those in subordinate situations to act diligently and faithfully in their respective departments, and to order themselves "lowly and reverently to all their betters." It is obvious, that, wherever real religion, which requires truth in the inward parts, and which proposes not merely to affect the outward conduct and produce general decorum, but to reach the very source of error and to renovate the heart—it is obvious, that, wherever this religion truly exerts its influence, its effects will be seen not so much in a man's public life, as in his ruling dispositions, and the usual tenor of his actions in private. Now these are best observed in the bosom of his family, where he feels himself under less restraint, and acts with less disguise: in domestic life, therefore, are we authorized to seek the evidence of a heart renewed by divine grace.

Let me, then, earnestly call upon those of your readers who are heads of families, to examine, with the utmost seriousness, whether they are anxious that their light should first shine before those immediately around them, and then be diffused more generally? Whether in the apparently trifling affairs of daily life, and of perpetual occurrence, they are careful to maintain that evenness of temper, and absence of irritation, which are requisite to mark the christian character? A scrutiny too strict cannot here be instituted; and yet satisfaction may be obtained without much laborious and abstruse research. —The enquiry proposed is not into some occult science, or some latent truth; it is into the obvious testimony of outward conduct, of which every man for himself, on slight recollection, must be sufficiently conscious. Lamentable as is the confession, truth compels us to allow that many, who make a very fair profession of religion, are at the same time in private negligent of their duties, and the prey of bad tempers. Such persons in public appear zealous for the honour of religion; they even make sacrifices to support its interests: but go into their families, and you may find them little concerned to educate their children in the nurture and admonition of the Lord, and probably still less anxious to impress the minds of their servants with the im-

portance of religion. Family worship is sometimes altogether neglected, often carelessly performed, and it is suffered to meet with interruption from the most trivial causes: business and pleasure both furnish their quota of excuses. Such persons, in public, may be extolled for their benevolence and beneficence, for amiable manners and endearing behaviour: but if you follow them into the domestic circle, you may find them peevish and discontented, unhappy themselves, and apparently endeavouring to make others so. In public, they may be admired for patience, forbearance, and humility; in private, they may discover haughtiness and pride, which cannot bear the least contradiction; self-sufficiency and arrogance, which can submit to no control. Abroad, they may have the praise of liberality of sentiment, and of that charity which thinketh no evil; while at home they give way to mean suspicion and unmanly jealousy; every little error that happens to interfere with their wishes, is aggravated and treated with severity; and every inadvertent opposition of sentiment, or conduct, from those whose faults ought most readily to be excused, far from being treated mildly, and charitably viewed in the fairest light, serves to excite asperity and ill nature. In short, all the excellencies of such professors of religion are displayed, where they have a chance of being observed and admired; but in vain may they be sought where their lustre would be concealed, and where flattering admiration would be withheld. This remark leads us to conclude, that the religion of these persons is one of these two sorts: *it either has the applause and commendation of men for its object*—or *it is satisfied with human approbation as its criterion.* In the former case, the hypocrisy is so shocking that one would charitably hope few are open to the charge: the latter case is, I am afraid, frequent: and to it, therefore, we ought especially to direct our attention: its consequences are fatal, and its nature highly insidious; double caution is therefore necessary. People who have not much firmness or decision of character, and who therefore shrink from contests with their neighbours, with whom also their desire of general approbation prevents them from embroiling themselves, often acquire, from this habit of concession, a reputation for kindness and benevolence to which they are by no means entitled. For in private life, and in domestic concerns, where they do not dread to encounter opposition, and of course have not the same motive to be mild and yielding, they shew themselves in very different colours; and, it is to be feared, not unfrequently manifest towards an unoffending wife or child, or a faithful servant, the unkind feelings to which some public provocation which they dare not resent, may have given rise. They have, perhaps, viewed Christianity in its true light, as a scheme of kindness, charity and peace; and, admiring its general excellence, have fallen in with it, as far as it suited their natural temper; but, from a species of self-deception, which is easily accounted for, they satisfy themselves with possessing a reputation for these qualities among their fellow creatures, instead of possessing the the qualities themselves which are thus falsely imputed to them. In proportion as the reputation which they gain in this way increases, their religious confidence is augmented; and many, even pious people, are so ready to extol such characters, and to ascribe their actions to motives which perhaps they never felt, that they are led by the general suffrage to conclude that their conduct fully entitles them to the name and privileges of true Christians. Their private and domestic conduct, in the mean time, is but little taken into the account; and if conscience occasion-

ally whispers the inconsistency of their public character and private life, its remonstrances are silenced by a triumphant recollection of the *general* estimation in which they are held; while their very suspicions are construed into a proof of their humility.

Let all who read this paper seriously examine themselves; and if any of the foregoing observations apply to them, let them consider that they are now solemnly warned that human approbation is no safe criterion of the favour of God; that he, whatever be his character among men, must be pronounced destitute of real religion, who does not manifest its power in all the concerns of life, private as well as public, trivial as well as important; and that the domestic scene is the proper field for the display of all the Christian graces.

I beg leave to conclude with two general remarks.

In the first place, I would observe, of how great importance it is to direct professing Christians to a constant and serious perusal of the Holy Scriptures. These will effectually teach us the nature of true religion, and set right all our mistakes on this important subject. But to this end they must be read with fixed attention, as involving our eternal interests; with sacred awe, as sanctioned by divine authority; and with earnest prayer, as requiring to be attended by the quickening influences of the Holy Spirit. I am persuaded, that of those whom it is the object of this paper to address, by far the greater number are such as think themselves excused by their occupations and circumstances from a regular and serious use of the sacred volume.

2dly, Christians should be cautious lest they flatter and deceive those that seem well disposed. Is it not to be feared that great injury is done by the thoughtlessness of pious people in this respect? They feel a laudable joy when they perceive any symptoms of good in those around them; but are they not often too ready to call every hopeful tendency a sure proof of religious progress, and to attribute every well-seeming action to a Christian motive? A little consideration and discernment would teach them a more prudent course, and might preserve those with whom they converse, and on whose characters they too hastily pronounce a flattering verdict, from falling into a most dangerous error.

Bishop White's Memoirs of the Church.

In calling the attention of the readers of the Magazine to this valuable and interesting publication, it is not my intention to attempt any thing like a formal review. It is my sole object to bring the importance of the work into notice, and thereby to recommend it to my brethren of the Episcopal Church. The venerable author, with his characteristic modesty, sends it into the world, as a plain and simple record of facts, substantiated by authentic documents—without one word of unnecessary comment, or any attempt at mere embellishment. It is precisely such a work as the case required, and such an one, as the author, above all other men, was qualified to execute.

The Narrative, which occupies the first part of the work, contains a brief view of the state of the Church before, and at the conclusion of, the revolutionary war—of the difficulties and obstacles which arose in its reorganization under the new state of the country—and of its settlement, and its progress down to the year 1817. At the commencement of the war, it appears that "there were not "more than about eighty parochial "clergymen of the Church of Eng- "land, to the northward and to the "eastward of Maryland; and that "those clergymen derived the great-

" er part of their subsistence from the " Society instituted in England, for " the propagation of the gospel in " foreign parts; with the exception " of those resident in the towns of " Boston and Newport, and the cities " of New-York and Philadelphia: " there being no Episcopal congrega- " tions out of those towns and cities, " held to be of ability to support cler- " gymen of themselves. In Mary- " land and Virginia (continues the au- thor) " the Episcopal Church was " much more numerous, and had le- " gal establishments for its support. " It was especially numerous in those " parts of the said provinces, which " were settled when the establish- " ments took place; for in the more re- " cently settled counties, the mass of " the people were of other commun- " ions, scarcely known among them " in the early period of their histo- " ries. In the more southern colo- " nies, the Episcopalians were fewer " in proportion than in the two last " mentioned; but more than in the " northern."—As there was no resi- dent Bishop in America, the Church " had no resource for a ministry, but " in emigration from the mother coun- " try, and by sending its candidates " for the ministry, to that country " for orders. The first," (as the au- thor very justly remarks) " could not " be the channel of a respectable per- " manent supply. And the second, " which was the most depended on " in the latter years of the colonies, " was very troublesome and expen- " sive." These difficulties were ne- cessarily increased during the revolu- tionary struggle. There were no means of supplying the vacancies oc- casioned by death, and by the retreat of many of the Episcopal clergy to the mother country, and to the colo- nies still dependent on her. " To " add to the evil, (says the author,) " many able and worthy ministers, " cherishing their allegiance to the " king of Great-Britain, and entertain- " ing conscientious scruples against " the use of the Liturgy, unde " restriction of omitting the ap " ed prayers for him, ceased to " ate. Owing to these circumst " the doors of the far greater m " of the Episcopal Churches " closed for several years." T some portion of this period, t thor of these Memoirs, was th resident minister of the Churc the whole extent of Pennsylvar

After the acknowledgment independence of the United Sta the government of Great-Britai after an unsuccessful applicati the Bishop of London for ord American candidates, the firs was taken, in the year 1784, to forming a collective body of the copal Church in this country. took place at a meeting held at I wick, New-Jersey, on the 13t 14th of May. This meeting composed of three clergymen New-York—three from New-J —and three from Pennsylvania. gentlemen of the laity, from York and New-Jersey, were present. The author of these moirs presided at the meeting opened it with a sermon. The Benjamin Moore, afterwards B of New-York, was secretary. 5th of the ensuing October, a meeting was held at New-Yo " and although (the author ren " the members composing it we " vested with powers, adequate " present exigencies of the Ch " they happily and with great " nimity laid down a few g " principles, to be recommend " the respective states, as the g " on which a future ecclesiastic " vernment should be establis This meeting also recommend the Church in the several stat send clerical and lay deputies meeting to be held in Philade on the 27th of September in t lowing year. A Convention dingly met at that time and composed of clerical and lay de

en of the thirteen United
z: from New-York to Vir-
lusive, with the addition of
rolina. For a particular ac-
the proceedings of this, as
ıe subsequent Conventions
ng Church of America, the
referred to the work of
White, and to the published
of the General Convention.
he interesting and weighty
which engaged the attention
rly Conventions, that of al-
Book of Common Prayer,
a manner as to adapt it to
ıt changes in the civil rela-
ıe country, was justly deem-
nary importance. As I de-
ıake this the subject of fu-
ırk, I will close the present
th a few extracts, shewing
er in which a regular suc-
f the Episcopacy was event-
ıined in the Church of the
tates.

Convention (of 1785, says
hor) entered on the business
Episcopacy, with the knowl-
at there was now a bishop
necticut; consecrated, not
and, but by the non-juring
of Scotland. For Doctor
y, not meeting assurance of
with the bishops of the for-
ıntry, had applied to the lat-
ter for the succession, which
ın there carefully maintain-
twithstanding their sever-
ɔm the state, in the revolu-
1688. Bishop Seabury had
d to America; and had en-
n the exercise of his new
ı, in the beginning of the
ng summer; and two or
gentlemen of the southern
ad received ordination from
ds. Nevertheless, the mem-
this Convention, although
ly impressed with sentiments
ct towards the new bishop;
though, with the exception
y, alleging nothing against
lidity of his Episcopacy,

"thought it the most proper to direct
"their views in the first instance to-
"wards England. In this they were
"encouraged by information which
"they thought authentic; assigning
"for Doctor Seabury's failure these
"two reasons; that the administra-
"tion had some apprehension of em-
"broiling themselves with the Amer-
"ican government, the sovereignty
"of which they had so recently ac-
"knowledged; and that the bishops
"were doubtful, how far the act of
"some clergymen, in their individual
"capacities, would be acquiesced in
"by their respective flocks. For the
"meeting of the former difficulty, it
"was thought easy to obtain, and
"there were afterwards obtained,
"from the executive authorities of
"the states in which the new bishops
"were to reside, certificates, that
"what was sought did not interfere
"with any civil laws or constitutions.
"The latter difficulty was thought
"sufficiently obviated, by the powers
"under which the present convention
"was assembled.

"Accordingly, they addressed the
"Archbishops and Bishops of Eng-
"land; stating, that the Episcopal
"Church in the United States had
"been severed by a civil revolution,
"from the jurisdiction of the parent
"Church in England; acknowledg-
"ing the favours formerly received
"from the Bishops of London in par-
"ticular; and from the archbishops
"and bishops in general, through the
"medium of the Society for propa-
"gating the gospel; declaring their
"desire to perpetuate among them
"the principles of the Church of
"England, in doctrine, discipline,
"and worship; and praying, that
"their lordships would consecrate to
"the Episcopacy, those persons who
"should be sent with that view, from
"the Churches in any of the states
"respectively."

This opened a door to the final accomplishment of the object which the Convention had in view; and the

Rev. William White, D. D. of Pennsylvania (the author of the present memoirs)—and the Rev. Samuel Provoost, D. D. of New-York, were consecrated Bishops, at Lambeth in England, on the 4th of February, 1787; and on the 19th of September, 1790, the Rev. James Madison, D. D. of Virginia, was consecrated at the same place.—Thus was the succession secured; and the following consecrations have since taken place in the United States:

Rt.Rev.Thomas John Claggett, D. D. of Maryland, 1792. Died, 1816.

Right Rev. Robert Smith, D. D. of South-Carolina, 1795. Died, 1801.

Right Rev. Edward Bass, D. D. of Massachusetts, 1797. Died, 1803.

Right Rev. Abraham Jarvis, D.D. of Connecticut, 1797. Died, 1813.

Right Rev. Benjamin Moore, D. D. of New-York, 1801. Died, 1816.

Right Rev. Samuel Parker, D. D. of Massachusetts, 1804. Died the same year.

Right Rev. John Henry Hobart, D. D. of New-York, 1811.

Rt. Rev. Alexander Viets Griswold, D. D. of the Eastern Diocess, 1811.

Rt. Rev. Theodore Dehon, D. D. of South-Carolina, 1812. Died, 1817.

Right Rev. Richard Channing Moore, D. D. of Virginia, 1814.

Right Rev. James Kemp, D. D. of Maryland, 1814.

Right Rev. John Croes, D. D. of New-Jersey, 1815.

Right Rev. Nathaniel Bowen, D. D. of South-Carolina, 1818.

Right Rev. Philander Chase, D.D. of Ohio, 1819.

Right Rev. Thomas C. Brownell, D. D. LL. D. of Connecticut, 1819.

REVIEW.

The Life of Wesley, and the Rise and Progress of Methodism. By Robert Southey, Esq.—2 vols. octavo.

In our third number we commenced a review of this very interesting work. We gave some extracts, and made some remarks, for the purpose of explaining the rise and progress of Methodism, and to illustrate the character of its founder. We now take leave to extend the article by some further observations.

For the Methodists themselves we entertain that respect which is due to all denominations of sincere Christians. As approximating more nearly to our Church than most other denominations, in some of the most essential articles of doctrine, we are perhaps inclined to look on them with some degree of partiality. But it is not to the Methodists as a body that our remarks will have any reference. It is to Methodism as a system that our views are directed. And in commenting upon whatever we deem erroneous in its doctrines, or objectionable in its discipline, we shall endeavour to speak with equal impartiality and freedom.

Many of the errors in doctrine, embraced and earnestly inculcated by Mr. Wesley, in the early part of his career, and during the heat of his enthusiasm, were afterwards, as he grew older, and wiser, and cooler, modified and softened, and almost explained away. Yet his occasional explanations did not wholly banish them from among his followers. We allude particularly to his doctrines of christian *perfection*, and the *assurance* attendant on the justified state. Nothing can be more gratifying to the vanity and spiritual pride of the ostentatious Christian, than the doctrine of perfection. This doctrine was preached with great ardour by Mr. Wesley in early life, but afterwards explained by him to mean less than the word expresses. In justifying the use of the term to Bishop Gibson, he allows that man, in his present state, can no more attain Adamic than Angelic perfection.—"The perfection of which he is capable," he says, "is the complying with that kind command, *My son,*

give me thy heart. It is the loving the Lord his God, with all his heart, and with all his soul, and with all his mind. And in a letter to one of his female disciples, he says, "I want you to be *all love*:—This is the perfection I believe and teach." But these explanations did not render the use of the word less mischievous. His ignorant hearers took it in its more obvious import: And so also his ignorant instructors used it. And even Wesley himself frequently admonishes his preachers for neglecting to enforce a doctrine so well suited to gratify their hearers. "The more I converse with the believers in Cornwall," he says, "the more I am convinced that they have sustained great loss, for want of hearing the doctrine of Christian Perfection clearly and strongly enforced. I see wherever this is not done, the believers grow dead and cold. Nor can this be prevented, but by keeping up in them an hourly expectation of being perfected in love." And on another occasion he says, "Here I found the plain reason why the work of God had gained no ground in this circuit all the year. The preachers had given up the Methodist testimony. Either they did not speak of perfection at all (the peculiar doctrine committed to our trust) or they spoke of it only in general terms, without urging the believers to go on to perfection, and to expect it every moment: and wherever this is not earnestly done, the work of God does not prosper." The *perfection* to which the Apostle exhorts the Hebrew converts, is a full acquaintance with the principles of Christianity; and the perfection he sought himself to attain, was a sincere desire and constant endeavour after higher advancements in holiness;—the *forgetting those things which were behind*—the progress in the course of godliness which he had already made, *and reaching forth unto those things which were before*—still higher degrees of piety and virtue, that he might obtain the *prize* of immortal glory. This is a perfection widely different from that which Wesley originally inculcated, and afterwards enjoined on his preachers to enforce, and which their ignorant and deluded hearers embraced. With them, the word was doubtless understood to denote all that faith and holiness, of which the nature of man is capable in the present life; so that all desires or endeavours for higher attainments were vain and fruitless; and we fear that this erroneous notion has never been wholly banished from the Methodist creed.

Mr. Wesley's doctrine of *assurance* was not less erroneous, though perhaps less mischievous, than his doctrine of perfection. That all men, who embrace the way of salvation revealed in the gospel, may have a *reasonable* assurance of the safety of their religious state, and of their being in favour with God, is not to be denied. "The spirit itself beareth witness with our spirit," says the Apostle, "that we are the children of God." The spirit bears witness, by declaring the terms of salvation, in the Holy Scriptures, and delineating the true criteria of the Christian character; and by cultivating in us such Christian graces, as produce the proper fruits of holiness. Our own spirit bears witness, by the consciousness it affords of our faith, our repentance, and our obedience, and the cognizance which it takes of the fruits which these produce. Still, however, it must be admitted that there is a great difference in the *degrees of assurance* which this joint testimony produces on the minds of Christians. And this diversity is occasioned not less by the difference of their constitutional characters, than by their different religious attainments. Some men are naturally sanguine and confident, others are doubtful and timid. Some are ever ready to believe all they hope, and others are subject to the dominion of their fears. Hence it happens that while some ex-

cheerfully on their way, *rejoicing in hope*, others who give equal evidence of their religious character, *go mourning all the day long*. But Wesley and his followers use the term *assurance* in a very different sense;—as importing a full, absolute, and infallible certainty of being in a state of salvation. The witness of the Spirit they suppose to be communicated by direct impulse and immediate inspiration, producing an overpowering evidence and conviction in the mind, which are neither to be resisted nor mistaken. This notion of assurance Wesley maintained with great pertinacity, in his correspondence with his brother Samuel. We believe it is still adhered to by a great portion of his followers, though he abandoned it himself at a more sober period of his life. "I believe," says he, "a consciousness of being in the favour of God (which I do not term full assurance, since it is frequently weakened, nay, perhaps interrupted by returns of doubt and fear) is the common privilege of Christians, fearing God, and working righteousness. Yet I do not affirm that there are no exceptions to this general rule." He admits that some may be in favour with God, and yet be unconscious of it, by reason of their ignorance of the gospel promises, or from an unhappy temperament of their minds.—"Therefore," he adds, "I have not, for many years, thought a consciousness of acceptance to be essential to justifying faith."

Mr. Wesley seems to have been well aware of the tendency of these doctrines of *assurance* and *perfection*. "The true Gospel," he says, "touches the very edge both of Calvinism and Antinomianism, so that nothing but the mighty power of God can prevent our sliding either into the one or the other." Many of his followers fell into the errors of both, though Wesley himself can not be justly charged with either. But we can not excuse him for persisting in the use of expressions, which, he could not fail to perceive, led others into error, when all he intended to convey by the terms, might have been couched in such language as would have neither offended the judicious, nor deluded the ignorant. And he could have hardly expected to escape the charge of inconsistency, when he preached of an imperfect perfection, an assurance which was not assured, and a full sanctification, which left the subject liable to sin.

But Mr. Wesley's notions of *perfection* and *assurance* were not so much insulated doctrines in his creed, as natural consequences of a far greater error:—We allude to his doctrine of *instantaneous and miraculous conversion*. This change he denominated regeneration, or the new birth; and he was accustomed to expatiate upon the latter metaphor with an excursiveness of ill-directed fancy, not less offensive to decency than to good taste. He considered man, in his natural state, not as a *human being*, but as a *fiend*. Not as one depraved, and "far gone from original righteousness," but as having lost, not only the divine image, but even his human nature by the fall; and as having acquired in their stead, the compound nature of a demon and a brute. "Every man who is born into the world," says he, "bears the image of the devil, in pride and self-will,—the image of the beast in sensual appetites and desires." By this view of the nature of man he regulated his doctrine of the new-birth. But surely the Scriptures never thus represented the nature of man. As fallen and depraved, they do indeed describe him, and they use the strongest figures to denote the depth of his depravity,—but still *a human being*. Nor do they ever represent him as wholly destitute of those salutary influences of the Spirit, which (whatever might have been our state without a Redeemer,) are now, by the covenant of grace, secured to all

mankind. On the contrary, they represent the Holy Spirit as "given to every man to profit withal; as "knocking at the doors" of the hearts of all men, though many refuse it a welcome there; as "*striving*" with all men, though many, like the Jews of old, "*resist*" its operations,—though many "*quench*" its holy fires, and many "*grieve*" the heavenly visitant.

Mr. Wesley also fell into the common mistake of applying to Christians (not merely such as live in a christian country, but even to such as have been received, by baptism, into covenant with God in their infancy, and have been brought up in the knowledge and belief of Christianity) passages of Scripture which relate only to Jews and Pagans. And he persists in using the language of our Saviour to Nicodemus, not only different from the sense in which it was originally intended, but different from the sense in which it is manifest that he himself understood it. "The expression, being *born again*," he says, vol. VII. p. 296 of his works, "was not first used by our Lord in his conversation with Nicodemus. It was in common use among the Jews when our Saviour appeared among them. When an adult heathen was convinced that the Jewish religion was of God, and desired to join therein, it was the custom to baptize him first, before he was admitted to circumcision. And when he was baptized, he was said to be born again; by which they meant, that he who was before a child of the devil, was now adopted into the family of God, and accounted one of his children." And yet, in the same discourse he affirms "that baptism is not the new-birth."

He afterwards (ib. p. 302) proceeds to notice that part of the Catechism of the Church of England, where regeneration is considered to be the "inward spiritual grace," of which the act of baptism (sprinkling with water) is "the outward visible sign," and he admits it to be the doctrine of the Church, "that all who are baptized in their infancy are at the same time born again. And it is allowed (he says) that the whole office for the baptism of infants proceeds upon this supposition. Nor is it an objection of any weight against this, that we cannot comprehend how this work can be wrought in infants." It is with singular inconsistency, then, that he says in the very next page, "Nothing, therefore, is plainer, than that, according to the Church of England, baptism is not the new-birth." Such are the contradictions in which a man must involve himself when he would attempt to maintain an erroneous and discordant system.

Much confusion, without doubt, has been produced, by Mr. Wesley, as well as others, by an injudicious use of the words *conversion*, *regeneration*, and *new-birth*, as synonymous expressions. The word conversion denotes a change of religion, or a change from a wicked, to a more holy life. The term regeneration is is equivocal. It is used only twice in the New Testament. In one instance it has reference to the glorified state of the righteous: In the other, it denotes that change of state which attends the initiation into the Christian Church. In this latter sense it was invariably used in the primitive ages of the Church, and in this sense it is constantly used in our Liturgy. Since the Reformation, however, it has been sometimes used (and by sound divines of the Episcopal Church, as well as by Mr. Wesley) to denote, indiscriminately, either the change of state, or change of life, above designated. There could be little objection to its being used figuratively in the latter sense, as well as in the former, if it were not for confounding two ideas essentially distinct. Much of the late controversy on the subject of baptismal regeneration, would have become unnecessary, if the writers had but taken the trouble to declare the sense in which

they used the litigated word. It were well, therefore, that the word *regeneration*, and the equivalent phrase *new-birth*, were restricted to their primitive signification, and used exclusively to denote that *change of state* which takes place when a person is baptized into the Christian Church; and that the term conversion should be used to signify that *change of character* which takes place in any person, whether baptized or not, who turns from a wicked, to a more holy life. And the term renovation might be applied to characterize that *renewing day by day*, which is needed by the best of men, to repair the ravages of sin, and to fit them for a better world.

Mr. Wesley seems to forget that any change of state or condition takes place at baptism, and he considers all persons who have not been through his process of regeneration, as in the condition of heathens. This process of regeneration or conversion he conceives to consist in an entire change of heart and character, and that it is wrought instantaneously, and perceptibly, and by the sole and immediate agency of the Holy Spirit. "By it," he says, "our inmost souls are changed; so that from sinners we become saints, and are restored to the image of God." And he supposes the doctrine to be proved both by scripture and by experience.

But in what part of the Scriptures do we find any countenance for this doctrine? The miraculous conversion of St. Paul has been appealed to as an example. But the miracle wrought upon St. Paul was not so much for his individual salvation, as to make of him an instrument to declare the way of salvation to others. But if the case of St. Paul is to be appealed to as the model and standard of other men's conversion, then we must suppose none to be truly converted but such as are struck to the ground, and dazzled to blindness, by celestial light, and who are addressed by an audible voice from heaven; and after all, it was subsequently, at his baptism by Ananias, that Paul himself was "filled with the Holy Ghost."

The miraculous effusion of the Holy Spirit on the memorable Pentecost which succeeded the Saviour's ascension, has been appealed to as a precedent to justify the doctrine of instantaneous and miraculous conversion. But this effusion was only upon the eleven apostles, or at most upon the hundred and twenty disciples; all of whom had been previously converted, and baptized unto the christian faith. And the miracle was wrought not for their salvation, but to endue them with supernatural powers, that they might be the more especially qualified, to be the witnesses to the truth of their Master's religion, and the heralds to promulgate it to the world. With respect to the conversion of the three thousand, at the discourse of St. Peter, this was effected without any miraculous operation of the spirit, but by *the ordinary means of grace*—one of the most ordinary, indeed, *the preaching of the word*. It is to be considered also, that a great portion of the multitude who attended the preaching of Peter on this occasion, was made up of the *devout men, who were dwelling at Jerusalem*, and that they had before them the splendid miracle of men speaking freely in languages which they had never learned. We may add the general observation, that the miracles recorded in the New Testament never appear to be wrought upon men for their individual salvation, or to endue them with more holy affections, but as evidences from heaven for the truth of Christianity, and to enable its first propagators to assert their divine mission, by working miracles themselves.

That this work of conversion was by the miraculous operation of the Spirit;—instantaneous, and perceptible to the mind, Mr. Wesley suppo-

sed to be sufficiently demonstrated by facts and experience. "My dear brother," he says, writing to Samuel Wesley, "the whole question turns on a matter of fact. You deny that God does now work these effects; at least that he works them in such a manner. I affirm both, because I have heard those facts with my ears, and seen them with my eyes. I have seen (as far as it can be seen) many persons changed *in a moment* from the spirit of horror, fear, and despair, to the spirit of hope, joy, peace. Upon the same evidence I know this touching visions and dreams. I know several persons in whom this great change from the power of Satan unto God, was wrought either in sleep, or during a strong representation to the eye of their minds of Christ, either on the cross, or in glory. This is the fact; let any judge of it as they please." That many of these supposed facts were mere impostures, there can be no doubt. That in many cases there was a mixture of fanaticism and hypocrisy, there can be as little question. And that these seemingly opposite tempers are not so incompatible with each other as one might suppose, we have abundant evidence in the history of the *French Prophets*, as well as in the annals of other sects of religious enthusiasts; though we cannot fail to observe that, in most cases, the hypocrisy ultimately acquires the predominance. But after these abatements, we are willing to allow that in a very great portion of these supposed instances of conversion, the persons are perfectly sincere;—that they really believe such a change to have been wrought in them, and that they themselves were conscious of the operation; and that many of them continue afterwards to lead a truly religious life. The right solution, we apprehend, is very obvious. A portion of these persons were previously desirous of entering upon a religious life, and having been taught by their instructors that such a sort of conversion was the only way to it, they brooded over the movements of their hearts till they really fancied they experienced it. The other portion consists of such as had been more atrocious and notorious sinners, but becoming suddenly alarmed and terrified at some bold and vivid description of the horrors of future punishment, or by some striking passage of scripture, and considering this the first step in the process of conversion, they imagine the other must follow of necessity. The transition is therefore a matter of course, from terror to joy, from agony to peace.

That this is the true solution, appears from this fact, that what passes in the mind during this process of conversion, and is supposed to be the work of the Holy Spirit—or in other words, the *religious experience*, of the different denominations of Christians, varies according to what they are previously taught to believe and expect. Every sect, therefore, has its peculiar experience. The experience of the Methodists differs, as they are the disciples of Wesley, or of Whitfield. The process of the *new-birth* was very different under the instruction of Wesley, and that of some of his more ignorant and misguided preachers:—nothing that he produced ever equalled the madness of the *Welch Jumpers*. And even Wesley himself inculcated very different doctrines on this subject, and produced a corresponding difference of effects, at different periods of his life.

The practice of brooding over our feelings and emotions, to ascertain the moment and the manner of our conversion, receives no countenance from the Scriptures. They refer us to the *fruits of the Spirit*, as the proper evidence of its influence on us; not to any consciousness of its operations. They aptly describe its influence, by comparing it to the wind, which "bloweth where it list-

eth," but which can be perceived only by the effects it produces—by the *sound* which it makes—while we "cannot tell whence it cometh, or whither it goeth."

That God directs the conduct of men, is certain: That he does it through their own volitions, is equally certain. And in framing our natures, he has so constituted us, that we are utterly unable to distinguish his influence on us, from the voluntary operations of our own minds. His Spirit, therefore, always operates through our free-agency, and in conjunction with it. Otherwise, man had been a machine, and not a free agent; and so not a proper subject of rewards and punishments.

But we would not be tedious on this article. Let the reader pursue the considerations which we have suggested. Let him examine the Scriptures, and see if he can find there any warrant for the doctrine of Mr. Wesley on this subject. Let him take an enlarged view of mankind, and see whether the experience which he relies on as so strong an argument in his favour, be not altogether contradictory, and fallacious. Let him examine whether the doctrine do not wholly destroy the free-agency, and accountability of man; and whether any such supernatural operations on the mind can possibly be cognizable by his perceptions. On the result of such reflections we would willingly rest the argument; but we cannot forbear to add a few remarks on the consequences of the doctrine.

It is the obvious tendency of the doctrine of instantaneous and miraculous conversions, to lead men to undervalue and neglect the *ordinary means of grace*, and wait for some supernatural outpouring of the Spirit; to expect some *special miracle* to be wrought for their salvation. It imports that these ordinary means of grace are not sufficient; and casts a stigma upon the truth and justice of God in calling us to "work out our salvation" through such means. But the ordinary means of grace are sufficient:—God has given his Son to be a propitiation for our sins; Jesus Christ has given himself for us; the Holy Spirit strives with us; the Gospel instructs and invites us; its ordinances and sacraments are tendered to us; its ministers admonish and entreat us. Thus assisted, thus warned, and thus invited, how presumptuous is the man who calls upon God to do more for him, and requires a special miracle in his behalf!

Again—the doctrine has a strong tendency to encourage spiritual pride, and self-righteousness. For the moment a man persuades himself that he is the subject of a special miracle, he is very apt to consider himself as a peculiar favourite of heaven, and to say to his less fortunate brother, "stand off; I am holier than thou." It is an overflowing source of all kinds of fanaticism. For when men mistake the vagaries of their own imaginations, for supernatural impulses, and impressions, there is no end to their extravagancies. It is the parent of bigotry. For no man thinks himself so infallible as he who imagines himself to be acting under supernatural illumination. It has been the cause of much hypocrisy and dishonesty. For under the excitement of a supposed miraculous change in their natures, men set out with high religious pretensions; and after the excitement subsides, can only maintain their consistency of character by hypocrisy: so that what begins in enthusiasm, often ends in knavery. And finally—for we need proceed no further in the consequences of this doctrine—the religious impressions thus produced, are often, too often, vague and transient. Like the "crackling of thorns under the pot," the flame is easily kindled, and soon expires. It seems to be the order of nature, that things sudden in their growth, should be sudden in decay; and Mr.

Wesley himself had frequent occasions to verify the truth of this remark, in revisiting the scenes of his previous labours. We constantly find him complaining of the backsliding of his followers, and of the little fruit that remained from such abundant harvests. It may not be amiss to refer to one case of this kind, as it tends to illustrate the effect of his doctrine upon youth. We allude to his school at Kingswood. Upon the occasion of a death in the neighbourhood, the pupils were taken to view the corpse; and what with this sight, and the "strong exhortations" of the masters, some of them appeared to be affected. Upon this they were persuaded that a work of grace was commenced, and they were urged by Wesley and their instructors, "never to rest, till they had obtained a clear sense of the pardoning love of God." The scene which ensued was more worthy of an asylum for maniacs than a place of instruction. Wesley, the masters, and the pupils, continued raving and praying together for four or five days; till the latter, he says, "were so hoarse, that they were scarce able to speak." But, he adds, they were "strong in the spirit, full of love, and of joy and peace in believing." "Thirteen," he says, "found peace with God, and four or five of them were some of the smallest there, not above seven or eight years old." Only a year afterwards, we find this memorable entry in his journal:—"I spent an hour among our children at Kingswood. It is strange! How long shall we be constrained to weave Penelope's web? What is become of the wonderful work of grace which God wrought in them last September? It is gone! It is lost! It is vanished away! There is scarce a trace of it remaining!"

We fear we have already extended this article beyond the patience of our readers. We therefore forbear to add the observations which we had intended, upon the polity and discipline of Methodism:—but we feel ourselves called upon to subjoin a few remarks, in order to guard against a misapprehension of our sentiments.

We would not be understood, by any thing we have said, to exclude the operation of the Holy Spirit from the work of man's salvation. We are aware that it *precedes* our "good will," and *co-operates* in our good designs. On this subject we adopt the golden mean recommended by the Fathers of our Church. "All men to be monished," say they, "and chiefly preachers, that, in this high matter, they, looking on both sides, so attemper and moderate themselves, that neither they so preach the grace of God, that they take away thereby free-will, nor, on the other side, so extol free-will, that injury be done to the grace of God." We consider the grace of God as constantly efficacious, in every good thought, word, and action. We are not prepared to say it always acts with equal force, like the power of gravitation: It may be partially withdrawn for our abuse of it: It may be given in greater measure to those who seek it. We regard it as ever ready to assist all who desire it, but never absolutely coercing any. We believe this grace always accompanies the ordinances of the Gospel, when rightly administered, and duly received. Under these circumstances we believe it is communicated in baptism, and makes an essential part of that sacrament. By this sacrament, persons are brought into a covenant relation with God, and a great change is thereby produced in their religious state. To this change of state, we apply, in conformity with the language of Scripture, and the usage of the primitive writers, the terms regeneration, and new-birth, and many other strong figures which are used by the sacred Penmen in relation to it. Yet persons thus re-

generate, and in covenant with God, are still daily transgressors, and the graces of the Holy Spirit are constantly needed by them, for their *renewal day by day*. If any fall into gross sins, and lead habitually a wicked life, they have also need of conversion, in order to their salvation;—an entire change in their hearts and lives. This can only be effected by the assistance and co-operation of the Holy Spirit. It is a great change; and is designated in Scripture by figures not less strong, and not unlike to those which denote the initiation into the Christian covenant. And indeed to understand the true import of these figures, it must be borne in mind that the sacred writers are speaking in reference to persons who had renounced the errors of Judaism and Paganism, and had embraced the Christian faith; and whose conversion and baptism were generally almost cotemporaneous.

We have been obliged to express ourselves briefly: But we hope we shall be understood, and that our views will be perceived to *magnify the grace of God*, not less than the doctrine we have combatted. We are as strong advocates for the doctrines of grace as Mr. Wesley; and it is because we are so, that we enter our protest against any mere work of the imagination which may be received as a substitute for it; while we would have all men to believe that the Holy Spirit is ever ready to assist in the work of their salvation, and would earnestly call upon all to co-operate with its salutary influences. C.

Brief Reflections on the Sacrament of the Lord's Supper.

NO I.

No scene on this side the grave, deserves to excite, in the breast of the Christian, a deeper interest, than that in which the Supper of our Lord is celebrated. In whatever light we regard this Sacrament—whether we consider it as a memorial only, or as a thankful commemoration of our Saviour's death; or as a means of conveying to us spiritual mercies; it presents itself to our minds as the most affecting and solemn ordinance of religion, and as the most exalted act of devotion in which mortals can be engaged.

This blessed Sacrament has the effect of bringing to our recollection the painful events in the life of that Saviour, who was wounded for our transgressions, and bruised for our iniquities; whose body was broken, and whose blood was shed for the expiation of our sins. It has a tendency to impress upon the heart of the devout receiver a deep sense of those great favours and mercies, which he purchased for us by his blood. It is a means of strengthening the spiritual and divine life through the comfort and sanctification of the Holy Spirit, and of confirming their hopes of a blessed and glorious immortality.

To engage in this solemn and interesting act of duty and devotion, is a privilege which God in mercy has bestowed upon Christians, and in which the Lord our Redeemer has graciously invited, and affectionately commanded them to participate.—And shall Christians disregard the invitation and the command of Him, who loved them, and gave himself for them? Shall they refuse to express their gratitude in the way of his appointment, for the mercies of redeeming love? Can they excuse their neglect of the duties on which these mercies are suspended, by the plea of their unworthiness;—an unworthiness, which, if it be sufficient to justify this neglect, must arise from the absence of repentance, of faith, and of gratitude. But can such a

plea excuse them at the bar of conscience? And will it palliate their guilt at the tribunal of the last day?

It is true that they, whose hearts do not glow with gratitude for the mercies of redemption, whose faith is not strong and active, and whose repentance is not sincere and unfeigned, ought not to engage in this exalted act of devotion. But that Christian who does not possess these qualifications, has an awful account to render. His own conscience may represent to him his danger, and point his thoughts to his final award. He is undoubtedly in a state of condemnation, and exposed to endless ruin. Without them, he can have no claim to an interest in the Saviour's merits, and no title to the blessedness of heaven. A continuance in a state of impenitence, unbelief, and ingratitude, is itself a sin, which aggravates the guilt of every other; for it manifests an actual disregard of his own most important interests, and of the authority of God—a disregard, which no plea can justify, and which no excuse can palliate.

B. R.

Letter from Mrs. H. Bowdler, to Miss Elizabeth Smith, on her receiving Confirmation.

December, 1791.

You are now entering, my dear friend, on what appears to me the most important period of your life; and let me hope that my anxiety for your happiness, and the tender affection which I feel for you, will plead my excuse for troubling you with a few observations upon it. In childhood, our actions are under the controul of others, and we are scarcely answerable for them; but from the period when we renew our baptismal vow in Confirmation, and solemnly dedicate ourselves to the service of our Creator and Redeemer, by receiving the Holy Eucharist, we must be considered as thinking and acting for ourselves;—though still subject to the commands, and happy in the advice of our parents. You have, I presume, been sufficiently instructed in all the necessary articles of faith; but I know you think deeply, on all subjects, and if you feel any doubts, or see any difficulties in the Christian Religion, this is the time in which you should endeavour to satisfy yourself with regard to them. The necessary articles of faith, appear to me, few and simple, and rather addressed to the heart than the head. The Gospel was preached to the poor and ignorant, as well as to the learned; and the seed sprang up, and bore fruit, whenever it fell on "good ground." But those who have abilities and opportunity, should spare no pains to examine the evidences which have convinced some of the wisest men who ever lived, of the divine authority of the Holy Scriptures, and such an examination is particularly important in the present times. When we are convinced that the Bible is the word of God, and the rule of our faith and practice, nothing remains but to listen with reverence and devotion, to the divine instruction it contains, and to believe, on the authority of God, what our weak reason could never have discovered, nor yet fully comprehend.

The humble, pious, and virtuous mind, which willingly accepts the gracious promises of the Gospel, and is fully resolved to practise the duties that it enjoins, will seldom be disturbed by those objections to its doctrines, which have been often answered to the satisfaction of the best and wisest of human beings. The Christian religion is so suited to a feeling heart, that I think we can need no arguments for its truth, except those which are drawn from its evident tendency, to make us virtuous and happy. To love the God who created and redeemed us;—to express our gratitude for infinite obligations, by

the sincere, though imperfect service of a few years;—to cast all our care on Him who careth for us; and, secure in his protection, to banish every gloomy apprehension which might disturb our peace;—this surely must appear an easy task to those who know and feel even the pleasure of an *earthly* friendship; but when we add to this, the certainty that our endeavours to please will be not only accepted, but rewarded;—when every Christian can say, "after a few years, perhaps after a few hours, I shall, if it is not my own fault, be happy, *perfectly* happy, to all eternity." Surely, with such encouragements, with such hopes, no temptation should have power to draw us from our duty. Yet, when we look into the world,—when we see how little influence these principles have in society,—how seldom they guard the heart against the allurements of pleasure, or support it under the pressure of affliction; it must be evident to every thinking mind, that very great and constant care is necessary, to preserve through life those good resolutions, which I believe most people form when they enter into it. For this purpose, allow me to recommend *constant devotion*. A few minutes, spent every morning and evening, in this duty, will be the best preservative against the temptations to which we must be exposed; but in order to make it really useful, it should be accompanied with self-examination, and followed by such an habitual sense of the presence of God, as may influence our conduct in every part of our life. In our gayest, as well as in our gravest moments;—in our studies, and in our pleasures;—in the tender intercourse of friendship;—in the sprightly sallies of a conversation which seems only intended for amusement;—still we should be able to turn our thoughts with heartfelt satisfaction to that tender Parent to whom we owe all our guiltless pleasures. "Whether ye eat, or drink, or whatever ye do, do all to the glory of God." The business in which we cannot ask his protection and assistance, cannot be an innocent pursuit: the amusement for which we dare not thank Him, cannot be an innocent pleasure. This rule strongly impressed on the mind, and applied to every circumstance in life, will be a constant guard over virtue in all situations, and a constant check to every thought as well as action, which is contrary to our duty. Such, I think, should be the piety of a true Christian, and such piety will undoubtedly afford the highest pleasures we are capable of feeling in this world, while it guards that virtue which will secure our happiness in the next. But to entitle ourselves to this intercourse with our God, we must carefully and constantly attend to the state of our souls, by frequent and diligent self-examination. This appears to me a point of great importance at all times, and particularly, as preparatory to receiving the Holy Sacrament. At our entrance into life (by which I mean the period that follows the total dependence of childhood,) it is essential to obtain a just idea of our own character, and of our own particular duties. Nobody is so perfect as not to have a tendency to some fault. Pride, passion, fretfulness, obstinacy, indolence, and many other failings, are perhaps born with us: and whoever has not discovered one or more of these in his heart, certainly does not know himself. Let us then, as the first step towards wisdom and virtue, carefully study our own character, and determine where our principal danger lies,—remembering that "He who has discovered a fault, and entreated God's assistance to conquer it, has engaged Omnipotence on his side." The next point to be considered, is our particular situation, and the duties that it requires. It is vain to suppose, we could do better in different circumstances, or to think

that our imaginary duties will cover our real faults; we are not to choose our own part in life, but to act properly, in that which God hath assigned to us. What are my particular duties? How can I best serve God? How can I most contribute to the happiness of those with whom I am connected? How can I employ my time and my talents to the best advantage? What are the errors into which I am most likely to fall? Do I hurt those whom I am most bound to please, by pride, peevishness and contempt; or do I make them happy, by constant kindness, gentleness, and long-suffering? These are questions which every human being should ask his own heart, and which only his own heart can answer. From an examination of this kind, I should wish every one, who really aims at Christian perfection, to make out in writing, a plan of life, suited to his particular situation and character, and resolutely determine to act up to it. This requires time and reflection; but once done, our task will be much easier afterwards. A few minutes every night should be spent in considering how far we have conformed to that plan through the day,—which I think is most easily discovered by considering how the day has been spent; for every thing, be it ever so trifling, if it is done at all, may be done *well*, or *ill*. Did I attend to my devotions in the morning? Have I done good, and contributed to the happiness of others; or have I given pain to any human being by unkindness? Have I been surprized by those faults, whatever they are, which I have most reason to dread; or have I carefully avoided them? Such questions constantly asked, and impartially answered, will prevent our acquiring wrong habits; and nothing is *unconquerable*, which is not *habitual*. Bishop Andrews says, "Sleep is so like death, that I dare not venture on it without prayer:" And I think it would be well if we considered it in that light, and made our peace with God at the end of every day, as if it were the last we should enjoy. I am sure the habit of doing this, would greatly lessen the horrors of that awful period, when we *must* make up our account, however painful it may be to us. When habit has made this easy, little more will be necessary to guard us against that self-deceit which is our most dangerous enemy; but at stated times, as at the beginning of every year, and when we intend to receive the Sacrament, it will be useful to take a general review of our past life, and compare it with the plan we had determined to pursue, in order to see how far we have kept the good resolutions we had formed, and in what respect it is most necessary to guard our future conduct.

Perhaps, my dear young friend, I have said nothing, which your own good sense would not point to you much better than I am capable of doing it, and I have taken a liberty, for which I can only plead the advantage which very moderate talents *must* gain from experience. I have lived longer in the world than you, and have felt the ill effects of many errors which I hope you will avoid; but I have also sometimes realized the good effects of those principles, and that line of conduct, which I wish to recommend to you, and in which I trust Providence will guide you to eternal happiness.

Report of the General Convention,

ON THE STATE OF THE CHURCH.

(Continued.)

THE diocess of New-York consists at present, of the Bishop, fifty-six Presbyters, fifteen Deacons, and one hundred and eighteen organized congregations.

Since the last General Convention, the following persons have been admitted, by the bishops of this diocess, to the holy order of Deacons:—Asa-

hel Davis, Samuel Nichols, William H. Northrop, (since deceased) George H. Norton, David Brown, Leverett Bush, Thomas Osborne, (since removed to South-Carolina,) Intrepid Morse, (since removed to Ohio,) Charles M'Cabe, Alexis P. Proal, George Upfold, M. D., John Grigg, jun., James W. Eastburn, (since removed to Virginia, and deceased,) George B Andrews, (since removed to Connecticut,) James I. Bowden, (since removed to Maryland,) John V. E. Thorn, (since removed to Pennsylvania,) William Richmond, (since removed to Pennsylvania,) Deodatus Babcock, William Barlow, William H. De Lancy, Frederick T. Tiffany, and Benjamin P. Aydelott, M. D., belonging to this diocess; and John Toland, of the Island of St. Martins, West-Indies; and, by letters dismissory from the Right Rev. the Bishop of that diocess, Lemuel Birge, of Rhode-Island.—Total, 4.

Within the same period, the following persons have been ordained priests:—The Rev. Joshua M. Rogers, the Rev. Samuel Johnston, (since removed to Ohio,) the Rev. Ezekiel G. Gear, the Rev. Gregory T. Bedell, (since removed to North-Carolina,) the Rev. Nathaniel F. Bruce, M. D. (since removed to Connecticut,) the Rev. Charles W. Hamilton, the Rev. David Brown, the Rev. George H. Norton, the Rev. Henry Anthon, the Rev. Thomas Breintnall, from Pennsylvania, the Rev. Hugh Smith, (since removed to Georgia,) the Rev Lucius Smith, from Connecticut, and the Rev. Samuel Nichols, of this diocess: and the Rev. John Toland, of St. Martin's, W. I.—Total, 14.

The following clergymen have been instituted to the following rectorships: the Rev. Evan M. Johnson, to that of St. James's Church, Newtown, Queens county; the Rev. William B. Lacey, to that of St. Peter's Church, Albany; the Rev. Thomas Breintnall, to that of Zion Church, New-York; the Rev. Russell Wheeler, to that of Zion Church, Butternutts, Otsego county; the Rev. David Brown, to that of St. James's Church, Hyde Park, Dutchess county; and the Rev. Gilbert H. Sayres, to that of Grace Church, Jamaica, Queen's county.

In addition to the above, the following clergymen have taken charge of the parishes annexed to their respective names: the Rev. Nathaniel Huse, from Connecticut, of St. Paul's Church, Paris, Oneida county; the Rev. Samuel Phinney from Pennsylvania, of St. Andrew's Church, Coldenham, Orange county; the Rev. John Brown, of St. Thomas's Church, New-Windsor, Orange county; the Rev. Charles M'Cabe, deacon, of St. James's Church, Milton, Saratoga county; the Rev. Cyrus Stebbins, of Christ Church, Hudson, Columbia county; the Rev. Alexis P. Proal, deacon, of St. John's Church, Johnstown, Montgomery county; the Rev. George Upfold, M. D., deacon, of Trinity Church, Lansinburgh, Rensselaer county, and Grace Church, Waterford, Saratoga county; the Rev. David Huntington, of St. Peter's Church, Waterville, and St. John's Church, Delhi, Delaware county; the Rev. Henry M. Shaw, deacon, from North-Carolina, of Trinity Church, Utica, Oneida county; the Rev. Lucius Smith, of St. Peter's Church, Auburn, Cayuga county; the Rev. Ravaud Kearney, of Trinity Church, New-Rochelle, Westchester county; the Rev. Henry U. Onderdonk, of St. Ann's Church, Brooklyn, Kings county: the Rev. William Barlow, deacon, of St. John's Church, Canandaigua, Ontario county; the Rev. Samuel Nichols, of St. Matthew's Church, Bedford, Westchester county; the Rev. John Grigg, jun. deacon, of St. John's Church, Phillipsburgh, Westchester county; the Rev. Jonathan M. Wainwright, from Connecticut, (assistant minister) of Trinity Church, New-York; the

Rev. William A. Clark, of Christ Church, Ballston Spa, Saratoga county; the Rev. George Otis, deacon, from the eastern diocess, of St. Paul's Church, Waddington, St. Lawrence county; and the Rev. Frederick T. Tiffany, deacon, of Christ Church, Cooperstown, Otsego county.

A number of the clergy of this diocess continue to prosecute the arduous and all important labours of the missionary service. Besides older missionaries, whose names appear in the last triennial report, there have been engaged in this service, since the last General Convention, the Rev. Amos Pardee, from Massachusetts, the Rev. George H. Norton, the Rev. Leverett Bush, deacon, the Rev. Deodatus Babcock, deacon, and the Rev. Francis H. Cuming, deacon, from New-Jersey.

The following persons are at present, candidates for orders in this diocess:—James P. Cotter, James P. F. Clarke, William B. Thomas, George W. Doane, Moses Burt, G. M. Robinson, Eleazar Williams, Ezra B. Kellogg, John Garfield, William Jarvis, William Thompson, Richard Bury, Lawson Carter, Benjamin Dorr, Peter Williams, jun. William L. Johnson, Alonzo Potter.

(To be continued.)

POETRY.

Hymn for Easter.

Who bursts the barriers of the tomb?
Who casts aside th' encumbering clod:
And rises o'er the gathering gloom,
Clad in the panoply of God?
Can this be He, whose infant eye
First woke on Bethlehem's manger scene?
The child of scorn and poverty?
The meek and lowly Nazarine?

Who, when the tir'd bird sought its nest,
And the rude fox to covert fled,
Still wander'd, homeless, and distrest,
And found *not where to lay his head!*
Is this the sufferer, doom'd to share
The bitter cup of Jewish scorn;
And, guiltless as a lamb, to bear
The scourge, the buffet, and the thorn?

I saw him, in an awful hour,
To torturing pangs resign his breath!
Whence hath he this Almighty power
To rend the victory from death?
Around his grave, with cautious feet,
A weak and mournful band appear:
But angel voices answer sweet,—
"Your Lord is ris'n—he is not here."

Say—heard ye not the harps of gold,
Whose tones through heav'n with rapture glide?
Ye everlasting gates unfold!
Eternal portals, open wide!
The King of glory enters in—
He, who the wilds of earth did trace;
And yield to Pain, and vanquish Sin,
To ransom a rebellious race.

The grave her mouldering curtain draws,
Where night and horror shuddering reign:
But trembling Doubt, and Terror, pause;
And murmuring Grief resigns her pain:
For there the Saint, in peaceful clay,
Rests, free from Error, Care and Strife,
While Jesus saith—"I am the way,
The Resurrection, and the Life."

For the Churchman's Magazine.

THUS in the feeble bark of life we sail,
On the broad surface of the changeful deep:—
Now breezes waft us—now the roaring gale
Drives us along with one tremendous sweep;
Both gale and breeze in unison combine,
To urge our passage to the land divine.

Since then our haven is th' eternal shore,
The peaceful region of immortal rest,
Where rise no billows—where no tempests roar—
But where celestial rapture fills the breast;—
Why should we pant for Zephyr's gentle breath,
When the rude tempest, with its thundering sound,
Would sooner bring us to the gates of death,
And land us quicker on the heav'nly ground!

If then my fragile vessel float along,
Urg'd by thy Spirit to the port divine;
To thee, my GOD, I'll raise th' eternal song:—
For whether suns shall shine, or tempests beat,
My consolations shall be strong and sweet,
Since I shall be for ever thine.

EREMUS.

New-Haven, March 14, 1821.

THE

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Biography of Miss Elizabeth Smith.

MISS ELIZABETH SMITH was born t Burnhall, near Durham, in December, 1776. At a very early age, ie discovered that docility, and menl application, which formed the disnguishing traits of her character rough life. At the infantine period f three years, she was accustomed) leave an elder brother, and young- r sister, to their sports, and hang ver such volumes as a nursery lirary contained, until she had posessed herself of their contents. At our years old, she read extremely ell, and with apparent reflection. Ier talents revealed themselves even i the dawn of existence, and that me which is almost universally deoted to trifling amusements, she mployed in laying the foundation of beautiful superstructure of knowlge and piety. At the age of thiren, she was well acquainted with ie French and Italian languages— ith Geometry, and several branches f the Mathematics, and became the receptress of her sisters. In those ccomplishments, which fashion anxes to a finished female education, e also excelled. For poetry she ad a native fondness, and at every eriod of her life, indulged in its mposition, and distinguished herelf by her proficiency in music, danng, and drawing in perspective. till, her greatest pleasure seemed to e derived from the silent hours of udy, and her friends were often induced to draw her from her books, lest her health should suffer from intense application. Her early youth was spent in affluence; but a sudden and distressing reverse of fortune, overwhelmed her family, by the failure of a bank, in which her father's estate was invested. With unmurmuring submission, and the most cheerful fortitude, she yielded to the dispensation of the Almighty, and strove to become the comforter of her parents—particularly, the stay of her mother.

The library which had afforded her such unspeakable delight, was to be resigned; the endeared paternal residence to be abandoned; and they, who had ever had it in their power to relieve others with unhesitating benevolence, were for a time compelled to depend upon generosity for a home. Afterwards, the afflicted family followed to Ireland the regiment, in which their father had obtained a commission. The most intimate companions of Elizabeth acknowledge that they could recollect no instance of her repining, at this deep and unexpected poverty, though it forced her to forsake her native country, and a circle of beloved friends, whose affections were interwoven with the strongest fibres of her heart. Her mother mentions in a letter, that "through all the inconveniences which attended our situation while living in the barracks, the firmness, and cheerful resignation of her mind, at the age of nineteen, made me blush

for the tear which too frequently trembled in my eye, at the recollection of the comforts we had lost."

In the year 1800, they returned to England, with the design of establishing themselves in a retired situation, upon a system of the strictest economy. But neither the disadvantages of narrow resources, nor the interruptions of an unsettled life, could turn the mind of Elizabeth from the pursuit of knowledge: so true is it, that superior intellect will vanquish those obstacles, which to the multitude appear insuperable. Without instruction, without a regular library, often without a settled abode, she acquired the Spanish, German, Latin, Greek and Hebrew languages; and obtained no inconsiderable knowledge of Arabick, and Persick. She was, at the same time, says Mrs. Bowdler, "a very fine musician;" and those ladies who have devoted almost all the leisure of a whole life to this single accomplishment, will understand how much labour and application it involves, and perhaps feel surprize that one of their own sex should have power to unite with it, such proficiency in abstruse sciences. Miss Smith remarks that "Study, to the mind, is what exercise is to the body; neither can be active and vigorous, without exertion. Therefore, if the acquisition of knowledge were *not* an end worthy to be gained, still study would be valuable on its own account, as tending to strengthen the mind; just as a walk is beneficial to our health, though we have no particular object in view. And certainly, for that most humiliating mental disorder, the wandering of the thoughts, there is no remedy so efficacious as intense study. It is not learning that is disliked in females, but the vanity which generally accompanies it. A woman's learning is like the fine clothes of an upstart, who is anxious to exhibit the riches so unexpectedly acquired. The learning of a man, is like hereditary rank, which, having grown up with him, and being in a manner interwoven with his nature, he is almost unconscious of possessing. One reason of this difference, is the scarcity of this commodity among females, which leads every one who obtains a little, to fancy herself a prodigy. As the sum total increases, we may reasonably hope that each will become able to bear her share with a better grace."

Miss Smith furnished an instance that it is possible for a woman to retain a fondness for literature, and even to become an adept in the sciences, without sacrificing the knowledge of domestic employments, or departing from those meek, humble, complying dispositions, which have a closer affinity with happiness, than the possession of the most splendid talents. "She made a gown or a cap," says her biographer, "with as much skill as she displayed in explaining a problem in Euclid, or a difficult passage in Hebrew;—and nothing which she thought it right to do, was ever neglected. No young lady dressed with more elegant simplicity, and none could do it at less expense, for she paid particular attention to economy, when circumstances rendered it proper."——"In her knowledge, she was as modest as in every thing else, never presuming to be *wise* on a discovery, or judicious observation. Always simple, sweet, and innocent in her demeanour, she never gave herself an air of consequence, for genius, learning, or beauty, though she possessed them all.

"Still unobtrusive, serious and meek,
The first to listen, and the last to speak."

In company, she kept back so much, that some would be in danger of forgetting that she was there; but when called on to speak, she did it so much to the purpose, so pleasingly, so unaffectedly, that one wished none to speak but herself." The authoress of the Letter on Confirma-

tion, says of her, "she was perfectly feminine in her disposition, elegant, modest, gentle, affectionate; nothing was neglected which a woman ought to know,—no duty omitted, which her situation in life required her to perform." An ardent and rational piety, marked her character in its early developement, and by its sustaining aid, she was enabled, at the age of 16, to renounce the charms of wealth, without a murmur. Extracts from some of her writings will shew the principles, by which she was supported.

"When we contemplate the ways of Providence, we are like a person unskilled in painting, who looks at a half-finished picture: he is immediately struck with the improper disposition of light and shade, and thinks he shews his wisdom by finding fault with the whole plan; but let him wait till it is finished, and he will then be forced to acknowledge that every stroke has contributed to its perfection, and that what he once considered as defects, now appear among the chief beauties of the piece. Perhaps none but an artist equal to the painter of the picture, can, before it is finished, imagine what effect will be produced: unless, then, we can suppose the creature to be equal to the Creator, and the picture to rise up against the painter, let us not presume to call in question the ordinances of God, but wait till his plans are accomplished, when we shall be convinced that 'whatever is, is right.' Is the capacity of man *finite?* Is God infinite? How can the finite comprehend the infinite? —The Christian life may be compared to a magnificent column, whose summit always points to heaven. The innocent, and, therefore, *real* pleasures of this world, are the ornaments on the pedestal,—very beautiful, and highly to be enjoyed when the eye is near, but which should not too long, or too frequently detain us from that just distance, where we can contemplate the whole column, and where the ornaments on its base disappear. When I hear of a great and good character falling into some heinous crime, I cannot help crying, Lord! what am I, that I should be exempt? Oh! preserve me from temptation, or how shall I stand, when so many, my superiors, have fallen?"

The following extract reveals the deep humility, which was united with extraordinary attainments, and with a life of comparative innocence:—

January 1st, 1798.

"Being now arrived at what are called years of discretion, and looking back on my past life with shame and confusion, when I recollect the many advantages I have enjoyed, and the bad use I have made of them, the hours I have squandered, and the opportunities of improvement I have neglected;—when I imagine what with those advantages I ought to be, and then find myself what I am, I am resolved to endeavour to be more careful for the future, if the future be granted me: to try to make amends for past negligence by employing every moment I can command, to some good purpose—to endeavour to acquire all the little knowledge that my nature is capable of on earth,—but to let the word of God be my chief study, and all others subservient to it—to model myself as far as I am able, according to the gospel of Christ—to be content while my trial lasts, and when it is finished, to rejoice, trusting in the merits of my Redeemer. I have written these resolutions to stand as a witness against me, in case I should be inclined to forget them, and return to my former indolence and thoughtlessness, because I have found the inutility of mental determinations. May God grant me strength to keep them."

The Almighty had appointed to this excellent, and lovely young woman, a short earthly date. She fell a victim to consumption, at the age

of 29 years. The sufferings of her decline were endured with uncomplaining sweetness, mild resignation, and tender attention to the accommodation of others. On the morning of the 7th of August, 1806, as she was preparing to dress, she laid her head upon the shoulder of her nurse—"spoke not, looked not,"—and with a slight convulsion of feature, expired. Gently, her pure spirit was disengaged from its frail tenement, to mingle with angels. Among the manuscripts found after her death, were the following, which will afford some specimen of her indefatigable application.

A complete Analysis of Homer's Odyssey—Extracts from Quintus Curtius—Extracts from Maurice's History of Indostan, and Bruce's Travels—Thirteen folio pages, closely written, containing nearly a thousand words, written in Hebrew, Arabick and Persick, to shew the resemblance between those languages—A great number of Greek words, with their signification—A collection of Welsh words—A collection of words from Africa, Mandingo, Foulah, Zangay, &c.—Explanation of many of the proper names of Scripture—A collection of words from the Chinese—Explanations of the names of many stars, with their titles in Arabick, and other papers in that language—Extracts from Bartholinus, in the Icelandic tongue—An abstract of the contents of the Edda, &c.

Miss Smith translated much from the German, especially the writings of Klopstock, which gave her great satisfaction. But the Hebrew, which like most of her other attainments, was the fruit of severe application, without the aid of instruction, furnished her with a source of the most exalted pleasure. In approaching the fountains of sublimity, which the Scriptures contain, her mind seemed to be at once elevated and refined. She translated parts of Genesis, many of the Psalms, chapters from the different Prophets, and the whole book of Job. These were completed with no reference to the public eye, but in conformity to her resolution of devoting strict attention to the word of God. Her translation of the eleventh chapter of Genesis, was made when she was only 20 years of age. Perhaps, it may not be unacceptable to give a specimen of these performances, in her manner of rendering the 2d of Jonah, and the 3d of Habakkuk.

JONAH'S PRAYER.

"I call on Jehovah from my prison,
And he will hear me;
From the womb of the grave I cry,
Thou hearest my voice.
Thou hast cast me into wide waters in the depths of the sea,
And the floods surround me;
All thy dashing, and thy rolling waves
Pass over me.
And I said I, am expelled
From before thine eyes;
Oh! that once more I might behold
Thy holy temple!
Waters on ever side threaten my life,
The deep surrounds me;

Sea-weed is the binding* of my head;
I am going down to the clefts of the mountains;
The earth hath shut her bars
Behind me for ever.
Yet wilt thou raise my soul from corruption,
Jehovah, my God!
In the fading away of my life
I think upon Jehovah;
And my prayer shall come unto him,
Even to his temple.
They, who serve false gods,
Forsake the fountain of mercy;
But I, with the voice of praise,
Will sacrifice to thee.
What I have vowed, I will perform,
Salvation is Jehovah's."

REMARKS ON THE THIRD CHAPTER OF HABAKKUK.

"This chapter is an Ode, apparently intended to be sung by two persons or two companies. The first person represents the Prophet, foretelling what is to happen to the Jews. The second recounts the great works and deliverances, already performed by God, as reasons for trusting that he will again deliver his people. In the conclusion, both parts join in a chorus of praise.

The first division of the chapter is a prediction of the coming of Christ. It is answered by a description of God's actual appearance on Mount Sinai.

The second, records evils impending on some neighbouring nations. Answered by an account of the deluge and the ark saved on the waves.

The third, is a threat of vengeance on the enemies of God. Answered by the judgments inflicted on Egypt, when the Israelites were brought out in safety.

The fourth refers immediately to the threatened invasion by the Chaldeans. The answer is plain. I will yet trust in the Lord, who will at length deliver me from my enemies. The whole concludes with a chorus of praise.

A SONG IN PARTS, BY HABAKKUK THE PROPHET,
Upon Judgment, or Magnificent Works.

1

Jehovah! I have heard thy report,
I have seen, Jehovah! thy work.
In the midst of years thou wilt cause him to live;
In the midst of years thou wilt give knowledge;
In trembling, thou wilt cause to remember mercy.

2

The Almighty came from the South,
The Holy One from Mount Paran. Selah.

* The binding of the head was a preparation for burial.

His glory covered the heavens,
And his splendour filled the earth.
The brightness was as the light;
Rays darted from his hands,
And from the cloud, the abode of his power.
Before Him went the pestilence,
And glowing fire came forth from his feet.
He stood, and measured the earth;
He beheld, and explored the nations;
And the durable mountains burst asunder.
The ancient hills fell down,
His paths in days of old.

1

I have seen the tents of Cushan under affliction,
The curtains of the land of Midian shake.

2

Was Jehovah incensed in the floods?
Truly, in the floods was thy wrath,
Verily, in the waters thy fury;
But thou madest thy chariot of salvation to ride on the swift on
Then didst thou set to view thy bow,
Thy pledge to the tribes for thy word.
The floods ploughed vallies in the earth,
The mountains saw thee—they travailed;
Torrents of water gushed forth;
The abyss uttered his voice;
The sun lift up his hands on high;
The moon stopped in her mansion,
At the brightness of thy flying arrows,
At the lightning of thy flashing spear.

1

In indignation thou wilt tread the earth,
In fury thou wilt stamp the nations.

2

Thou wentest forth for the salvation of thy people,
The salvation of thine anointed.
Thou didst cut off the first-born from the house of the wicked,
Thou didst provoke the stubborn to bending. Selah.
Thou didst strike the fountain with his rod,
They were scatter'd, they came forth like a whirlwind,
To destroy their flourishing crops,
While the food of the oppressed was in safety.
Thou didst walk thy horses through the sea,
Troubling the great waters.

1

I heard, and my bowels were moved;
At the sound my lips quivered;
Rottenness entered into my bones,
And they trembled beneath me;
While I groaned for the day of tribulation,
The coming up of the people to assault us.

2

Though the fig-tree do not blossom,
And there be no fruit on the vine;
Though the produce of the olive fail,
And the parched field yield no food;
Though the flock be cut off from the fold,
And there be no cattle in the stall;
Yet will I rejoice in Jehovah,
I will joy in God my Saviour.

CHORUS.

Jehovah, my Lord, is my strength,
He will set my feet as the deer's,
He will make me to walk on high places.

To the Conqueror of my Assailants,
or
To Him who causeth me to triumph in my Afflictions."

Of the character of Miss Smith's translation of Job, we quote the opinion the Rev. Dr. Magee, of Trinity College, Dublin, author of Discourses on : "Doctrine of Atonement;" a scholar whose rank is among the first the department of Hebrew literature.—"After a close scrutiny, and a reful comparison with the original, this work strikes me as conveying ore of the true character and meaning of the Hebrew, with fewer depart-s from the idiom of the English, than any other translation whatever that possess. It combines accuracy of version, with purity of style, and ites critical research, with familiar exposition. From the received trans-ion it very seldom unnecessarily deviates, which I consider to be a proof he author's taste and judgment; for in general, the language of our Eng-1 Bible is such as no one possessing these, would wish to alter. The correc-1 of error, and the improvement of the sense, seem to be the only induce-ts, and serve as the chief guides in every variation of phrase adopted in version. These variations are undoubtedly sometimes considerable, but ays ingenious, and generally well founded, and never hazarded but with sonable colour, and manifestly after much investigation. Conjectural endations of the text are most sparingly indulged in; so that, upon the ole, I cannot but recommend the publication of this entire version, in the est confidence that it will be received as a valuable present by the lovers biblical literature."

Should any apology be deemed necessary for presenting to the public, the graphy of such a female, who throughout her whole life rather avoided

notice, and shrunk from applause, it may be given in an extract from the Rev. Dr. Randolph's letter to her bereaved mother.

"The papers before me, not only serve to increase my admiration of your beloved child, but convince me the more I read them, that she who is gone, ought to live in universal remembrance—that over such a grave, grief should not be dumb, and that the world, deprived by her death of one of its brightest ornaments, has a claim to every memorial of her exalted worth and talents, to shew the unthinking crowd what may be done, and to hold forth an example of what *has* been done, even in so short a space of time, by fulfilling the duties of a Christian life, and the purposes of rational existence."

This imperfect sketch of an excellent character, cannot be better closed than by the following remarks of Miss More, an authoress who can never be named without exciting in the minds of the good and pious, mingled sentiments of respect, veneration and love.

"Against learning, against talents of any kind, nothing can steady the head, unless you fortify the heart with real Christianity. In raising the moral edifice, we must sink deep in proportion as we build high. We must widen the foundation, if we extend the superstructure. Religion alone can counteract the aspirings of genius, can regulate the pride of talents. And let such women as are disposed to be vain of their petty attainments, look up with admiration to those cotemporary shining examples, the venerable Elizabeth Carter, and the blooming Elizabeth Smith. I knew them both; and to know, was to revere them. In them, let our young ladies contemplate profound and various learning, chastised by true christian humility. In them, let them venerate acquirements which would have been distinguished in a university, meekly softened, and beautifully shaded, by the gentle exertion of every domestic virtue, the unaffected exercise of every feminine employment."

On the Collect for the Fifth Sunday after Epiphany.

THE propriety of praying for the conservation of the Church in God's true religion, must be evident to all who reflect upon the subject. When its origin is considered—when the constant opposition which it has encountered, and the approaches which it has sometimes made to annihilation, are contemplated, its present existence can only be attributed to the exertion of the divine power. Like a spark kindled and kept alive on the surface of the boisterous sea, it exists by a continued miracle.—Earth and hell have been, and are, intent on crushing the broken reed, and extinguishing the smoking flax; yet the former still rears its puny head, and the latter still emits a sufficient vapour, to prove that it is ignited. God has placed his Church upon a rock, and has engaged that "the gates of hell shall not prevail against it."

That the danger of the Church, independent of divine care, is imminent in our day, is manifest. For infidelity threatens to crush her; heresies inflict dangerous wounds on her vitals; schisms rend her members piecemeal; lukewarmness chills her blood, and the decay of discipline exposes her to these, and a thousand other evils. If ever there was a loud call on the faithful, to be earnest in prayer that "God would keep his Church and household in his true religion,"

it is at the present moment. "False doctrine, heresy and schism, hardness of heart, and contempt of God's word and commandment," spreading all around us like a deluge, concur in enforcing this important duty.

But what is the specific object of our petition in this Collect? What is *true religion?*

The word *religion* expresses the obligation by which man is bound to God, as his Creator, Preserver, and Redeemer. It is the "acknowledgement of the truth which is after godliness, according to the hope of eternal life, which God, that cannot lie, promised before the world began".... Tit. i. 1, 2.

If it be required, what religion binds us to believe, we may safely refer to the Articles of our Church, as containing an epitome of the doctrines of the Bible. Let these be compared with the Scriptures: Let the example of the noble Bereans be followed, and the Scriptures be searched for the purpose of determining whether these articles be true; and it will be found that they contain the truth, and nothing but the truth; and likewise by implication or expression, all that is necessary to be believed in order to salvation.

If a further question be asked, what religion binds us to do—a reference may be made to the ten commandments; and these may be summed up in two comprehensive duties, love to God, and love to man. For "the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned."....1 Tim. i. 5.

From this brief definition of "true religion," it will appear, that when we pray for the preservation of the Church therein, we beseech God to maintain in his household, an orthodoxy of belief, and holiness of conduct—that he would guard it from heresy and schism—impiety and superstition, which are the grand enemies of "true religion;" that His Church may be "like a tree planted by the rivers of water, that bringeth forth his fruit in due season, whose leaf shall not wither," and whose fruit shall abound to the praise and glory of God. O how important and comprehensive a petition! What Christian man is there, but must join in it with heart and voice, "O Lord, we beseech thee, keep thy Church and household in thy true religion"—in the profession and faith which was once delivered to the saints—in the cultivation of every christian grace, and in the practice of every christian duty. Let faith work by love throughout all its borders. Suffer not the weeds of heresy to flourish in it—the sacrilegious hand of schism to rend it—the alloy of superstition to debase it—the ague of indifference to chill its blood, nor the foul spots of vice to degrade its dignity, or deform its beauty. Let thy royal "daughter be all glorious within, and her clothing be of wrought gold." Let her be "presented unto thee in raiment of needle-work," and with joy and gladness be introduced to thy presence. May the leaven of infidelity, superstition, impiety, and immorality, be purged from thy Church; and may she be newly leavened, with faith, purity of worship, devotedness to thee, and universal rectitude of conduct. May her doctrines and worship be preserved, and her discipline revived. May she continue to the end of time, a conservatory of thy truth, and a witness for her Lord; exhibiting in the spirit and conduct of all her members, the genuine effects of true faith in her Lord and Saviour Jesus Christ! "Finally, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," may these exist and abound among us. Then shall we indeed be called "the city of righteousness, the faithful city."—*Biddulph on the Liturgy.*

From the Episcopal Magazine.

From Mrs. Thayer's Letters. A short account of her own religious experience.

"POSSESSING a taste for literature, with opportunities to cultivate and improve it, surrounded by tender friends, early introduced to a circle of polite and fashionable company, caressed by my friends, and flattered by my companions, what was there wanting that I could not be happy?

But death was in the world, and I could not be happy. If I looked into the volume of nature, I saw mortality inscribed in staring capitals on every page. This, I reflected, is the state of man. And will my existence end with this transitory life? If so, why was I formed, to drag out a few moments of anxiety and pain—then sleep for ever?

"If there is an hereafter,
And that there is, conscience, uninfluenced, speaks,
Then it must be an awful thing to die."

Vainly I endeavoured to obliterate this idea in scenes of fashionable amusement. In the midst of the mirth and hilarity of the ball chamber, the solemn thought pursued me like a phantom, till disgusted with the frivolity and insipidity of the scene, I returned to my books, and sought in scientific acquirements to rid my mind of its uneasiness. I studied languages, poetry, rhetoric, dipped a little into philosophy, botany, and chemistry; but alas! the perversity of unrenewed nature. I never learned to fear or serve my God. Though I hurried from volume to volume, and studied with the zeal of a recluse, I found it was not in science to unfold the scenes of subsequent existence; and though I had learned the fashionable cant of infidelity, and would laugh with Voltaire at the credulity of mankind, yet often did my heart sigh for something it possessed not, *though I did not rightly comprehend the deficiency.* My mind experienced a kind of *vacuum*, that nothing on earth could fill—that, amidst all my outward cheerfulness, still preyed like a canker-worm at my heart, and made me wretched.

Often in my secret hours of retirement, was death, with all the accumulated horrors of endless wretchedness, or total annihilation, presented to my mind, and the agony of my feelings on this occasion surpasses description. . . . . I knew not how to distinguish between contending systems, and sincerely believed I must embrace either the Universalian, or the Calvinistic errors. Had I read the Scriptures with half the attention I bestowed on the volumes of Shakespeare, they would have taught me better; but I perused them only to criticise, and eagerly catching at every thing my erring judgment pronounced contradictory, with the help of the Age of Reason, and other infidel works, I became an adept in infidelity. From Paine and Voltaire I proceeded to the perusal of Volney's Ruins, which completely ruined my principles, and eradicated every trace of moral sentiment that remained. As yet, though my heart was exceedingly wicked, I had forborne to indulge my infidel sentiments, except among confidential friends; but now I became acquainted with the writings of M. W. and every remaining barrier was broken down. I was no longer ashamed to be reckoned a disciple of Voltaire, and I could now openly advocate those sentiments, that have since caused me many an hour of disquietude. Though my pride prevented my sinking into these degrading vices, which are the usual concomitant of a relaxed morality, and I even sometimes pretended to practice virtue for virtue's sake, yet I strenuously opposed the truths contained in that volume; which alone presents proper incentives to virtue."

Mrs. T. relates the manner in which conviction was at length brought to her heart, and she was enabled to see that "Jesus Christ tasted death for every man." . . . . And while I felt I had been abusing that grace, that had been freely offered to me in the gospel, my sensations were almost insupportable. Yet, in assenting to the truths of Christianity, I felt an emotion to which my heart had been a stranger. Gloomy and dark had been the night of skepticism, and the beams of gospel truth were sweet to my soul. Though deeply distressed with a sense of my unparalleled offences against a Being of infinite purity, my exercises were not unaccompanied by hope. The serpent infidelity, though bruised in the head, yet retained some remains of life, and writhed and struggled in my heart; but a serious perusal of some excellent books in defence of revealed religion, gave the finishing blow to this hydra-headed monster, and my understanding became rationally convinced. But though my external conduct was reformed, I had not yet learnt to "walk by faith, and not by sight." I found my heart sometimes bitterly rising against God. For nearly four months I struggled with my vain propensities, sometimes fervently beseeching God to strengthen me for his service, and sometimes captivated by my besetments, until it pleased God, (I have reason to believe,) in answer to the prayers of some of his dear children, on my behalf, to bring conviction so home to my heart, and so to show me my perishing condition, destitute of a Saviour, that I became in good earnest willing to "count all things but loss, for the excellency of the knowledge of Jesus Christ." The vanities of time and sense faded in my view, and my heart unceasingly cried—"God be merciful to me a sinner." "Glory to God, he was not slow to hear, nor impotent to save."—One Sabbath afternoon, I walked into the fields to indulge my sorrows alone. The load my broken spirit sustained at this time, was almost insupportable. It appeared that heaven and earth were conspiring against me, and I was deservedly wretched. No reed of hope to grasp. The past was sin, the present wretchedness, and the future, I scarce dared to look upon; it was verging to despair. "O which way," cried I, "shall I turn? I will go to my God, and if I perish, it shall be at his feet." With a kind of desperate resignation, I fell on my knees—"Lord, I yield, I submit." At that moment, a sensation of peace visited my heart, and the following words soothed my agitated feelings—"Him that cometh to Me, I will in no wise cast out." Had the weight of a mountain been removed from my guilty head, it could not have produced a greater alteration. My soul at that moment found power by faith, "to lay hold on the Son of God." I felt the merit of the atoning blood applied to me in particular, as though there were not another sinner in the universe, and I exclaimed aloud, "here is one Saviour Jesus, for one sinner Caroline." I arose, and looked around, but how was the prospect changed! I had often admired the romantic banks of the Saco, but never did they appear so beautiful as at the present. I felt a calm sink into my soul. God was all around me, and within me, and I stood and worshipped in silent rapture.

O! Julia, could I but make you feel this happiness—could I but make you feel what it is to hold communion with God, you would look with contempt on the honours, wealth, and pleasures of the world, and "count all things but loss for the excellency of the knowledge of Jesus Christ."

The vacuity in my mind was now filled, and that indescribable something, I had long wanted to make me happy, I now found to be the re-

ligion of Jesus. The day-star of salvation had dawned upon my heart, and I was happy. I can never be enough thankful, that my attention has been called to the interests of my immortal spirit. I can never enough adore the long suffering goodness of that God, who so long bare with his refractory creature, who, pursued by his Spirit, amidst scenes of multiplied transgression, brought me at last by a way I had not known, to the enjoyment of his beatific presence here; to a blessed foretaste of that happiness I had hoped to share with his faithful followers in that world, where I shall see Him, as He is, and mine eye shall behold Him."

It is but reasonable, that the residue of my days should be the Lord's; and O! my amiable friend, will you not be persuaded to try "the narrow way?" Remember that one thing is needful, and pray to God to assist you by His Spirit and grace, to make suitable improvement of his mercy.

Before her marriage, the accomplished Miss S. was considered the standard of dress in the circle of her acquaintance. Though she possessed a vivid imagination, and sprightly genius, her progress in useful literature was but small. We married about the same time, and our acquaintance for a season was interrupted. On my last visit to ——, preparatory to my leaving New-England, I called on my old acquaintance, and found her still immersed in the pseudo pleasures of the fashionable world. Tea parties, the toilet, and the superb ornaments of her parlour, divided her attention.

Though she received me with all the hospitality due to an old and intimate acquaintance, yet I could plainly perceive an air of chagrin and dissatisfaction, which all the gaiety of her apparel could but ill conceal. "Tell me, Susan," said I, "amidst all the splendour that surrounds you, are you happy?" Happy!" she replied, "by no means; I am tormented with cares and anxieties, I am as miserable as a demon." . . . . . While I tarried at ——, a typhus was epidemic in the vicinity, and she was among the victims of its merciless ravages. I visited her in her illness, and found her anxiety to be in fashion, still continued. With the sentence of death upon her countenance, her heart appeared to be totally unconcerned about futurity. In her intervals of ease, she conversed about an elegant house that was prepared for her reception, and regretted that her apartments were not more spacious. She was attended by a young physician, an infidel, who had strictly forbidden her attendants to inform her of her danger, for fear of depressing her spirits, and constantly assured her that she would do well.

About midnight she was seized with severe spasms, and for the first time since her illness, expressed a fear that she would not recover. The experienced and respected doctor M. was now called to her bedside, to administer relief. He was a sensible and worthy man, and I have reason to believe, a sincere Christian. "Your pangs," said he, "are the pangs of death." And while her fond husband earnestly entreated that something might be given to prolong life, the good doctor exhorted her to look to the Lord. "Doctor," said she, in a feeble, dying accent, "can you do nothing for me? Can you not reprieve me but one day longer? Alas I am unprepared to die. I have lived twenty-six years, and never seriously thought of death before." The horrors of dying unprepared, rushed upon her mind, and she shrieked in agony. Despair gave her strength, and she raised herself without assistance in the bed, and conjured all present to be warned by her example, and seek the salvation of their souls. "For me," said she, "I am going, I know not where. Heaven is not my place, I am unprepared

for it." Some one present, proposed to send for the clergyman to pray with her—"If you can pray," said she, "pray for yourselves; for me it is too late."

In a few minutes the parish clergyman arrived and attempted to console her. He mentioned the case of the penitent thief on the cross, and assured her it was never too late to turn to God. She replied, "his case and mine are different—he repented, I cannot. If I were well, I should not think of it; I would live here for ever." In a short time, she sunk into a state of insensibility, and thus expired.

For myself, I had retired to a corner of her apartment, to mourn before my God, my own backwardness, that I had not warned her the day before to prepare for eternity. I was awed by the commands of a wicked doctor, and dared not introduce the subject. I have never yet been able to reflect calmly on this scene. God enable me by future faithfulness, to atone for my error, so that in the great day of accounts, I may have none but my own soul to answer for.

—

The Death of Julia.—From the same.

Julia possessed a mind of no common grade, and with a versatility of genius, she applied with equal diligence to the useful, the ornamental, and the abstruse, and with almost equal success. Yet though she read Virgil and Tully with tolerable facility, and could measure heights and distances with mathematical exactness, her manners were truly feminine. Her person was pleasing, and her countenance was a perfect index to a heart naturally gay, yet capable of the most tender emotions, and most durable attachments.

Her parents, though good moral people, were not pious; and Julia, like too many ladies of fashion, was a stranger to religion. When religion was the topic, Julia was silent.

It was the will of Providence that I should encounter many serious afflictions. In the midst of these trying scenes, God was my support, and when consolation visited me, in the form of a letter from Julia, it gave new energy to a mind, too prone to sink under the pressure of affliction. I thought I discovered in my late bereavements, the chastising hand of heaven for my remissness in duty. I reverted to the years spent in cultivating a mind, I now suffered to sink into puerile inactivity, and I resolved by the grace of God, henceforth to devote my abilities, such as they were, to recommend and enforce the religion of Jesus Christ. With such views I commenced a series of letters to Julia. We wrote to each other frequently. The following extract is from one of her letters.

"*Many times of late, I have determined to commence a life of piety, but some new amusement, or gay company, has banished my seriousness.* Continue to pray for me, and believe me, I *feel* the importance of being what you would have me;—how I shall act, I dare not promise."

Some time afterwards, she married, and I heard of her but once from the period of marriage. In this last communication, she expressed a hope, mixed with many fears, that God, for Christ's sake, had forgiven her sins. Persons who attended her during her illness, and witnessed her triumphant death, give these particulars of her:—

Her piety after a time grew deep, uniform, and consistent, and she shone no more in the splendid galaxy of fashion. She manifested the sincerity of her faith by active and persevering exertions, to promote the cause of piety. The friends of Jesus were the chosen ones of her heart, and every institution calculated to promote the interests of piety,

or disseminate the knowledge of salvation, received her warm support.

Perhaps there is not a more interesting object, than an amiable young person, verging to the grave by the lingering steps of a protracted phthisis. Flattered by the illusive appearances of returning health, the subjects of this deceitful disease, frequently indulge chimerical hopes, and drop into the grave while their minds are pursuing plans of future life, and indulging in dreams of recovery. It was not so with Julia—from the first serious attack, she gave up all hopes of complete recovery, and gave her heart wholly to an active preparation for the world to which she felt herself hastening.

At one time, when her pastor visited her, and asked what were her views in the prospect of recovery? She answered, "I submit the matter to God. My situation in life is agreeable. I have a kind husband, and tender parents and friends, who will mourn when I am no more. For their sakes, if it were the will of God, I might be willing to defer my happiness."

Being asked if she had no doubts respecting her final acceptance with God? she answered, "through grace, I have generally been enabled to rely with confidence on the mercy of God, in Jesus Christ; yet the enemy sometimes tempts me to fear. I cannot state the exact time when God converted my soul, but this I know, once I was attached to vain amusements, now I love prayer—once I loved the world, now I love God." Indeed, her conversion was so gradual, that for a long time after she exhibited the fruits of religion, she was doubtful whether she possessed it. Some time before her death, her doubts were all removed, and she rejoiced in the full assurance of eternal life. While her fond husband stood over her, wiping the cold drops from her face, she took his hand, and said with much difficulty, "*and there shall be no more death—no more parting.*" After some time, she added, "Oh seek the Lord;" and lifting up her hands and eyes, "Lord, convert his soul." These were the last words she uttered. Her race was short, and her end triumphant.—Oh! glorious hope of immortality.—Oh transporting thought!—Julia yet lives, and lives for ever. Surely if there be any one word that carries peculiar sweetness in its sound, it is this word—IMMORTALITY. It is this that dries the tear that falls upon the urn of those we love. It is this that reconciles the world to "all the sad variety of wo;" and it is this that will at last gild the horrors of the grave, and shed a glorious light on the dark valley of the shadow of death. We shall all wake to immortality, and live for ever. Oh solemn, interesting idea! Our future happiness or misery will ultimately depend on the use we make of the privileges now put into our hands. Heaven is a prize worth life's purchase. Let us then be engaged in its pursuit. "Let us not sleep, as do others, but watch and be sober."

For the Churchman's Magazine.

On hearing Sermons.

ONE of our old writers remarks it as among the errors of his times, to mistake conversation upon religious matters, or what he sarcastically calls "religious gossip," for the actually being religious. If the remark was true in his day, it is probably not less so at the present.—It is natural, indeed, that a man should be ready to talk upon what he has much at heart. "Out of the abundance of the heart the mouth speaketh." But religion is a subject so serious in itself; it is so much a matter between a man and his Maker, that he who is deeply impressed with its spirit, will not be apt to bring it forward as

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heart, *in order to practice it.*
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having itching ears," should
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s these perilous times. They
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all content themselves with
upon religion and hearing ser-

mons, instead of cultivating holiness of heart, and practising the duties which religion enjoins.

There is a short Collect at the close of our communion service, which is often, and with great propriety, introduced by the clergyman at the close of his sermon. It should be joined in by every hearer, with sincerity of heart, and remembered with a corresponding practice after he leaves the house of worship.—"Grant, we beseech thee, Almighty God, that the words which we have heard this day with outward ears, may through thy grace be so inwardly grafted in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy name, through Jesus Christ our Lord."

On this subject I beg leave to quote a passage from a sermon of the venerable Bishop Andrews, "against unfruitful hearing." It is much more forcible and pointed than any thing I could say, and will be likely to attract attention from the singularity of the style, as well as the pungency of the matter. Bishop Andrews was a learned and pious divine; and a popular preacher, according to the taste of his day. His sermons are rich in matter, but according to the pedantry and conceit of the times, interlarded with scraps of Latin, loaded with a redundancy of metaphors, and deformed with quibbles, puns, and witticisms. But like an old Gothic cathedral, though the ornaments are profuse and quaint, the building is rich and substantial.—The sermon from which the extract is taken, was preached before King James and his court, on Ash-Wednesday, A. D. 1683. His subject is taken from the parable of the sower, and its solution; and he dwells especially upon the part, where the seed sown on good ground is likened to those, who, "in an honest and good heart, having heard the word,

tive. "I perceive then that our talk must the power of things. Well, it is a very tion, and I shall be willing to answer I take my answer in brief, thus:—*first,* grace of God is in the heart, it causeth eat outcry against sin. *Secondly*—*I.* Nay, hold, let us consider of one at ink you should rather say, it shows it- lining the soul to abhor sin. Why, what difference is there between against, and abhorring sin?"

John Bunyan.

keep it and bring forth fruit with patience."

"Bring forth," says he. "All now is in *carrying in*: little in *bringing forth*. For, to take our age at the best, and our ordinary *professours* in the prime of their *profession*, this is our virtue; we *carry* well *in*: we are still carrying *in*; but nothing, or as good as nothing, *comes from us*, nor *bring* ever *forth*. So, this word comes very apposite to our times. All our time is spent in *hearing*; in *carrying in repentance-seeds*, and other *good seeds* many. All, in *hearing*, in a manner; none, in *bringing forth repentance*, or any other *good fruit*."——"At Athens, they said to Paul, *Nova quaedam infers auribus nostris* (tell us some new thing)—It is our case right, *Infers auribus*: but it is an *infers* without a *profers*; any *profers* at all. In at our *eares*, there goes, I know not how many *sermons*: and every day more and more, if we might have our wills. *Infers auribus*; into the *eares* they goe; the *eare* and all *filled*, and even *farced* (stuffed) with them: but there the *eare* is all.

"It puts me in mind of the great absurdity, as St. Paul reckons it:—What; is *all hearing?* (saith he) *all hearing?* Yes: *all is hearing with us*. But that all should be *hearing*, is as much as if one's *body* should be *nothing but an eare*, and that were a strange body. But, that absurdity are we fallen into. The *corps*, the whole body of some men's profession; all *godlinesse* with some, what is it, but *hearing of sermons? The eare is all*; the eare doth all that is done; and but by our EARE-MARKE, no man should know us to be *Christians!*—They were wonte to talk much of *auricular confession*: I cannot tell, but now, all is turned to an *auricular profession*. And (to keep us to proferte) our profession is an *inning profession*. *In* it goes, but *brings* nothing *out*;—nothing comes from it again.

"But, *proferte*, bring forth (saith Saint John;) be not always *leading in*. And there is reason for it. As there is a *time* for, *Exiit qui seminat seminare semen suum* (in the *Parable*), wherein the *sower* goeth forth and carrieth with him *good seed*, and casts it *in*. So there is a *time* too, (saith the *Psalme*;) for *Redüit messor, ferens manipulos secum*,—that the *Reaper comes back; and brings his sheaves* with him;—the *sheaves*, which the *seed* (he carried in) *brought forth*. But with us, it is otherwise. For, a wonderful thing it is, how many *sermons*, and *sermons* upon *sermons*, (as it were so many *measures of seed*) are throwen *in* daily; and what becomes of them, no man can tell. Turne they all to wind? Or run they all to thorow? For, *fruit* there comes none. *Omnia te aversum*; all *in*: *Nulla retrorsum*; none *out*." C.

Brief Reflections on the Sacrament of the Lord's Supper.

No II

THE Sacrament of the Lord's Supper presents itself to the mind of the Christian, as the most interesting and solemn ordinance of religion. It is interesting and solemn, as an act of communion with our fellow Christians, whom we acknowledge in this ordinance to be members with us of the same family, disciples of the same Master, and heirs of the same glorious inheritance. It is interesting, as an act of grateful commemoration of the sufferings and death of our dear Redeemer, by which we confses and own him to be our Master and Saviour, before the congregation of his people. It is interesting, as a means of participation in the body and blood of our blessed Lord, of con-

firming our title to the favour of God, of conveying to us the gifts of the Holy Spirit, and of nourishing and strengthening our souls unto everlasting life. "This subject is of very great weight in itself, and of near concern to every Christian;" and therefore, says Bishop Burnet, in his exposition of the thirty-first article, "ought to be studied with a care proportioned to the importance of it; that so we may govern ourselves aright in a matter of so much consequence; avoiding with great caution the extremes on both hands, both of excessive superstition on the one hand, and of profane neglect on the other." The observation which this author makes on the conduct of Christians in his own times, will apply with great justice to a majority of those, who profess Christianity at the present day. "We are now visibly under the extreme of neglect; and therefore we ought to study by all means possible, to inspire our people with just respect for this holy institution, and to animate them to desire earnestly to partake often of it; and in order to that, to prepare them seriously to set about it with reverence and devotion, and with holy purposes, and the solemn vows that ought to accompany it."

"It is prudent," says Dr. Waterland, "to err, rather on that side which ascribes too much to this Sacrament, than on that which ascribes too little." But should we ascribe too much to this Sacrament, "since we attempt not, and desire not to carry the respect due to it, higher than the *ancient Churches*, and the *primitive saints* and *martyrs* have carried the same before, it will be erring on the humble, modest, pious side, if we should happen to run into an extreme."—"But suppose that we are deceived (as we certainly are not) in our high conceptions of the efficacy and use of this Sacrament; all that follows, is, that we may be thereby led to frequent the Sacrament so much the oftener, to come to it with the greater reverence, and to repeat our solemn vows for the leading a good life, by the assistance of divine grace, with the more serious and devout affections. Our Church never teaches that the outward Sacrament is of any avail, without inward faith and repentance, or entire obedience. All Protestant Churches have abundantly guarded against any one's trusting in the bare outward work; the danger therefore on this head is very slight in comparison. For what if a man should erroneously suppose that on his worthy receiving, he obtains pardon for his past offences, and grace to prevent future, will not this be an encouragement to true repentance, without which he can be no worthy receiver, and to watchfulness also for the time to come, without which the divine grace can never have its perfect work?"—"Corrupt nature generally leads to the diminishing side, and is more apt to detract from the burden of religion, than to increase its weight. Men are too apt of themselves to take up with low and grovelling sentiments of divine things. Strict notions of the Sacraments require as strict observance of the same Sacraments, which demands the more intense care and greater abstraction of thought; all which is irksome and painful to flesh and blood. *There* lie the temptations to low and diminishing conceptions of the Sacraments." Every extreme on religious subjects is wrong, and it often requires great care and discernment to fix upon the golden mean. But there may be greater sin and danger in one extreme than another; and there is less danger of our sentiments of the Lord's Supper being too high, than too mean and low, and of our receiving it with frequency and reverence, than treating it with indifference and neglect.

The Sacraments are indeed positive duties, but to consider them

merely as such, and to urge their observance only on this ground, is to detract from their excellence and importance. I know that they are viewed only in this light by some very numerous and respectable bodies of Christians: But it is not in this light that they are presented to our minds in the Scriptures, in the writings of the first three centuries, and in those of the reformers. As positive duties, the observance of them is enforced by motives arising from the command of God; and as means of grace, by motives arising from a regard to our own interest, and a desire to do every thing which may help us forward in the work of salvation.

In addition to their being positive duties, they are "religious rites in which God bears a part, and through which he bestows an inward and spiritual grace upon the worthy receiver, and of which they are the pledges."

The Sacrament of the Lord's Supper is not only a single positive duty, but the most comprehensive of all the means of grace. "It is a band and cement of all duties, or a kind of security for the future performance of the whole duty of man." This is said on the ground of the renewal of our covenant with God, and of our vows and promises of obedience, and of the consecration of our souls and bodies to his service, which we make when we receive this Sacrament; and of the spiritual assistance which our Heavenly Father is graciously pleased to convey to us, when we receive it with proper qualifications. And receiving with proper qualifications, or worthily, implies, faith in Jesus Christ, and a thankfulness for his death, "present repentance, a heart turned to God, and to universal obedience, and a serious resolution to abide so to our lives end. The receiving of the Lord's Supper, then, comprehends all that allegiance which we owe to God, and all that attachment which is due from us to Christ as our Saviour, an express stipulation to preserve a conscience void of offence, and universal righteousness, both as it respects our principles, and our affections, and conduct. This is solemnly promised for the present, and expressly stipulated for the future, by every sincere and devout communicant."

If the Romish doctrine of transubstantiation be excluded from this Sacrament, the doctrine of the great body of Christians, in every age, will not differ materially from the doctrine expressed in our homilies, viz. "that in the Sacraments, God embraces us, and offereth himself to be embraced by us, and that they set out to the eyes, and other outward senses, the inward workings of God's free mercy, and seal in our hearts the promises of God."....*Hom. on Com. Pray. & Sac.*——Towerson, in his Treatise on the Sacraments, establishes the principle that "a Sacrament relates to that which flows from God to us," and he claims that this is "evident from what the Scriptures teach concerning Baptism and the Lord's Supper." Vossius, on the force and efficacy of the Sacraments, says, "that as faith is the qualification by which we seek and receive, so the word and Sacraments are the transactions of God, by which he offers and confers what is sought and received by us through faith." And Dr. Rymer, in his General Representation of Revealed Religion, as quoted by Dr. Waterland, says, that "according to the Church Catechism, a Sacrament is not supposed in its most essential part, an application made by men to God, but one made by God to man—a gracious condescension of God's, by which he converses with men, and exhibits to them spiritual blessings. God's part is indeed the whole that is strictly and properly sacramental; the outward and visible signs are in effect the

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Gospel. B. R.

For the Churchman's Magazine.

ation of the Western District, New-York.

HAVE noticed with pleasure,
Society has been lately form-
the Western District of the
of New-York, which is denom-
"The Protestant Episcopal
y for promoting Christian
ledge," in that section of our
y. The state of the Church,
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missionaries; and by their
s and judicious labours, ac-
nied with the divine blessing,
prospered to a degree almost
npled in the ecclesiastical his-
our country. Much however
ıs to be done, and we cannot
well see how the Church can take its proper stand in that region, without the concentrated action of this Society. In this most laudable undertaking we wish them distinguished success—"To aid the cause of religion, and more especially to vindicate its great and peculiar truths; to correct prejudices, to counteract the diffusion of erroneous principles, and to enlighten, confirm and animate the sincere Christian, by the circulation of cheap and valuable essays, and to facilitate the attainment of religious knowledge, and to provide for the education of Candidates for the Ministry," are stated to be the objects of this Association.

The constitution provides for the prosecution of these objects; and the report of the Committee, on presenting the constitution, urges them upon the attention of Episcopalians with force and eloquence. They state that "having taken into considera-
"tion the present state and future
"prospects of this section of our
"country in general, and of our
"Church in these parts in particu-
"lar, we are deeply convinced that
"much should, and may be done, to
"strengthen its influence, and pro-
"mote its prosperity." After noticing the local situation and advantages of the Western District, which must soon render it one of the most interesting, prosperous, and important sections of the United States, the Committee remark—"Here is a
"field, where the various denomina-
"tions of Christians are sowing their
"seed with great industry, and, as
"may be expected, with great suc-
"cess; but we regret to say that the
"prosperity of the Church has not
"kept pace with that of the country.
"Our establishments are few, and
"some of them in afflicting circum-
"stances of destitution. Illiberal
"prejudices are cherished against
"her doctrines and forms, and inad-
"equate measures are taken to cor-
"rect them. A few neighbourhoods

"enjoy the salutary influences of the "principles and services of the "Church, but multitudes have no "stated religious services whatever. "They are as sheep having no shep- "herd. They are becoming the "prey of false teachers, who are "privily bringing in damnable here- "sies, even denying the Lord who "bought them! And no very ade- "quate and effectual means are em- "ployed for defending the faith, "which was once delivered to the "saints. Here is a call to vigourous "exertion. The progress of error is "checked—truth is to be maintain- "ed—the cause of the Church is to "be defended—congregations are to "be planted, and a competent min- "istry is to be provided for them." These interesting and important objects are thought perfectly practicable, and the Committee proceed to state the measures by which they hope to accomplish them. The first measure proposed, "is to print and "circulate such tracts as are calcula- "ted to explain and enforce the prin- "ciples and duties of the Christian "religion in general, and the doc- "trines and forms of the Protestant "Episcopal Church in particular, "and to counteract the pernicious in- "fluence of prevailing errors and vi- "ces."—"The necessity for such a "measure will appear, if we duly "consider, 1st, the importance of the "duty which devolves upon us as "Christians, and as Episcopalians, "to do all in our power to withstand "prevailing errors and vices, to pro- "mote truth and virtue, to correct "the prejudices against the Church, "to defend its doctrines, to strength- "en its influence, and to enlarge its "its boundaries; and 2dly, the in- "adequacy of the means which have "been hitherto employed for effect- "those important purposes, and the "insufficiency of any other means, "which, in present circumstances, "we may have it in our power to "adopt."—After some observations on the practicability, and the salutary influences which might arise from the zealous prosecution of this measure, they proceed to urge the considerations which should prompt to immediate exertions in this way. The first is the importance of an early, wide, and permanent establishment in this new and flourishing part of our country. In enforcing this consideration, they remark, that such "an establishment may now be ob- "tained, but will hereafter be em- "barrassed with new and increasing "difficulties. The ground is now "comparatively unoccupied, and is "open to the Church as well as to "other denominations of Christians: "But it will not long remain unoccu- "pied—if we neglect to improve the "present opportunity, others will not. "They will establish themselves, and "that permanently: And where the "Church would now be welcomed "with enthusiasm, it would then find "itself shut out by prejudices, and "interests, which it would be diffi- "cult, if not impossible, to over- "come. In addition to this, errors "are now upon the wing, scattering "those seeds which will soon spring "up every where, and in alarming "abundance. It will be found easier "far to eradicate them when they "first appear in the tender blade, "than when they have taken deep "root, and are nourished into matu- "rity, and expanded into greatness." These are remarks which should strike Episcopalians in this eastern section of our country, with great force. Other denominations have been engaged in great efforts to spread the tenets of their profession, and to perpetuate the religion of the Gospel, among the inhabitants of the western states, and these efforts have been attended with great success—Denominations of Christians, not superior to Episcopalians in ability, have engaged in this good work, with an ardour and perseverance which do them great credit. But Episco-

palians have literally done nothing. There has been but little of the missionary spirit among them, and they have made no efforts to preserve their brethren throughout the immense western region, in the communion of the Church, and to plant there, her doctrines, discipline, and worship. And they have been justly reproached with having done nothing in this great cause. Other denominations have been on the alert, and have exerted all their energies; and the consequence is that which is stated above:—They have planted their Churches; and our brethren, destitute of the regular administrations of the Gospel, have joined them. But Episcopalians have been cold, indifferent, and negligent, on this great subject. Even in this state, the cause of Zion languishes, and her ways do mourn, for the want of zealous exertions directed in this way.

We make these observations with a view of calling the attention of the pious and zealous members of our communion, to what we believe to be a duty incumbent on them, and of expressing our most earnest desires, that our Churches which are blessed with the ability, may be roused to those exertions for the prosperity of Zion, which are due from them, and that more zeal and liberality in the missionary cause, may be excited among them. Much may and ought to be done by Episcopalians in this state, for domestic and foreign missions, and it will be required at our hands.

In the following paragraph, the Committee advert to the powerful effect which may be produced by tracts, written with ability, and suited to common capacities. "The "leading infidels of Europe produced "a much greater effect upon the "great mass of the people by their "popular tracts, than could have "been wrought by all the Encyclo-"pedias and Dictionaries in the "world—that the same engines so "triumphantly employed in the cause "of error, may with equal success "be made to subserve the cause of "truth, has been long demonstrated "by the venerable London Society "for promoting Christian Knowl-"edge. This Society has, by means "of tracts extensively circulated, per-"formed the most important servi-"ces to Christianity in general, and "to the Church of England in par-"ticular. We wish to see those "means of diffusing Christian knowl-"edge employed among ourselves; "and we conceive, next to the per-"sonal labours of a numerous minis-"try, they are the most effective that "could be adopted. The extensive "diffusion of judicious tracts, would "do infinite service to the Church, "by confirming the attachment of its "friends, and by preparing multi-"tudes for the reception of the dis-"tinctive principles and peculiarities "of our Church, and for entering in-"to its communion."

The Committee express an opinion on the character of the tracts published by religious tract societies in this country, in which we think the enlightened and reflecting part of the community will concur.—"So "far as we have the means of judg-"ing, the selections are, for the most "part, injudicious. Many of them "are extremely short, consisting of "three or four small pages only. "Some of them consist of narratives "and fictions, perhaps calculated to "amuse children, and it may be to "edify the pious; but not to pursue "error in its serpentine and evasive "windings, and to bring it out from "its concealment, stripped of its dis-"guise, or to rescue the deluded cap-"tive from the entanglements of so-"phistry and falsehood."

"The second object of this Asso-"ciation is to provide for the ad-"vancement of theological knowl-"edge among the clergy and laity of "this district, and for the education "of candidates for the ministry."—

The Committee recommend the accomplishment of this object, by the establishment of a permanent fund, the avails of which shall be at the disposal of the Society. We think their views on this subject perfectly just, and we extract with pleasure the paragraph in which they are expressed, not without a hope that they mayhave theirweight on the members of the Connecticut Society for the Promotion of Christian Knowledge. They recommend "the collection of "a fund which shall serve as a com- "mon and indissoluble link to con- "nect the Society, and to perpetuate "it so long as light and truth shall "be needed in any part of our coun- "try. An association depending en- "tirely on annual and casual collec- "tions, will be subject to all the fluc- "tuations of the currency, and in "times of great pressure, it may "cease its operations for the want of "funds. But with a permanent ca- "pital, the interest of which only is "to be applied to the ordinary ex- "penditures of the Society, it may "bid defiance to the revolutions of "commerce and trade, and may stea- "dily and regularly pursue its path "of usefulness to man, and of glory "to God, in the most adverse sea- "sons, and during periods of afflic- "tion, when its influence will be "most salutary. Even the indiffer- "ence of the members of the Institu- "tion, to which all human societies "are exposed, will be less, and the "probability of their being constant- "ly excited to action, will be increa- "sed, by the possession of a fund en- "trusted to their hands for the most "important purposes."

We regret that we have not room to present the whole of this very able and important report to our readers. The Association, whose principles and claims it urges on Episcopalians in the western district, we earnestly hope may meet with that liberal and extensive patronage which it deserves.

Institutions of a similar nature throughout our country have been in general successful in their immediate objects, and blessed in their exertions. Comparatively little, however, has been done by the Connecticut Society for the Promotion of Christian Knowledge. To what obstacles this is to be attributed, we will not pretend to determine. But we may be allowed to express our solicitude, that more vigourous and general exertions should be made by the friends of the Church in this State, to place at the disposal of the board of directors, such funds as may enable them to accomplish the important purposes of the Institution. There are many parts even of this state, where missionary exertions are absolutely required. Parishes are springing up, and small communities of Episcopalians are scattered in different parts of the state, which claim that fostering care, which it ought to be in the power of this Society to afford them. And it ought not to be disguised, that many of our Churches in important sections of the state, must languish, and perhaps after the present generation has passed away, become extinct, if we cannot extend to them that aid which was designed in the formation of this Society.

Bishop White's Memoirs of the Church.

On comparing the Book of Common Prayer, as adapted to the Church of the United States, with the established formularies of the Church of England, two circumstances have always appeared very remarkable—first, that the alterations adopted by the American Church are so few—and, last, that they are so judicious. —We have already seen that the Church in this country, after the dissolution of the civil connection between the two governments, was left

in a destitute, dispersed, and broken state; and it seems surprizing, that in collecting its scattered members—in reorganizing its system—and in settling its local order, worship, and discipline, the rude hand of innovation was permitted to interfere so little in the work. The present Memoirs, however, sufficiently explain the mystery, and strikingly exhibit the superintending care by which a kind Providence preserved entire, amid the turbulence of civil revolutions, that standard of faith and bond of Christian unity, the Liturgy of the Protestant Church. At the close of the revolutionary war, professed Ghurchmen were found, who, by injudicious and unnecessary innovations, would willingly have marred the beauty and destroyed some of the essential characteristics of this admirable and truly scriptural and evangelical form of devotion. But to the watchful care of the English prelates, and the prudence and unremitted exertions of the venerable author of the present work, and those who acted with him, may be ascribed, under God, the preservation of the Church from the evil consequences of any measure of this nature. It appears, after all, that some alterations were made, for which the English prelates could discover no sufficient reason, and to which they felt inclined to object. And on the other hand, the American Church might and would have carried the variations somewhat farther, but for the fear of exciting unnecessary jealousy on the part of the mother Church.—The remarks and documents on this subject are highly interesting, and give a peculiar value to the work; and more especially as no man, except the author, could have thrown so much light on this part of our church history.

I cannot dismiss the present article, without calling the attention of the reader to a subject, which derives importance from the circumstance that the Methodists of this country are at the present time labouring to establish their claims to a legitimate Episcopacy. The following statement and correspondence, will clearly shew, in what light the early founders of Methodism in America, viewed the schism into which they had inadvertently and reluctantly fallen:—

"To guard against misconstruction, at some future time, of the correspondence between Dr. Coke and the author, he records it here.

"In the spring of the year 1791, the author received from that gentleman a letter, containing a plan of what he considered as an union of the Methodistical Society with the Episcopal Church. The plan was, in substance, that all the Methodist ministers, at the time in connexion, were to receive episcopal ordination, as also those who should come forwards in future within the connexion; such ministers to remain under the government of the then superintendants and their successors. Dr. Coke's motive to the proposed union, as stated in his letter, was an apprehension entertained by him, that he had gone further in the separation than had been designed by Mr. Wesley, from whom he had received his commission. Mr. Wesley himself, he was sure, had gone further than he would have gone, if he had foreseen some events which followed. The doctor was certain, that the same gentleman was sorry for the separation, and would use his influence to the utmost, for the accomplishment of a re-union. Dr. Coke's letter was answered by the author, with the reserve which seemed incumbent on one, who was incompetent to decide with effect on the proposal made.

"It happened that Dr. Coke, before he received the answer to his letter, hearing of the decease of Mr. Wesley, the news of which reached America during the short interval be-

tween the dates of the two letters, set off immediately from Baltimore for Philadelphia, to take his passage for England.—On reaching this city, and calling on Dr. Magaw, he was much disappointed on hearing of the early answer, lest it should fall into the hands of his colleague, Mr. Asbury. He visited the author, in company of Dr. Magaw; and in speaking of the above incident, said, that although he hoped Mr. Asbury would not open the letter, yet he might do so, on the supposition that it related to their joint concern. The conversation was general; and nothing passed, that gave any ground of expectation of a re-union, on the principle of consolidation; or any other principle, than that of the continuing of the Methodists as a distinct body and self-governed. In short there were held out only the terms of the letter; in which there does not seem to be contemplated any change in the relation of the Episcopal Church to that society, except the giving of them access to the episcopal congregations, while there was sufficient security provided, to prevent the clergy of the latter from having access to congregations of the Methodists. At least it is here supposed, that these things would have been unavoidably the result.

"The author saw Dr. Coke twice after this; once, by appointment at Dr. Magaw's, where nothing material passed; and again, alone at the author's house, where Dr. Coke read a letter which he had written to Bishop Seabury, similar to that which he had written to the author; but with the difference of his suggesting to Bishop Seabury as follows—That although the Methodists would have confidence in any engagement which should be made by the present bishops; yet there might in future be some, who, on the arrival of their inferior grades of preachers to a competency to the ministry, would not admit them as proposed in the letter —That to guard against the danger of this, there would be use in consecrating Mr. Asbury to the Episcopacy—And that although there would not be the same reasons in his (Dr. Coke's) case, because he was a resident of England; yet, as he should probably, while he lived, occasionally visit America; it would not be fit, considering he was Mr. Asbury's senior, that he should appear in a lower character than this gentleman. These were, in substance, the sentiments expressed; and on reading this part of the letter, he desired the author to take notice, that he did not make a condition of what he had there written. There was no comment, and he proceeded.

"In this conversation he said, that Mr. Asbury had opened his letter, but he had heard nothing from him on the subject. With this interview, all intercourse ended. Dr. Coke soon afterwards embarked for England; and was reported to have had an interview with Mr. Asbury somewhere down the river, on his journey to the ship. The author avoided speaking on the subject, until the Convention in 1792; and then mentioned it only to the Bishops; towards whom there was understood to be a latitude. It was evident from some circumstances which passed in conversation with Dr. Coke, that there was a degree of jealousy, if not of misunderstanding, between him and Mr. Asbury. Whether this had any influence in the enterprize of the former; or he perceived advantage likely to arise to him, under the state of things which would take place in England on the decease of Mr. Wesley; are questions, on which there is no judgment here formed. The determination was adopted, not to hinder any good which might possibly accrue hereafter; although it was perceived, that this could not be on the terms proposed."—(p. 211—214.

Copy of the letter of Dr. Coke, and the author's answer.

RIGHT REV. SIR,

Permit me to intrude a little on your time upon a subject of great importance.

You, I believe, are conscious that I was brought up in the Church of England, and have been ordained a Presbyter of that Church. For many years I was prejudiced, even I think to bigotry, in favour of it: but through a variety of causes or incidents, to mention which would be tedious and useless, my mind was exceedingly biassed on the other side of the question. In consequence of this, I am not sure but I went farther in the separation of our Church in America, than Mr. Wesley, from whom I had received my commission, did intend. He did indeed solemnly invest me, as far as he had a right so to do, with Episcopal authority, but did not intend, I think, that an entire separation should take place. He, being pressed by our friends on this side of the water for ministers to administer the sacraments to them, (there being very few clergy of the Church of England then in the States,) went farther, I am sure, than he would have gone, if he had foreseen some events which followed. And this I am certain of—that he is now sorry for the separation.

But what can be done for a re-union, which I much wish for; and to accomplish which Mr. Wesley, I have no doubt, would use his influence to the utmost? The affection of a very considerable number of the preachers, and most of the people, is very strong towards him, notwithstanding the excessive ill usage he received from a few. My interest also is not small; and both his and mine would readily and to the utmost be used to accomplish that (to us) very desirable object; if a readiness were shown by the Bishops of the Protestant Episcopal Church to reunite.

It is even *to your Church* an object of great importance. We have now above 60,000 adults in our society in these States, and about 250 travelling ministers and preachers; besides a great number of local preachers, very far exceeding the number of travelling preachers; and some of those local preachers are men of very considerable abilities. But if we number the Methodists as most people number the members of their Church, viz. by the families which constantly attend the divine ordinances in their places of worship, they will make a larger body than you probably conceive. The society, I believe, may be safely multiplied by five on an average to give us one stated congregation; which will then amount to 300,000. And if the calculation which, I think, some eminent writers have made, be just, that three fifths of mankind are unadult (if I may use the expression,) at any given period, it will follow that all the families, the adults of which form our congregations in these States, amount to 750,000. About one fifth of these are blacks.

The work now extends in length from Boston to the south of Georgia; and in breadth from the Atlantic to Lake Champlain, Vermont, Albany, Redstone, Holstein, Kentucky, Cumberland, &c.

But there are many hindrances in the way. Can they be removed?

1. Our ordained ministers will not, ought not, to give up their right of administering the Sacraments. I don't think that the generality of them, perhaps none of them, would refuse to submit to a re-ordination, if other hindrances were removed out of the way. I must here observe that between 60 and 70 only out of two hundred and fifty, have been ordained Presbyters, and about 60 deacons (only.) The Presbyters are the choicest of the whole.

2. The other preachers would hardly submit to a re-union, if the possibility of their rising up to ordination depended on the present bishops in America. Because, though they are *all*, I think I may say, zealous, pious, and very useful men, yet they are not acquainted with the learned languages. Besides, they would argue,—If the present bishops would waive the article of the learned languages, yet their successors might not.

My desire of a re-union is so sincere and earnest, that these difficulties almost make me tremble; and yet something must be done before the death of Mr. Wesley, otherwise I shall despair of success; for though my influence among the Methodists in these States, as well as in Europe, is, I doubt not, increasing, yet Mr. Asbury, whose influence is very capital, will not easily comply; nay, I know he will be exceedingly averse to it.

In Europe, where some steps have been taken, tending to a separation, all is at an end. Mr. Wesley is a determined enemy to it, and I have lately borne an open and successful testimony against it.

Shall I be favoured with a private interview with you in Philadelphia? I shall be there, God willing, on Tuesday, the 17th of May. If this be agreeable, I'll beg of you just to signify it in a note directed to me, at Mr. Jacob Baker's, merchant, Market-street, Philadelphia; or, if you please, by a few lines sent me by the return of the post, at Philip Rogers's, Esq. in Baltimore, from yourself or Dr. Magaw, and I will wait upon you with my friend Dr. Magaw.—We can then enlarge on these subjects.

I am conscious of it, that secrecy is of great importance in the present state of the business, till the minds of you, your brother Bishops, and Mr. Wesley, be circumstantially known. I must therefore beg that these things be confined to yourself and Dr. Magaw, till I have the honour of seeing you.

Thus, you see, I have made a bold venture on your honour and candour, and have opened my whole heart to you on the subject as far as the extent of a small letter will allow me. If you put equal confidence in me, you will find me candid and faithful.

I have, notwithstanding, been guilty of inadvertencies. Very lately I found myself obliged (for the pacifying of my conscience) to write a penitential letter to the Rev. Mr. Jarratt, which gave him great satisfaction; and for the same reason I must write another to the Rev. Mr. Pettigrew. When I was last in America, I prepared and corrected a great variety of things for our magazines, indeed almost every thing that was printed, except some loose hints which I had taken of one of my journeys, and which I left in my hurry with Mr. Asbury, without any correction, entreating that no part of them might be printed which would be improper or offensive. But through great inadvertency (I suppose) he suffered some reflections on the character of the two above-mentioned gentlemen to be inserted in the Magazine, for which I am very sorry; and probably shall not rest till I have made my acknowledgment more public; though Mr. Jarratt does not desire it.

I am not sure whether I have not also offended you, Sir, by accepting of one of the offers made me by you and Dr. Magaw, of the use of your churches, about six years ago, on my first visit to Philadelphia, without informing you of our plan of separation from the Church of England. If I did offend, (as I doubt I did, especially from you said on the subject to Mr. Richard Dellam, of Abington,) I sincerely beg yours and Dr. Ma-

gaw's pardon. I'll endeavour to amend. But, alas! I am a frail, weak creature.

I will intrude no longer at present. One thing only I will claim from your candour—that if you have no thoughts of improving this proposal, you will burn this letter, and take no more notice of it (for it would be a pity to have us entirely alienated from each other, if we cannot unite in the manner my ardent wishes desire.) But if you will further negotiate the business, I will explain my my mind still more fully to you on the probabilities of success.

In the mean time permit me, with great respect, to subscribe myself,

Right Rev. Sir,

Your very humble servant in Christ,

THOMAS COKE.

Richmond, April 24, 1791.

The Right Rev. Father in God, Bishop White.

—

ANSWER.

REV. SIR,

My friend, Dr. Magaw, has this day put into my hands, your letter of the 24th of April, which, I trust, I received with a sense of the importance of the subject, and of the answer I am to give to God, for the improvement of every opportunity of building up his Church. Accordingly, I cannot but make choice of the earliest of the two ways you point out to inform you, that I shall be very happy in the opportunity of conversing with you at the time proposed.

You mention two difficulties in the way of the proposed union. And, there are further difficulties which suggest themselves to my mind. But I can say of one and of the other, that I do not think them insuperable, provided there be a conciliatory disposition on both sides. So far as I am concerned, I think that such a disposition exists.

It has not been my temper, Sir, to despond in regard to the extension of Christianity in this new world: And in addition to the promises of the great Head of the Church, I have always imagined that I perceived the train of second causes so laid by the good Providence of God, as to be promoting what we believe to be his will in this respect. On the other hand, I feel the weight of most powerful discouragements, in the increasing number of the avowed patrons of infidelity, and of others, who pretend to confess the divine authority of our holy religion, while they endeavour to strip it of its characteristic doctrines. In this situation, it is rather to be expected, that distinct Churches, agreeing in fundamentals, should make mutual sacrifices for a union, than that any church should divide into two bodies, without a difference being even alleged to exist, in any leading point. For the preventing of this, the measures which you may propose cannot fail of success, unless there be on one side, or on both, a most lamentable deficiency of christian temper.

I remember the conversation you allude to with Mr. Dellam: I hope I did not express myself uncharitably, or even indelicately. As to personal offence towards me, it is out of the question: for I had not at that time any connection with St. Paul's Church. But this, as well as the other parts of your letter, may be discoursed of at the proposed interview. Therefore, with assurance of the desired secrecy, and with requesting you to accept a like promise of candour to that which I credit from you, I conclude myself at present,

Your brother in Christ,

And very humble servant,

W. W.

[The author states in a note, the causes which led to a disclosure of this correspondence. It is sufficient to say, that they were such, that there was no improper violation of the pledge of secrecy.]

Extract from Jay on Prayer.

"THERE is a great difference between addressing men, and addressing God. The least artificial mode of uttering our thoughts in prayer, is the best. Prayer admits of no brilliances: every studied ornament it rejects with disdain. He who feels interested in prayer, will forget all critical and elaborate phraseology. And it is an infelicity to be deplored, rather than an excellency to be admired, when ingenuity of thought, or surprizingness of expression, catches and keeps off the attention from devotion. There are young divines, who not only err in preaching—by substituting finery for elegance, and the affectation of art, for the eloquence of feeling; but in their devotional exercises too,—showing off their tawdriness, even in the presence of God, and praying in a strained, inflated style, unintelligible to the ignorant, lamented by the pious, and contemned by the wise. The greatest men have always been distinguished by the plainness and simplicity of their devotional language. What a difference is there between the other compositions of Johnson, and his prayers! No hard word, no elaborate sentence, no classical, no metaphorical allusion, is to be found in any of the few forms of devotion which he has left us. *The same excellency pervades the Liturgy.* And it is worthy of remark, that in no prayer recorded in the Bible, is any figure employed, unless as familiar as the literal expression."

Theological Seminary.

NORTH-CAROLINA.—It is but a few years since the Church in this State arose from her ashes. Depressed, and almost extinguished, here as well as in the rest of the southern states, by the events of the revolution, it is only four years since North-Carolina was erected into a separate diocess. It must then afford singular satisfaction to the friends of the Church to learn, that this diocess has taken the lead in the endowment of the Theological Seminary established by the General Convention. Shortly after the removal of the Institution to New-Haven, some of the friends of the Church in this diocess set about the establishment of a "North-Carolina Professorship," and for this purpose they proposed to raise a fund of 25,000 dollars. A report from one of the principal agents encloses a subscription list amounting to 8202 dollars, and he supposes that other subscriptions, of which he had not received returns, would raise the amount actually subscribed to 10,000 dollars. The agent expresses his confidence that the full sum required to endow the Professorship will be obtained, and he bears his testimony to the kindness and liberality with which he has been received in all those parts of the diocess which he has had the opportunity of visiting.—The good spirit which is thus manifested in this State, seems to be a counterpart of that spirit which prevails in her sister Carolina; which was the first diocess to propose the founding of the Institution, and stood foremost in her early patronage of it.

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LIBERALITY OF THE CLERGY.—It will be gratifying to our readers to learn that the Episcopal Clergy take a very general and lively interest in the establishment of the Theological Seminary. In almost every part of the Union, we find them extending to it their countenance and cordial support; and the subscription lists evince that it is not a mere empty profession. In many instances ces they have manifested a liberality which their circumstances would not have warranted for any object of minor importance, and which has be-

come a useful example to their more wealthy parishioners.—We are enabled to annex a list of some of their larger benefactions.

One of 1,500 dollars.
One of 1,000 dollars.
One of 400 dollars.
Two of 300 dollars.
Three of 250 dollars.
Four of 200 dollars.
Two of 100 dollars.

Thus making an aggregate of about five thousand dollars from fourteen individuals. It is known that several others intend making liberal subscriptions. We trust that such an example, while it is honourable to themselves, will not be lost upon the wealthy Laity of our Church.

—

Mr. Sherred's Bequest.—The late Mr. Jacob Sherred, of New-York, has left a very munificent bequest for the advancement of theological education in the Episcopal Church. After disposing of certain legacies out of his estate, he directs the residue of it to be sold by his executors, and vested in productive funds, "until there shall be established, within the State of New-York, under the authority of the General Convention of the Protestant Episcopal Church in the United States of America, or of the Convention of the Protestant Episcopal Church of the State of New-York, a College, Academy, School, or Seminary, for the education of young men designed for Holy Orders in the Protestant Episcopal Church in the United States of America;" when the same is to be paid over to the Trustees or Treasurer of such Institution.

Report of the General Convention,

ON THE STATE OF THE CHURCH.

NEW-YORK—(Continued.)

Since the last General Convention, this diocess has been deprived by death, of the Rev. Henry Moscrop, the Rev. John Bowden, D. D., the Rev. William H. Northrop, deacon, the Rev. Theodosius Bartow, and the Rev. Barzillai Bulkley. But a still more afflicting source of the diminution of its clergy, has been found in the painful necessity of exercising ecclesiastical discipline, by the suspension from the ministry of the Rev. Timothy Clowes, and the Rev. Nathan Felch; and the degradation of Thomas Y. How, previously suspended under the 2d canon of the General Convention of 1817.

There have been duly organized in this diocess, and received into union with its Convention, St. Paul's Church, Redhook, Dutchess county; St. John's Church, Monticello, Sullivan county; St. Paul's Church, Buffalo, Niagara county; St. Thomas's Church, Mamaroneck, Westchester county; St. Paul's Church, Ticonderoga, Essex county; St. Thomas's Church, New-Windsor, Orange county; Zion Church, Sandyhill, Washington county; St. Paul's Church, Turin, Lewis connty; St. Michael's Church, Genessee, Ontario county; Zion Church, New-York, (the former corporation of this name having, upon the destruction of their house of worship, been legally dissolved;) Grace Church, Norway, Herkimer county; Christ Church, North-Hampstead, Queen's county; St. John's Church, Delhi, Delaware county; St. Paul's Church, Waterloo, Seneca county; and St. Peter's Church, Verona, Oneida county.—Total 15.

The following Churches have been consecrated by the Bishop:—St. Paul's Church, Windham, Greene county; Christ Church, Ballston-Spa, Saratoga county; St. Paul's Church, Turin, Lewis county; St. Paul's Church, Waddington, St. Lawrence county; Zion Church, Onandaga West-hill, Onandaga county; St. Paul's Church, Richmond, Ontario county; Zion Church, New-York (rebuilt after destruction by fire;)

Christ Church, Binghampton, Broome county; Zion Church, Butternuts, Otsego county; St. Paul's Church, Redhook, Dutchess county; St. Philip's Church, New-York, (erected for the accommodation of the coloured members of the church in that city;) St. Peter's Church, Oneida castle, Oneida county, (the congregation of which is composed of Indians, and in which there is used a translation of our liturgy in the Mohawk language;) St. Peter's Church, Waterville, Delaware county; St. Paul's Church, Paris, Oneida county; and St. George's Church, Newburgh, Orange county.—Total 15.

The reports of the missionaries and parochial clergy, published in journals of the last three Conventions, furnish an aggregate of four thousand six hundred and eighty-nine baptisms, of which four hundred and nine are specified as cases of adults, and eighty-seven of Indians. The aggregate number of confirmations is not given in the journals of 1817 and 1818. In 1819, the Bishop reported one thousand four hundred and seventy-four. In that and the previous year, he confirmed one hundred and forty-five Indians. The number of communicants reported at the last Convention, is four thousand two hundred and thirty-five.

No small share of the prosperity of this diocess is to be asbribed to missionary services. The number of labourers at the present time engaged in them, is fifteen. The peculiar situation of the immense portion of the diocess, formed by the western district of the State, renders these services indispensable, and should excite our brethren in New-York to increasing exertions in their support; while the similarity of cases between that section of their State and the new States and territories of our Union, should command for these services, as intimately connected with the duty of extending missionary labours to the latter, the approbation of the Church generally.

It is proper that we here notice the efforts made by our brethren of this diocess, for the religious instruction of the Indians, within the borders of their State. The Oneida tribe have now a handsome and commodious church, and are still enjoying the faithful services of their licensed catechist and lay-reader, Mr. Eleazar Williams, who is himself of Indian extraction, and a candidate for holy orders. He leads their devotion in their church, by the use of a translation of our liturgy into the Mohawk language; in which they join with every appearance of devout attention, and with the full effect of proper participation. A young Indian of the Onandaga tribe, son of a chief, who was killed in the service of the United States, during the last war, is now making suitable preparation for devoting ardent piety, great zeal, and natural talents of a most respectable order, to the work of the ministry among his countrymen.

The congregations of this diocess receive frequent visits from the bishop. The clergy are generally distinguished for consientious observance of the canons and rubrics of the church. The laity, in conjunction with their pastors, have formed numerous associations for distributing the Holy Bible, the book of Common Prayer, and other approved religious books and tracts; for aiding the ecclesiastical authority in the support of missionaries; and for the interesting and inestimable charity of Sunday school instruction.

Upon the whole, we have reason to be thankful for the continuance of the divine blessing to this portion of our Zion, and to hope that it proves, in some good degree, instrumental in that promotion of the glory of God, of the interests of evangelical piety, and of the eternal welfare of the human race, for which the church of God was established.

(To be Continued.)

ORDINATION.

On Sunday, the 29th, of April, the Rev. BARDSLEY NORTHRUP, was admitted to the holy order of Deacons, by the Rt. Rev. T. C. Brownell. The ordination was held in the church in New-Haven.

OBITUARY.

Died, at New-York, April, 6th, 1821, the Reverend WILLIAM SMITH, D. D. in the 69th year of his age. Dr. SMITH was born in Scotland, and educated in the college at Aberdeen, which he left with the reputation of being an excellent classical scholar—a reputation which he sustained through life. He was ordained in his native country, and came over to America in 1785. Soon after his arrival in the United States, he took charge of the church in Stepney Parish, in the state of Maryland. After remaining in this parish several years, he removed to Newport, Rhode-Island, and was made rector of the church in that place; from thence he removed to Norwalk, in Connecticut, and took charge of St. Paul's Church, in which he officiated some years. He then relinquished this parish and removed to New-York, where he taught a grammar school; in which he distinguished himself as an able teacher. When Dr. BOWDEN was called from the office of Principal of the Episcopal Academy at Cheshire, to a professorship in Columbia College, he was elected by the Trustees of the former institution to be his successor. After continuing at the head of this institution several years, he resigned his situation, and returned to New-York in 1806. The remainder of his days were passed between New-York and Connecticut. During the last years of his life, he preached only occasionally, and had no permanent care. His time was passed chiefly in writing on Theological subjects. He compiled and published a book of Chants, which did credit to his skill in the science of sacred music. He also published a work of considerable size, in the form of dissertations on primitive psalmody, the main design of which was to prove the impropriety of singing metre psalms in the worship of God, and to introduce the ancient practice of chanting. He was also the author of a series of letters on the Christian ministry, addressed to the Rev. Dr. BLATCHFORD, besides several sermons and tracts on various subjects. Dr. SMITH was a man of various and extensive learning; but the study of Theology was his principal delight, in which his attainments were surpassed by very few. He was intimately acquainted with Ecclesiastical history in its various branches, and well versed in polemical Theology. His memory was remarkably capacious and retentive, and his understanding quick and clear. He would call up at will the various treasures of his memory, and was ready on all occasions, to give a full, and lucid answer to any question in the line of his profession, however difficult. His colloquial powers were very great, and he was gifted with surprizing rapidity of thought, and felicity of expression. He was agreeable as a companion, and gentlemanlike in his deportment. As a preacher, though he had a considerable foreign accent, he was always interesting and instructive, and often eloquent. His constitution was always infirm, on which account he was subjected to much pain through life, and as a public character, to many inconveniences. In the latter years of his life, his infirmities constantly increased, until they terminated his earthly existence. His trials and sufferings through life were great and varied, but he endured them with christian fortitude, submission and cheerfulness.—He has gone, we trust, to a world, where sorrow and suffering are unknown. He met the approach of death with composure, and hailed the blessed day, when he should be released from this vale of tears.

P. S.

POETRY.

We have in our possession a few Manuscript Poems of the late Rev. JAMES W. EASTBURN, which we propose to insert as often as we have room. They will be known from the other poetical essays, by having the initials of the author's name annexed to them.

DEATH.

HIGH on thy throne of midnight gloom
Thou rul'st, dark monarch of the tomb,
In grisly terrors drest;
Thy realms no lovely verdure shed,
Nor floweret rears its beauteous head
Upon their barren breast.

Yet, tho' so dark and stern art thou,
There's peace upon that bony brow,
And in that place of gloom,
With thee the mourning one has rest,
And peace gives quiet to the breast,
The quiet of the tomb.

Have atheists dared to mock thy throne?
Their panting sigh, their dying moan
Have whisper'd of thy reign;
No dreamless, everlasting sleep,
Thy mournful eyes shall ever keep—
To such as thee disdain.

Stern executioner of all,
How nature shudders at thy call,
Regardless of her pray'r!
And life's sad, trembling, quiv'ring spark
Beams faintly as thine arrows dark
Are heard along the air!

The Christian only can survey
The close of life's disastrous day,
Without a pang, or fear;
To him thou art the harbinger
Of scenes far brighter, lovelier,
Beyond this sinful sphere.

With joy he sees thy form arise,
And ope the portals of the skies,
That shine in endless bloom.
There are thy powers forever vain,
Those gates the limit of thy reign,
And far beyond thy gloom.

NOVEMEBER, 24, 1816. J. W. E.

THE

CHURCHMAN'S MAGAZINE.

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Errors in Religion.

NO. I.

FEW truths are more universally believed in the Christian world, than that the Scriptures contain all things necessary to salvation, and that nothing can be known concerning the nature of God, or the way of salvation, but what is revealed in the Scriptures. And yet what a diversity of opinions mankind have formed concerning the truths thus revealed!—This diversity appears the more extraordinary, when it is considered that all men profess to derive their religious faith from the Scriptures, and when it is further considered, that of a variety of opinions upon the same point, only one can be correct.

Are men's minds so variously constituted as necessarily to lead to this diversity of sentiment? It should seem not; for in other things we find a pretty general agreement concerning truths which are clearly established. Or are the Scriptures themselves so enigmatical as to admit of this variety of constructions? There are some things in them, indeed, which are "hard to be understood," but with respect to the great points, both of faith and practice, they are clear and evident, so that "he that runs may read."

The main sources of this diversity of sentiment in matters of religion lie, not in the Scriptures, but in men. They are the result of prejudices and passions—of education, habits, prepossessions, or natural inclinations and desires.

It is my design, in the present and some future number of the Churchman's Magazine, to notice a few of the most prevalent *Errors in Religion* of the present day—to test them by the unerring standard of the Scriptures; and, where it is practicable, to lay open the sources of the error. Happy shall I be, should I thus become an instrument of turning any from an erroneous faith to the pure truths of the revealed word: Thrice happy, should I be preserved myself from that error which I deplore in others.

Most of the prevalent *Errors in Religion* may be traced to erroneous ideas of the character of the Supreme Being, or to incorrect views concerning the natural state of man, and the means of his restoration to the divine favour. Mistaken views of the character of God, commonly lie at the foundation of all erroneous notions concerning his dispensations towards men, and may properly be adverted to when these errors shall be discussed. A very brief reference therefore to this first source of error, is all that need now be attempted.

God is a Spirit:—This is all that we can know of his nature. His attributes may in part be learned from his works of Creation and Provi-

dence; but they are most clearly revealed to us in his Word. They embrace all that belongs to absolute perfection. and they exist together in the most perfect harmony. In relation to these, then, the most common error among men, is, *to exalt, and dwell upon one attribute, in such a manner as to degrade or annihilate the rest.*

The *mercy* of God, is goodness extended to the undeserving. It is what we all stand in need of. But how many do we see placing their sole reliance on this attribute, at the expense of the divine character for justice and truth? They place a careless and unauthorized trust in the mercy of God, and totally disregard the way of salvation which he has revealed, and the rules of life which he has enjoined. They imagine that if they commit none of those great crimes which human laws punish with severity, they have little to fear. They rely solely upon some confused notion of the Divine Mercy. But they ought to consider that the truth and justice of God are as much pledged to punish those who refuse to accept this way of salvation, and to comply with the conditions on which it is proffered, as his mercy is free to save those who embrace it and fulfil its requirements. What say the Scriptures on this subject? "He that believeth shall be saved, and he that believeth not shall be damned."—"Hath the Lord spoken, and shall he not do it?"—"Heaven and earth may pass away, but his word shall not pass away."

The errors of this class of men are owing in part to unconcern and want of reflection: but it is a more common cause, that they seek a subterfuge in the *Mercy of God*, because they are determined not to submit to the restraints of religion. But there is another class who have run into an opposite error, from the effect of *Theological System*. If it is an error less fatal to themselves, it is because it exists more in theory than in practice; but it is no less derogatory to the character of the Supreme Being.

This class of theologians set out with high and exclusive ideas of the absolute sovereignty, the uncontrolled will, and the entire independency of God. They represent him as moved to act solely by the consideration of his own glory, without any reference or regard to the happiness or misery of his creatures. Thus moved, they represent him as determining from all eternity the apostacy, as well as the creation of our first parents, and imputing the actual guilt of their transgression to all their posterity. From this posterity they represent him as electing a comparatively small portion to eternal felicity, and consigning the remainder to everlasting perdition: Fixing by an eternal, and absolute decree, both the number and the individuals which shall belong to each class; and that without the least prospective reference to their personal conduct or demerits, but solely on account of his sovereign will: still inviting, encouraging, and commanding the victims of his condemning decree to return to him, while he is *fully* resolved that they shall not; and then punishing them for ever for not embracing a salvation which he knew they could not attain, without that grace which he had absolutely determined to withhold.

Were any man thus to determine, and thus to act, so far from attributing to him either wisdom or goodness, we should accuse him of the most cruel mockery, and the most monstrous injustice. It would not be enough that he had *willed* it so: we should require a *reason* for his conduct. Divine justice only differs from human justice in the perfection with which it is exercised. But if God has thus acted, and if he has so revealed himself to us, we must not ascribe to Him injustice, or any want

of wisdom or goodness, but we must be constrained to confess, that in these dispensations, our imperfect faculties were unable to penetrate the perfection of his ways.—But are these representations of the character of God taken from the Scriptures? Do they not rather seem to be derived from the legends of some dark and gloomy idolatry? Are they not more resembling the offspring of that bloody superstition which has deified a Moloch or a Juggernaut, than they are like the Revelations of our Father which is in heaven?

The fact is, that this representation of the character of God was resorted to as a necessary foundation for a favourite system of Theology; and it is only to be sustained by partial and erroneous views of Scripture. The Scriptures represent the Divine Being as "just and clear when he is judged." Their general tenor is, that "he is no respecter of persons:" that "he is long-suffering to us-ward, not willing that any should perish;" but that "the wicked turn from his way and live."

Some of the points connected with this system of theology may hereafter be commented upon. At present it is only noticed as founded on erroneous views of the character of the Supreme Being, and as an illustration of the proneness which exists among men to exalt, or rather to distort some of the attributes of God in such a manner, as to degrade or annihilate the rest. So far, indeed, are the Scriptures from countenancing these dark and terrible ideas of the character of our Heavenly Father, that if there be any single attribute which they pourtray as excelling and pervading all the rest, it is that of his loving kindness. When Moses brought the Lord to grant him a more full and perfect display of his character and perfections, he was graciously pleased to manifest himself by his most characteristic attributes. Passing before him on the top of Sinai, he proclaimed himself "the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth."—And such he manifests himself to us, not only by the general tenor of his Word, but in his works of Creation and Providence, and in his dispensations of Grace and Redemption.

Still, however, the goodness of God can never be exercised in such a way as to compromit his justice.—All his attributes are equally armed against the impenitent sinner. Let the goodness of God, then, lead us to repentance, and not encourage us in sin; and let all men beware how they insult his justice by "despising the riches of his goodness, and forbearance, and long-suffering.

C.

The Virtuous Wife.

(Translated from the German.)

WHOSOEVER has gained a virtuous wife, possesses a treasure of intrinsic worth—a prize of higher value than the most costly pearl.

Such a treasure had Rabbi Meir, the great teacher, obtained. He sat, on the Sabbath, in the Synagogue, instructing the people. In the mean time, death, who often aims his poisoned shafts against the youthful breast, and spares the aged and infirm, did, by an unexpected stroke, deprive the parents of two goodly sons; both were of handsome shape—both, by a father's care, enlightened in the law.

His partner looked at first on this bereavement with all the feelings of a tender mother; but, soon her piety shone predominant; and in the duties of the wife, each selfish wish was buried. Anxious to save her husband from those pangs which a too sudden knowledge of his loss might raise, she moved the bodies of her sons into her chamber—laid them on

her bed, and with white drapery concealed them.

In the evening Rabbi Meir returned, who, with a father's fond solicitude, enquired, "where are my sons, that I may give to them the blessing?"

"They are gone into the synagogue," replied his wife.

"I looked around while there, in expectation of their coming, but saw them not," replied the Rabbi.

She reached him a goblet with wine—he praised the Lord at the ending of the Sabbath, drank, and again asked, "where are my sons, that they may also drink and partake of the blessing?"

"They are not far," she said; and wishing to change the object of his thoughts, with ready hand prepared their evening meal. Of this he did partake, and after giving thanks, his wife thus spoke: "Rabbi, permit me to ask your judgment in a cause which much concerns me. A few years since a person gave unto my care some jewels;—these I received with pleasure, watched their safety with an anxious mind, contemplated with pride their worth, and dared, at length, to view them as my own—when, in an unexpected hour, a messenger is sent in his master's name, and claims my valued charge: shall I restore these gems to him?"

"My wife ought not first to enquire this," said Rabbi Meir; "wilt thou delay returning to the owner each one that he hath lent thee?"

"Oh no," answered she; "it is unjust so to do;—but I would not return them without thy knowledge."

She then conducted him to the chamber—walked forward, and removed from the dead bodies their covering. "O my sons! my sons!" cried the father, in the fulness of his grief—"do I find you thus? I gave you life, I enlightened your mental eyes in the law, and looked upon you as the solace of my declining years—when, on a sudden, I find myself bereaved of you."

She turned from, wishing to conceal the agitation of her mind, but roused at length by the violence of his grief, she seized him by the hand, and spoke—

"Rabbi, hast thou not taught me that it is contrary to the religious as well as moral duties of men, to refuse restoring what is entrusted to their care? Behold the Lord hath given, the Lord hath taken away, blessed be the name of the Lord."

"The name of the Lord be praised," joined Rabbi Meir, conscious he had erred in repining at His will, who is infallible; in murmuring at His mandate, who is omniscient.

It is truly said, "whosoever hath found a virtuous wife, has a treasure greater than the most costly pearl; she opens her mouth with wisdom, and on her tongue is the law of kindness."

On Matthew vii. 24—27.

Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock, &c.

IT was the object of our Saviour in his admirable discourse on the Mount, "to explain in some degree, the nature of his religion, the duties it enjoins, and the dispositions it requires. It clearly traces out to us the great outlines of duty; it gives us general principles and comprehensive rules, which we may ourselves apply to particular cases, and to all the various situations in which we may be placed." Perhaps there is no duty which we owe to God, to our fellow creatures, or to ourselves—nothing relating to our dispositions and actions through life, for which we may not find an appropriate general maxim.

It was in reference to these gene-

ral principles and comprehensive rules of morality, that our Lord gave us the beautiful similitude with which he concludes the discourse. In the several preceding verses, he acquainted his disciples with the most important fact, that a knowledge and belief of religion, without a correspondent life, could not recommend them to the favour and acceptance of God. A belief in the doctrines of the Gospel, zeal in proclaiming its glad tidings to others, and even the power of working miracles, would be wholly unavailing in respect of their justification, were not its efficacy manifested in its effects on their temper and conduct. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven; many will say unto me in that day, (the great day of account,) Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? Then will I profess unto them I never knew you; depart from me, ye that work iniquity." Whatever may be our knowledge and faith, even if we have prophesied and done many wonderful works; —all will be entirely unavailing, if we have not done the will of our heavenly Father. On the day of account, we must experience the horror of that dreadful declaration, "I never knew you; depart from me, ye that work iniquity." Terrible declaration! Depart from me!— "from Jesus whom thou hast believed, and in union with whom alone eternal life is to be found; for united to Christ, all is heaven;—separated from him, all is hell!"

"Therefore," saith our Saviour, "Whosoever heareth these sayings of mine, and doth them, I will liken him unto a wise man which built his house upon a rock," against which the winds and floods beat in vain. "And every one that heareth these sayings, and doth them not, shall be likened unto a foolish man which built his house upon the sand," which was soon destroyed by the winds and the floods. This similitude is probably founded upon a fact of very frequent occurrence in all countries, situated near the tropics. In those countries, the rain falls in such torrents as sometimes to sweep away even whole villages; the houses being built of brick dried in the sun, literally melt away before the rain, or are undermined and destroyed by the floods which they create. The wise and the prudent would therefore erect their houses in such places, and on such foundations, as would be most likely to withstand the wind and the storm; while the thoughtless and inconsiderate would erect them without any regard to safety or durability. They who hear Christ's sayings, and do them, are compared to the wise and prudent. They build their faith and hopes, on the only sure foundation Jesus Christ. They follow with exactness and diligence the maxims of his Gospel, and endeavour, by the influence of his Spirit, to conform their temper and conduct to its letter and spirit. But they who hear them, and do them not, are compared to the thoughtless and inconsiderate.— They seek not to build up their faith and hopes on that foundation that is laid, which is Jesus Christ; and disregarding the precepts of his Gospel, they are at no pains to render their affections and their conduct conformable to his will. While therefore the former remain unmoved and uninjured, amidst the storms and tempests of the world, one of the latter character finds too late the instability of his hopes, the fabric to which he looked for security unable to withstand the winds and the floods, is undermined and falls to the ground, "and his soul sinks with its ruins into the nethermost pit." While he is occupied with the cares and busi-

ness of life, or mingling with fond delight in the gay and fashionable amusements and pleasures of the world, or pursuing with eager desire, honour and popular applause; while life rolls on in a calm and even course, no adversity awakening him to a sense of his danger, and trying the stability of his hopes, while the sun of prosperity beams its gilded, dazzling rays—his breast may perhaps be peaceful and tranquil, because he finds no leisure from the fascinations which chain his mind, for serious and religious reflections. This scene, so delightful and enchanting to the carnal mind, will not always continue. Calm as the current of life now is, the storm is perhaps already gathering which will ruffle and disturb it. Sooner or later, the disappointments, the troubles and sorrows of the world, will overtake him, will awaken him to a sense of his danger and folly, will dispel the false peace and security in which he had reposed, will acquaint him in that hour when he will feel it most, with the instability and emptiness of his hopes, and he will be left comfortless and without support, to experience the displeasure of his God.

The words *flood*, *winds*, and *rain*, in this passage, denote those dispensations of Divine Providence, which operate as tests of the religious sincerity and integrity of our hearts and of our professions,—those dispensations, which try the firmness of our hopes, and which decide whether they are built up by conformity of the heart and life to the word and spirit of the Gospel, on the only "sure foundation, which is Christ." We may consider them as denoting the various temptations with which God in his Providence permits us to be assaulted—the various disappointments, and troubles, and afflictions which he dispenses—the approach of the dark hour of nature's gloom, and those interpositions of his grace, by which all become possessed of a realizing sense of the awful transactions of the day of final retribution. Generally speaking, these things will acquaint us, and indeed the world, with the real state of our souls, with the sincerity of our professions, and with the strength of that foundation on which we have built our hopes.

This passage teaches, therefore, not only the importance of steadfast and faithful obedience to the precepts of the Gospel, but that there is in reality a wide and awful difference between him, whose faith is accompanied with conscientious obedience to all the commandments of God, and him, who places his confidence in a mere speculative belief, in an outward profession of Christianity, which leaves no traces of its efficacy on the affections of his soul, and the conduct of his life. O. T. B.

On Religious Dissipation.

To the Editors of the Churchman's Magazine.

St. Paul, in his second Epistle to Timothy, speaks of those, who "are ever learning, and never able to come to the knowledge of the truth."—And he says that "the time will come when they will not endure sound doctrine, but after their own lusts, shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and be turned unto fables." It appears to me, that the Apostle has described in these words the character of many Christians of the present day. I know that he had an immediate reference to a different age, and a different body of Christians. But they have often occurred to me with considerable force as applicable to those Christians, who, instead of studying the word of God, and observing the regular and authorized administrations of the Gospel, are incessantly running from

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"But this desire may be, and often has been indulged to excess: especially by parents and heads of families. Many hasten from Church, and from one social meeting to another, until every hour on the Sabbath and every evening in the week, are employed in public services. In fact, they seem to think that they serve God acceptably, just in proportion to the number of public exercises on which they can attend. This religious dissipation, for it really appears to me to deserve no better name, is productive of multiplied evils. It interferes almost entirely with that calm self-examination and self-converse, which are so essential to a life of growing piety. It abridges or prevents in a most fatal degree, that faithful instruction of children and servants, which is indispensable to have a family brought up in the nurture and admonition of the Lord. And it tends to surcharge the mind with an amount of spiritual provision which is never properly digested, or likely to be advantageously applied. The consequence is, that the young and rising generation in such families, are never prepared by adequate training at home, to hear the Gospel with profit; while those who are more advanced in life, taking little or no time for meditation and reading in private, do not grow as they ought in scriptural knowledge, and remain but babes, while they ought to be strong men in Christ."

I.—S.

For the Churchman's Magazine.

On the true ground of the Christian's Rejoicing.

THERE are few subjects more imperfectly understood by the great body of Christians, than the character of that peculiar frame of mind, which is a necessary qualification for the possession and enjoyment of the hay-

piness afforded by the Gospel. This subject, plain and practical in its nature, and encouraging and consoling in its tendency, is, if I am not mistaken, adapted to the comprehension of every disciple of our blessed Master. It would not be difficult to point out the causes which have embarrassed this subject, and contributed so much to that imperfect knowledge of it, which is so general.—But it is unnecessary, and might perhaps be deemed invidious and illiberal. No exceptions, however, can be taken to the remark—that these causes operate through our natural blindness, erroneous views of christian doctrine and experience, and the manner in which that doctrine and experience are often illustrated.

The following passage of Scripture furnishes us with a key to this interesting subject. It not only presents it to the understanding in its proper light, disclosing its true nature and tendency; but it enables us to remove the difficulties with which it has been embarrassed. "Our rejoicing is this, the testimony of our consciences, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have our conversation in the world." The doctrine here asserted, is this, that the clear, unbiassed, and positive testimony of conscience, that in simplicity and sincerity, with proper principles, views, and motives, men sustain, by the influences of divine grace, the character which God requires of them in the various scenes of life, is the only ground on which Christians may rejoice in the possession of those comforts which are promised in the Gospel.

The error opposed to this doctrine, is that which makes the emotion created by sympathy, the mechanical excitement of the animal feelings, fancied instantaneous and irresistible operations of the divine spirit, a mere speculative attachment to religious doctrines and institutions, and a sudden conversion by what is alleged to be the omnipotent grace of God without regard to its effects on the temper and conduct; the ground of rejoicing and the testimony of our title to the comforts which are promised in the Gospel to the faithful disciples of our divine Master. But our feelings and passions are so delusive, and so often excited by mere animal sympathy; our heart is so deceitful, and desperately wicked, and the temptations of our adversary are so various, and presented with such consummate art, that we cannot safely trust to this ground of rejoicing in the consolations of the Gospel. When the possession of them is placed on this ground, the adversary of our spirits, clothed perhaps as an angel of light, may be seducing us, by this very excitement of our feelings and passions, from the path of true religion.—Tranquilizing our conscience by the *delusive*, but *flattering* emotions of our breast, he may be leading us on, imperceptibly to ourselves and perhaps to others, in the road to destruction. Throughout all our frame we may discover evident traces of the wisdom and goodness of our Creator. To enable us to avoid every species of delusion, as well as to judge of our actions, he has formed in us a power, or faculty, whose peculiar province it is, to decide upon the rectitude of our motives of action, and the religious state and character which qualifies us for receiving the approbation of God, and those spiritual satisfactions which he has promised. Conscience is the power, or faculty to which I allude, and the proper subject of its exercise, is our motives of action, our principles and our conduct; and the consequence of its exercise to the pious and holy Christian, is peace and happiness of mind, free from the illusions of fancy, and independent of

the sudden emotions often produced by the excitement of our animal sympathies.

"The exercise of this faculty, is attended with peculiar feelings, when we ourselves are the agents. We are then too deeply interested to view the subject as a mere matter of reasoning. Pleasure and pain are always excited with a degree of intensity, proportioned to the importance which we assign to our own interests and feelings. When we judge of others, our approbation, or disapprobation, is generally qualified, and sometimes suspended by our ignorance of the motives, by which they may have been influenced.—But in our own case the motives and the actions are both before us, and when they are not right, we feel the same disgust with ourselves that we should feel towards another, whose motives we knew to be wrong. But in our own case, the uneasy feeling is increased in a tenfold degree, because self-contempt and disgust are brought into competition with the warmest self-love, and the strongest desire of self-approbation. We have then, under these circumstances, something of the feelings of a parent, who knows the worthlessness of the child he loves, and contemplates with horror the shame and misery which might arise from exposure to the world. Our Creator has furnished us with infallible principles of judging concerning right and wrong.—When we see a person acting in opposition to these principles, or violating that order of things which God has evidently appointed, we are compelled to pronounce that he is acting wrong. Were our knowledge of the order and constitution of things perfect, we should need no other rule of duty; but should be led with infallible certainty to that line of conduct most conducive to individual and public happiness. This, however, is far from being the case, and the reason of it is, that our feelings are irregular and complex, and the designs of Providence are not always readily perceived."

Conscience derives its chief and most salutary influence, from the consideration that we are continually in the presence of God, and accountable to him for our thoughts and actions. An enlightened conscience, is the best security of virtue, and its decisions the surest ground of our consolation in the Gospel, and the most awful avenger of wickedness. This faculty of conscience, this arbiter of good and evil, pronounces a sentence upon our conduct which we may rely upon as true and just, and which God will approve. "If our conscience condemns us not, then have we confidence towards God." Perhaps no person was ever guilty of an action decidedly wrong, without feeling a painful sense of his guilt, and the force of a condemning conscience. If her voice be not repressed, by any delusion, she will force upon the mind a conviction of the wrong that we have done, and point our fears to the displeasure of God, and to the punishment which that wrong merits at his hands.

On the other hand, when our motives and conduct correspond with his will, the judgment of our conscience tranquilizes the mind by a sentence of approbation, and points our hopes with a measure of assurance to the favour and acceptance of God, and to the rewards which he he has promised unto them who shall be obedient to his word. It was this judgment or testimony of his conscience which afforded the Apostle ground of rejoicing in the Gospel. What then was the testimony which he received? It was, that in simplicity and sincerity, not with carnal wisdom, but through the assistance of divine grace, he had acted in his public and private capacity conformably to the will of Christ; and the the testimony of conscience to this

fact afforded him joy and comfort; that satisfaction of mind, which belongs only to the true disciples of the blessed Jesus.

The ground of the Apostle's rejoicing was not the pride of extraction, the distinctions of office, and the possessions of the world; was not the self-righteousness of the Pharisee, or the apathy of a stoical philosophy; was not the fervour of mere animal feeling, or the raptures and delusions of fanaticism. No—these were not objects on which he dwelt with pleasure and satisfaction, nor were they the sources of his comfort and happiness. But the ground of his rejoicing was the testimony of conscience to a matter of fact, and that fact of the greatest importance. It was this, that in mingling with the world as a man, and an apostle of Jesus Christ, he had forsaken the paths of sin; and with that simplicity and sincerity of heart which proceedeth from the fear of God, and with submission to the directing and sanctifying influences of the Holy Spirit, he had conformed himself to the will and law of Christ, and had walked in the ways of piety and godliness.

It was this testimony of conscience which, through the blessing of divine grace, rendered the breast of the Apostle peaceful and tranquil, which afforded him joy and comfort in the various scenes of his trial and suffering, and enabled him to look forward into the world of spirits, with confidence that he should there inherit a crown of immortal felicity and glory. It was this clear and decided conviction and assurance of his mind, that his motives, actions, feelings and affections, were such as to entitle him to a lively interest in the Gospel, which filled his breast with joy and peace.

This is the only true ground on which we can hope to enjoy the real consolations of religion, and on which Christ can be in us the hope of glory. But there are many who rejoice on other grounds, and who arrive at the sources of their comfort as Christians, in other ways. It is too often the fact, that professedly experimental Christians rejoice in the religion of the Gospel, merely because a certain tone has been given to their natural feelings and affections, because powerful emotions have been excited in their breast on the infinitely interesting concerns of religion, or because they have imbibed the persuasion that they have a peculiar interest in God's sovereign pleasure and predestination, confirmed by a belief that they have been born again by the operations of irresistible grace, and perpetuated by assurances that, having experienced these operations, they cannot fail to obtain eternal blessedness. Did St. Paul rejoice on these grounds? or are we directed in any sense to look upon these things as the proper sources of christian enjoyment? or is there any intimation in the word of God, that these are to be regarded as the proper grounds of spiritual joy and satisfaction? It is not from them, that the Christian is taught that he must derive that comfort, which he is to regard as the temporal recompense of his allegiance to his Master and only Saviour, and as the enjoyment which is designed to give him a foretaste of the happiness prepared for him in heaven. The comfort which Christianity promises must be founded in the testimony of conscience, that in simplicity and godly sincerity, by the grace of God he has had his conversation in the world. The only criterion in this case is the clear judgment of conscience, directed by the precepts of the Gospel, concerning our spiritual state and character. The decision of conscience on this subject, must be formed, not by a reference to our feelings which are fallible, nor to the sovereignty of God, the effects of which on our moral and religious character, if they in

fact exist, are perfectly inscrutable; but by a reference to our actions as correspondent by the grace of God, or as opposed through our perverseness, to the divine will. This is properly a decision on the fruits manifested in our course of life, which is perfectly in the power and the appropriate office of the conscience of every one. If in our course of life we bring forth the fruits of the spirit, which "are in all righteousness, goodness and truth"—if our conscience bear witness to this, ascribing it to the influences of divine grace, it is a proper ground of religious joy, it is an evidence which may be relied upon that our heart is right with God, and it creates in the breast a peace and tranquility, which one would not exchange in moments of deliberate reflection, much less in the hour of death, for the possession of worlds. It is a humiliating reflection that thousands who profess to be genuine disciples of our blessed Master, and to experience the happiness afforded by the Gospel, were they to try their frame of mind, their motives of action, and their religious character, at the tribunal of a conscience whose decisions should be controlled by the precepts of the Gospel, would find that they have cause for the deepest abasement and remorse, and that their hearts and their lives must be essentially changed before they can be partakers of the real and genuine comfort and happiness promised in the Gospel. Mankind are too apt to place their religion in mere outward appearances, or in a peculiar state of feeling, perhaps the offspring of error, delusion and fanaticism, and to make this the ground of their rejoicing in God their Saviour. This however is illusive and dangerous. There can be no sure and safe ground of their rejoicing, but the testimony of their conscience, that their faith, their moral and religious character, comports with the word of God.—This testimony cannot be erroneous, when it is given it is given in reference to the cognizance of the Almighty, and with a recollection that we are accountable to him for all our thoughts and actions.

The Christian, who lives without this testimony of conscience, is in an awful condition. He is destitute of those qualifications which are required in the Gospel, and without which there can be no real experience of the comforts of our holy religion. The testimony of his conscience is, that his frame of mind and his character preclude him from this most pure and elevated of all enjoyments. He has no assurance of the divine approbation on which he may repose with safety; he has no well founded hopes to cheer his prospect in the world beyond the grave, and he has no evidence of that union with Christ, from which he might expect admission to the realms of light and glory. B. Y.

For the Churchman's Magazine.

The Inspiration of the Scriptures proved from their internal Evidence.

It cannot have escaped the most superficial observer, that to bring the Scriptures into disrepute, Deists have left no means untried. To compass their purpose, they scruple not to charge the writings of the Old and New Testaments with gross imposture; with wild enthusiasm; with flagrant absurdities; with self-contradiction, and the like. Nay, the very shafts of ridicule have been employed to vilify religion and its professors. How justly these aspersions are used to blacken their reputation, will, I hope, afterwards appear.—But, let us for a moment suppose, that Deists have accomplished their wish; that they have, with resistless evidence, proved Christianity

a system of priestcraft; that they have freed the human mind from the shackles of bigotry, and given it full liberty for the most active exertions; that they have reinstated degraded reason in her primitive dominion and glory. But let us go a little farther. We might now address them—"You have demonstrated the religion of the cross to be an infamous cheat; what religion do you propose to substitute in its stead?" The question is startling and puzzling; doubtless, they would answer, the religion of Nature. But what religion is that; what its fundamental principles? These are said to be, the belief in the being and perfections of God, the immortality of the soul, and a future state of rewards and punishments; and from these principles, all the duties of man are supposed to flow. But when was the time, where was the place, in which this religion was practised? And who were the people that practised it? And if this be the true religion, why attack the Gospel?—These principles are no where so clearly set forth, or enforced with such powerful arguments, as in the sacred volume. If therefore the Gospel be false, the religion of Nature must be so too; for they are built upon the same foundation, and no man in his senses can avoid seeing, that the ruin of the former necessarily involves the ruin of the latter. So that it is incumbent on Deists to find out a third religion more rational than the latter.

But the enemies of religion are not themselves agreed in their opinions respecting it. Some reprobate it altogether; others, more moderate, acknowledge it an excellent political institution, and admirably adapted to promote the happiness of civil society. They therefore treat it with external reverence; while, at the same time, they endeavour secretly to overthrow its authenticity, and infuse their poisonous tenets into the minds of the young and ignorant.

It may perhaps be said, that these observations are foreign to the present purpose. But, although they may not fall *immediately* within our design, yet the conclusion we draw from them is this—if, at the first, we can fasten a notorious absurdity upon Deism; if we can prove the conduct it inspires, repugnant to the character of good men; if we can prove Deists inconsistent with themselves; it may reasonably be expected that our future remarks will be considerably strengthened.

Having made these previous reflections, we proceed to the subject under consideration, and for this purpose shall examine the MAJESTY, PURITY, HARMONY, and SCOPE of the Sacred Writings.

By the term *majesty*, I mean all that grandeur which we find in the Sacred Writings, whether relating to the objects therein mentioned, or to the manner of describing those objects. On this head, let us confine our attention to the *relations* which are given of God; offering, at the same time, some *examples* to prove the superior advantages of the Scripture style.

It is well known that even the wisest of the heathen entertained gross and unworthy ideas of God. But in the inspired writings, we are informed of his nature and perfections in a manner too glorious and exalted, to be within the reach of unassisted reason. Not an unworthy idea is there suggested of God. He is, on the contrary, represented to us as but ONE—"hear, O Israel, the Lord our God is ONE Lord:" As a SPIRIT—"God is a Spirit:" As BLESSED IN HIMSELF—"the blessed God:" As OMNIPOTENT—"I am the Almighty God:" As ETERNAL—"the Eternal God is thy refuge:" As INFINITE in his being—"I am that I am:" As UNCHANGEABLE—"I am

the Lord; I change not:" As INCOMPREHENSIBLE—"canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" As OMNIPRESENT—"whither shall I go from thy spirit; or whither shall I flee from thy presence?" As OMNISCIENT—"all things are naked and bare to the eyes of him with whom we have to do:" As MOST WISE—"God only wise:" As MOST HOLY—"O Lord, thou only art holy:" As MOST JUST—"his work is perfect, his ways are judgment:" As MOST MERCIFUL—"the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth."

Now all these perfections taken together, constitute God's majesty, glory, or infinite excellency. And when we have such a view of him, may we not exclaim with the prophet—"to whom will ye liken God, or what likeness will ye compare with him?" Shall we compare him to the Chinese Fo? to the immoveable principle of Zeno? or, to the air of ANAXAMINES? Shall we compare him to the heathen JOVE; to JOVE, who had his equals; to JOVE, whose scandalous impurities would make even a man of common modesty blush; to JOVE, who could not reverse the sentence of any other Deity?

Here let it be observed, that although reason can neither comprehend some, nor discover other of the divine perfections, yet none of them are contrary to reason; nay, all of them may be defended at her bar.

To conclude this branch of the subject: who does not perceive the inexpressible majesty of God in the atonement, which the Scripture informs us was exacted for sin? He gave a law to his rational creatures; they broke it, and trampled his august authority under their feet. His insulted honour cried aloud for vengeance, and demanded the blood of the offenders. The sword of justice is drawn, and pointed at their hearts. Is there no remedy? Lo! the Eternal Son interposes; but not even He could save without making satisfaction. Hear the irreversible decree of the Supreme:—"Awake, O sword of the Lord; awake against my shepherd, and against the man that is my fellow; smite the shepherd, and the sheep shall be scattered."

Let us now pass on to some brief illustrations of the majesty of Scripture style. Here, it may not be improper to premise,

First—That it was not necessary that all parts of Scripture should be written in an elevated style. For, no one who has the least pretension to judge of composition, can possibly be so ignorant, as not to know, that one of the most signal beauties and greatest arts of writing consists in adapting the style to the subject. None therefore but the inexperienced would attempt to clothe a plain history in all the trappings of rhetoric, or to work up a simple narration into the sublime. How ungenerous then, nay, how stupid to censure a writer for not using a style, which the nature of his subject absolutely precluded! Had the inspired penmen acted such a part, Deists would have justly despised them for their affectation. If the Commentaries of Cæsar deserve the high encomiums which have always been passed upon them, surely the noble simplicity of Scripture narrations is justly entitled to our admiration. These observations, if allowed their due weight, remove the cavils which are made at the historical parts of Scripture.

Secondly—That we should carefully distinguish between Scripture itself, and what is recorded in Scripture. It would be the height of absurdity to suppose, that people of vulgar education and manners should speak in an elegant style; and such are often necessarily introduced in Scripture, as witnesses of facts, &c.

Thirdly—That the Scriptures suffer greatly from translations. Perhaps the far greater part of those who accuse the Scripture style as mean and vulgar, take their exceptions from translations, which scarcely ever convey the beauty and force of the original.

Fourthly—That there are many sublime passages in different writers, which cannot be compared with the Scriptures, because their subjects bear no relation to each other, and therefore cannot properly be cited as examples to prove any inferiority in the inspired penmen.

It only remains to produce a few instances, and to shew that the Scripture style, in spite of all such disadvantages, is superior to the style of either of the three great masters of the sublime, Homer, Virgil, and Milton.

As a standard for determining the truth of this position, we shall use Dr. Blair's principles of "mighty force and power,"* together with "simplicity of style,"† and Longinus' rule for judging of the sublime.‡ We have a conspicuous exemplification of these rules in this remarkable passage—"And God said, let there be light, and there was light." Indeed the whole chapter represents God as speaking all creation into existence.

Homer, when representing an engagement of the gods, describes the effect of Neptune's power thus;—

Εδδεισεν δ' υποτερθεν ανὰξ ευρυν Αιδωνευς,
Δεισας δ' εκ θρονου αλτο, και ιαχησ' μη οι υπερθε
Γαιαν εποπρησειε Ποσειδαων.§

Deep in the dismal regions of the dead,
Th' infernal monarch rear'd his horrid head,
Leap'd from his throne, least Neptune's arms should lay
His dark dominions open to the day.——Pope.

But how infinitely transcendant is the description of the Deity's descent upon Mount Sinai, as recorded in the book of Exodus—"And it came to pass on the third day, in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly."

Again Neptune's might is exhibited in the following manner:—

——————αυταρ υπερθε Ποσειδαων ενοσιχθων
Γαιαν απειρεσιην, ορεων τ' αιπεινα καρηνα.
Πασαι δ' εσεσσευτο πεδοι πολυπιδακου Ιδης,
Και κορυφαι, Τροων τε πολις, και νηες Αχαιων.‖

Beneath, stern Neptune shakes the solid ground,
The forests wave, the mountains nod around;
Through all their summits tremble Ida's woods,
And from their sources boil their hundred floods.

* Lect. 3. † Lect. 4. ‡ De Sublim. Sect. 8.

§ Iliad. lib. 20. l. 63. ‖ Iliad. lib. 20. l. 63.

Troy's turrets totter on the rocking plain;
And the toss'd navies beat the heaving main.———Pope.

Observe the exalted language of the Psalmist—"The heathen raged; the kingdoms were moved; he uttered his voice; the earth melted; the earth shook; the heavens also dropped at the presence of God; the hills melted like wax at the presence of the Lord." And how unspeakably superior to any thing which we find in profane authors are such strong, majestic descriptions of God as the following—"He walketh upon the wings of the wind; extol him that rideth upon the heavens by his name Jah!"

Virgil, in painting a storm, speaks of Jupiter thus:—

Ipse pater, media nimborum in nocte, corusca
Fulmina molitur dextra; quo maxima motu,
Terra tremuit, fugere feræ, et mortalia corda,
Per gentes humilis stravit pavor.*

The father of the gods his glory shrouds;
Involv'd in tempests and a night of clouds;
And from the middle darkness flashing out,
By fits he deals his fiery bolts about.
Earth feels the motions of her angry God,
Her entrails tremble, and her mountains nod,
And flying harts in forests seek abode:
Deep horror seizes every human breast,
Their pride is humbled, and their fear confest.———Dryden.

But hear the Psalmist:—"The glory of God thundereth; the voice of the Lord shaketh the wilderness; the Lord also thundereth in the heavens. Then the channels of the waters were seen, and the foundations of the world were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils."

Virgil, speaking of the war-horse, says,

Collectamque premens volvit sub naribus ignem—
Carpere prata fuga.†

But who can avoid calling Virgil's descriptions childish, when contrasted with this sublime piece of poetry from Job, the beauties of which are so uncommonly striking, that to omit it would be inexcusable! "Hast thou given the horse strength; hast thou clothed his neck with thunder; canst thou make him afraid as a grasshopper? The glory of his nostrils is terrible. He paweth in the valley, and rejoiceth in his strength; he goeth on to meet the armed men; he mocketh at fear, and is not affrighted, neither turneth he back from the sword. The quiver rattleth against him, the glittering spear, and the shield; he swalloweth the ground in fierceness and rage, neither believeth he that it is the sound of the trumpet. He saith among the trumpets, ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting."

* Geo. lib. 1. l. 328. † Geo. lib 3. l. 85, 142.

Once more, to instance from Milton—

> How oft amidst
> Thick clouds and dark, does heaven's all ruling sire
> Choose to reside; his glory unobscured;
> And with the majesty of darkness, round
> Covers his throne.

Observe the Psalmist's expression—"He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the sky."

Milton introduces Satan speaking to one of the fallen angels thus:—

> . O how fallen! how chang'd
> From him, who in the happy realms of light,
> Cloth'd with transendant brightness, didst outshine
> Myriads, though bright!

Still stronger is the language of the prophet Isaiah—"How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven; I will exalt my throne above the stars of God; I will be like the MOST HIGH."

Neither ancient nor modern writers can produce a similar instance of the sublime, equal to the following passage of Job. "In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up; it stood still, but I could not discern the form thereof; an image was before mine eyes. There was silence; and I heard a voice, shall mortal man be more just than God."

An attempt to illustrate such effusions of the sublime, would both enfeeble the thought, and degrade the style. They carry with them resistless impressions of superior majesty. These are but a small portion of that astonishing variety with which the sacred volume is replete. Our circumscribed limits would admit of no large selections. The instances cited are, however, sufficient to prove, that the style of Scripture far excels the style of every other author. Indeed, such rays of glory are reflected from each inspired page, and burst with such energy upon the mind of an impartial reader, that he cannot but confess, "there is here a *nameless something* more than human."

J.

New-Haven, 1821.

Set a watch, O Lord, before my mouth; keep the door of my lips Ps. cxli. 3.

IT is deeply to be regretted that among the various duties to which we are summoned by our religion, *the government of the tongue* should not be made an object of more attention. If Christianity is indeed a pure and holy principle, destined to exercise a corresponding influence on the life and conversation of its possessor, it is difficult to say, why its effects should not appear, in correcting the natural asperities of the temper, and restraining the tongue from

giving utterance to illiberal and censorious opinions. It is not my intention to enlarge on the evils which result to society from a disposition to free remark, which seems to be inherent in the human constitution—they have been a thousand times exposed by the preacher and the moralist; and so perfectly do they approve themselves to the common observation of men, as to leave no room for skepticism. In a world lying in wickedness, we have no hope, that the disposition towards evil speaking will be adequately restrained, till all men have been subdued into acquiescence to the law of that charity, which "thinketh no evil;"—in other words, till the spirit of pure and undefiled religion shall reign in all hearts It has shot too deep a root among the ruins of the fall, to be eradicated by any agent less active and powerful than religion—it is too stubborn to relent before the suggestions of prudence, or a regard to the repose of society. I despair of ever seeing an effectual remedy applied, till I see the mild and forbearing spirit of piety completely triumphant throughout the world.

The following remarks are more particularly designed for the eye of those, who bear the name of professed followers of the Lamb, and have witnessed before men and angels "a good confession." Surely, we have a right to look for an anxious government of the tongue amongst the avowed imitators of Him, "who knew no sin, neither was any guile found in his mouth." We expect, that in striving to "adorn the doctrine of God our Saviour in all things," they will guard severely against the indulgence we are exposing—that they will "keep the door of their lips" when temptations to unjust censure are thrown in their way.

May it not be questioned, however, whether Christians are sufficiently careful in this particular? Is it not too often true, that the restraint of the tongue is one of the last attainments of professing Christians? Or rather, is there not found this inherent defect in the religion of many, that the propensity to evil speaking has not been in the smallest degree subdued by it? "Out of the abundance of the heart the mouth speaketh;" and there must certainly be a radical deficiency in the righteousness of him, who unnecessarily arraigns the motives, and uncharitably interprets the actions of his fellow-travellers in the way.

A more intimate acquaintance with the character which falls under our animadversions, has frequently issued in the conviction, that our censures were most unjust. He who is accustomed to speak with freedom, without an intimate knowledge of the censured person, will often see reason to recal his unfavourable judgment as his knowledge increases, and at last to be heartily ashamed of his work. The fallaciousness of *common report* has been too often experienced to be admitted as a sufficient guide in forming our opinions; and who has not been led by it to cherish sentiments, which he has afterwards seen reason to regret?

The evil we are deprecating is never seen in a more odious and revolting shape, than when it is exemplified in the lives of persons who have made a profession of piety, and from whom we are taught to look for better things. There is all the force of violent contrast, between the forbearing spirit of the religion, and the discordant tenor of the practice, to impress us. It is so contrary to the letter and spirit of the Gospel, that we hazard nothing in saying, that the heart cannot be truly turned to God, which indulges without restraint in uncharitable sentiments, and censorious remarks. The habit, I fear, is but too common amongst persons of avowed piety; and so far

has the delusion been sometimes indulged, that natural intolerance of *disposition* has even been *increased*, in proportion to the supposed accumulation of christian gifts and graces. The mistaken piety of some has seemed to confer on its possessors the privilege of sitting in judgment on the spiritual state of their brethren, and of assuming that knowledge of the heart, which has been supposed to belong only to Omniscience. Exclusive systems of religion may have some influence in cherishing this spirit; but the root of the evil is to be found in that narrow and intolerant bigotry, which is the property of weak and uncultivated minds. It is engendered by ignorance, and nursed by spiritual pride. Every friend of religion must regret the injury it has received at the hands of such mistaken pietists, and be often led to wish, that the line which separates the genuine from the false in practice, could be made more palpable to human vision—that those errors which have their real origin in the unsubdued corruption of the heart, might not be received by the adversaries of Christianity, as the legitimate fruits of Christian faith.

Intelligent and observing men have remarked, that the atmosphere of a country village is peculiarly unfavourable to the growth of christian charity; and that the government of the tongue is a more difficult administration amongst small collections of men, than in larger communities. I know not what degree of credit is due to the opinion; but assuming it to be well founded, I apprehend the fact may be readily accounted for, without supposing the existence of any peculiar depravity. The inhabitants of an insulated village, living much within themselves, and holding little converse with any part of this wide world save that which lies within the prospect of their own dwellings, are apt to make amends for their circumscribed knowledge, by a minute acquaintance with the domestic occurrences in their own immediate neighbourhood. Each claims as an indisputable right, the privilege of looking into the private affairs of his acquaintance, and hence the transactions of every individual, whether good or evil, become the legitimate property of the town. Fame lifts her trumpet, and makes public proclamation in the streets—scandal is busy from house to house—what one reports as a probable surmise, another retails as a well ascertained certainty—the customary additions and embellishments are supplied, and characters are laid in ruins. A wider intercourse with the world would supply a partial correction of the evil, by presenting other subjects of comment than the usual topics of village scandal: but religion alone can furnish an adequate remedy.—Are we not entitled to look among the professed disciples of Christianity, for the trophies of its purifying and reforming power? We should suppose that the principles of a widely diffused christian profession would triumph over the native selfishness and malignity of the human heart—that men would be less employed in exploring a neighbour's deficiencies, and more, in discovering their own—that each would descend into the dark "chambers of imagery" in his own breast, detecting greater and greater abominations, till the whole were brought out and slain before the Lord. We should expect, that when Religion came forth to shed over a neighbourhood her select influences, and multiply the monuments of her power, she would be accompanied in her descent by her handmaid Charity, "rejoicing in the truth," hushing the angry noise of contention, and promoting peace and good will between man and man. Genuine piety is known by its fruits; and no delusion is more fatal, than that of appealing to other tests of its existence,

which have no relation to the government of the temper and the tongue. He cannot be truly "born of God," whatever *experience* he may be able to relate, whose temper has undergone no material change from what it was before. That he has transferred his censures exclusively to the aberrations of religious people, is no evidence of his piety. The instances I fear are too common, in which all the original bitterness of the heart is retained after a supposed conversion; and instead of *putting away* all wrath, and clamour, and evil speaking, as the Apostle directs, they have been mingled in strange combination with the many prayers, and the fondness for hearing sermons, and all the usual outward marks of a christian profession. These things ought not so to be: they bring religion into contempt amongst the worldly, and give occasion to its enemies to blaspheme. "If piety," say they, "can be productive of such fruits, we had better be without it. We shall at least be clear of the inconsistency of professing one thing, and practising another; and have the consolation of knowing, that if we make no elevated pretensions to superior godliness, our conduct does not belie our principles."

Would it not be well for the general interests of religion, if Christians of different denominations would endeavour to think better of each other? I am far from thinking that all our differences of opinion are to be merged in one wide sea of uniformity, nor would I recommend that any part of the stately fabric of our Church should be resigned, for the fluctuating tenets of our dissenting brethren. I would stand forth as the temperate and sincere, though feeble advocate of our moderate doctrines and discipline, as the best safeguard, under God, against Unitarianism on the one hand, and Antinomianism on the other—against a latitudinarian system of faith and morals, and the wildness of fanaticism. We will retain all the articles of our belief, because we are assured they are "contained in the Holy Scriptures, or may be proved thereby." What I would recommend is this,—that while we resign nothing of what we believe to be true, we should endeavour to cultivate feelings of amity and christian fellowship towards all the consistent followers of our common Lord; giving a charitable meaning at the same time to the actions of those, whose piety may seem to be doubtful. There are moderate and pious Christians in every communion, and there are noisy and boisterous professors: the former are entitled to our love; the latter to our charity. In most cases, there is no reason why we should accuse them of hypocrisy—they are sincere but misguided men, whose errors are best corrected by exhibiting towards them a spirit of forbearance.

It requires no small participation of "the mind which was in Christ Jesus," to enable his followers to walk consistently through this world, when a man's foes are too often those, who are nominally of the same household of faith. Their spirits will often be tried by perverseness, and their reputations assailed by evil tongues. But for the honour of religion, as well as for their own eternal good, they are bound to hold on their course, looking steadfastly through the mists and darkness of this world, to that city which hath foundations, whose builder and whose maker is God.—The world is passing away with all that is corrupt and disorderly in it; and the time is near, when it will be remembered by the faithful only as a troubled scene of preparation for a higher state, where "nothing can in any wise enter that defileth, or worketh abomination, or maketh a lie." S.

Extract from Paley's Natural Theology.

THE existence and character of the Deity is, in every view, the most interesting of all human speculations. In none, however, is it more so, than as it facilitates the belief of the fundamental articles of *Revelation*. It is a step to have it proved, that there must be something in the world more than what we see. It is a further step to know, that, amongst the invisible things of nature, there must be an intelligent mind, concerned in its production, order and support. These points being assured to us by Natural Theology, we may well leave to Revelation the disclosure of many particulars, which our researches cannot reach, respecting either the nature of this Being as the original cause of all things, or his character and designs as a moral governor; and not only so, but the more full confirmation of other particulars, of which, though they do not lie altogether beyond our reasonings and our probabilities, the certainty is by no means equal to the importance. The true Theist will be the first to listen to *any* credible communication of divine knowledge. Nothing which he has learned from Natural Theology, will diminish his desire of further instruction, or his disposition to receive it with humility and thankfulness. He wishes for light: he rejoices in light. His inward veneration of this great Being will incline him to attend with the utmost seriousness, not only to all that can be discovered concerning him by researches into nature, but to all that is taught by a revelation, which gives reasonable proof of having proceeded from him.

But, above every other article of revealed religion, does the anterior belief of a Deity bear with the strongest force upon that grand point, which gives indeed interest and importance to all the rest,—the resurrection of the human dead. The thing might appear hopeless, did we not see a power at work adequate to the effect, a power under the guidance of an intelligent will, and a power penetrating the inmost recesses of all substance. I am far from justifying the opinion of those, who "thought it a thing incredible, that God should raise the dead:" but I admit, that it is first necessary to be persuaded, that there *is* a God, to do so. This being thoroughly settled in our minds, there seems to be nothing in this process (concealed as we confess it to be,) which need to shock our belief. They who have taken up the opinion, that the acts of the human mind depend upon *organization*, that the mind itself indeed consists in organization, are supposed to find a greater difficulty than others do, in admitting a transition by death to a new state of sentient existence, because the old organization is apparently dissolved. But I do not see that any impracticability need be apprehended even by these; or that the change, even upon their hypothesis, is far removed from the analogy of some other operations, which we know with certainty that the Deity is carrying on. In the ordinary derivation of plants and animals from one another, a particle, in many cases, minuter than all assignable, all conceivable dimension, determines the organization of a future body: does no less than fix, whether that which is about to be produced, shall be a vegetable, a merely sentient, or a rational being; an oak, a frog, or a philosopher; makes all these differences; gives to the future body its qualities, and nature, and species. And this particle, from which springs, and by which is determined a whole future nature, itself proceeds from, and owes its constitution to, a prior body: nevertheless, which is seen in plants most decisively, the incepted organization, though formed within,

and through, and by a preceding organization, is not corrupted by its corruption, or destroyed by its dissolution; but, on the contrary, is sometimes extricated and developed by those very causes; survives and comes into action, when the purpose, for which it was prepared, requires its use. Now an economy which nature has adopted, when the purpose was to transfer an organization from one individual to another, may have something analogous to it, when the purpose is to transmit an organization from one state of being to another state; and they who found thought in organization, may see something in this analogy applicable to their difficulties; for, whatever can transmit a similarity of organization will answer their purpose, because, according even to their own theory, it may be the vehicle of consciousness, and because consciousness carries identity and individuality along with it through all changes of form or of visible qualities. In the most general case, that, as we have said, of the derivation of plants and animals from one another, the latent organization is either itself similar to the old organization, or has the power of communicating to new matter the old organic form.—But it is not restricted to this rule. There are other cases, especially in the progress of insect life, in which the dormant organization does not much resemble that which incloses it, and still less suits with the situation in which the enclosing body is placed, but suits with a different situation to which it is destined. In the larva of an insect, which lives constantly, and has still long to live, under water, are descried the wings of a fly, which two years afterwards is to mount into the air. Is there nothing in this analogy? It serves at least to shew, that even in the observable course of nature, organizations are formed one beneath another; and, amongst a thousand other instances, it shews completely, that the Deity can mould and fashion the parts of material nature, so as to fulfil any purpose whatever which he is pleased to appoint.

They who refer the operations of mind to a substance totally and essentially different from matter, (as most certainly these operations, tho' affected by material causes, hold very little affinity to any properties of matter with which we are acquainted,) adopt perhaps a juster reasoning and a better philosophy; and by these the considerations above suggested are not wanted, at least in the same degree. But to such as find, which some persons do find, an insuperable difficulty in shaking off an adherence to those analogies, which the corporeal world is continually suggesting to their thoughts; to such, I say, every consideration will be a relief, which manifests the extent of that intelligent power which is acting in nature, the fruitfulness of its resources, the variety, and aptness, and success of its means —most especially every consideration, which tends to shew, that, in the translation of a conscious existence, there is not, even in their own way of regarding it, any thing greatly beyond, or totally unlike, what takes place in such parts (probably small parts) of the order of nature, as are accessible to our observation.

Again—if there be those who think, that the contractedness and debility of the human faculties in our present state, seem ill to accord with the high destinies which the expectations of religion point out to us, I would only ask them, whether any one, who saw a child two hours after its birth, could suppose that it would ever come to understand *fluxions*;* or who then shall say, what farther amplification of intellectual powers, what accession of knowledge, what advancement and improvement, the rational faculty, be

* See Search's Light of Nature, passim.

its constitution what it will, may not admit of, when placed amidst new objects, and endowed with a sensorium, adapted, as it undoubtedly will be, and as our present senses are, to the perception of those substances, and of those properties of things, with which our concern may lie.

Upon the whole; in every thing which respects this awful, but, as we trust, glorious change, we have a wise and powerful Being, (the author, in nature, of infinitely various expedients for infinitely various ends) upon whom to rely for the choice and appointment of means, adequate to the execution of any plan which his goodness or his justice may have formed, for the moral and accountable part of his terrestrial creation. That great office rests with *him*: be it *ours* to hope and to prepare, under a firm and settled persuasion, that, living and dying, we are his; that life is passed in his constant presence, that death resigns us to his merciful disposal.

The following vindication of the memory of Bishop SEABURY from the aspersions of Mr. Sharpe's biographer, we understand is from the pen of the venerable Bishop of Pennsylvania. It was published in the Christian Journal soon after the appearance of Mr. Hoare's book in this country; and from the well known accuracy of the writer, we doubt not it gives a correct representation of the facts relating to Bishop Seabury's application in London, which seem not to have been rightly apprehended by Mr. Sharpe and his biographer.

To the Editor of the Christian Journal.

November 18, 1830.

GENTLEMEN,

THERE has lately reached this city, "Memoirs of the Life of Granville Sharpe, Esq." published in the present year, by a gentleman of the name of Prince Hoare. His book will draw the attention of the American public, on account of the estimation in which the character of Mr. Sharpe has been held among us.—The veneration paid to his memory will be increased, by the hitherto unknown extent of his labours in the cause of suffering humanity. In short, the able work of Mr. Hoare will transmit the name of Mr. Sharpe to posterity, as one of the most efficient and meritorious characters of the present eventful age.

It is therefore lamented by your present correspondent, that on the 213th page of the said book, there should appear an unfavourable and erroneous representation of the character of the late Bishop Seabury, professed to be taken from the manuscripts of Mr. Sharpe. It is as follows:—

"Dr. Seabury, on coming to England, called on the Archbishop of Canterbury for consecration, to the great surprize of the Archbishop, who was apprehensive that it might give great offence to the Americans, with whom we had just then made peace; and, therefore, his Grace (the very worthy and learned Dr. Moore) wished to be allowed some time to consider of his request: upon which, Dr. Seabury very abruptly left the room, saying, if your Grace will not grant me consecration, I know where to obtain it; and immediately set off for Aberdeen."

Dr. Seabury arrived in London on the 7th of July, 1783, and did not set off for Aberdeen until a short time before his consecration, on the 14th of November, 1784. In the interval, he had considerable intercourse with the English prelacy, on the subject of his mission. This might be made to appear from sundry letters of his private correspondence, and by credible testimony of conversations held by him after his return. But the view shall be limit-

his letters to the clergy of Con-
ut, published in the Church-
Magazine, in the year 1806.
ppears, that soon after his ar-
he first waited on the Bishop
ndon, Dr. Lowth; probably,
e the Bishops of London had
liocesans of America. This
) "mentioned the state oaths
ordination offices as impedi-
; but supposed, that the king's
sation would be a sufficient
it for the Archbishops to pro-
n." Thus writes Dr. Seabu-
l then adds—"But upon con-
with his Grace of Canterbu-
ound his opinion rather differ-
m the Bishop of London. He
ed me politely, approved of
easure, saw the necessity of it,
ould do all he could to carry
execution. But he must pro-
penly, and with candour. His
y's dispensation, he feared,
not be sufficient to justify the
on of oaths imposed by act of
nent. He would consult the
Bishops; he would advise with
persons, on whose judgment
ught he could depend. He
id to hear the opinion of the
of London, and wished to
he sentiments of the Arch-
of York. He foresaw great
ties, but hoped they were none
insurmountable."

was highly indecorous, if Dr.
y, after such a reception, ab-
left the room, first having
ned the Archbishop with an
ation to Scotland, and imme-
proceeding to carry the threat
ect.

on recourse to his letter of the
August, 1783, the following
pear. Dr. Seabury repaired
, on a visit to the Archbish-
at province, to whom the ap-
n from Connecticut had been
ed, in consequence of the de-
f Archbishop Cornwallis; the
ion of Dr. Moore to the pri-
ot being known in America.
There ensued a correspondence between the two Archbishops. Difficulties occurred: among which, as appears from Mr. Hoare's book, (p. 231,) was the opposition of the Lord Chancellor; whose opinion, as he was Speaker of the House of Lords, would of course have great weight. Dr. Seabury, seeing no end of the negociation, after a stay of more than a year, repaired to Scotland.

The result of these facts is the conviction, that there must have been a misunderstanding in the mind of that excellent man—Mr. Sharpe. It does not appear, that the business of Dr. Seabury was known to him, until after it was over. He entertained sentiments unfavourable to the Scottish Episcopacy. Now, altho' there was no ground on which the Episcopal Church in America, severed as it had become from England, could reject a succession from this source; allowance should be made for the scruples of a loyal Englishman, in relation to a College of Bishops still dependent for the exercise of their function on a Pretender to the British crown: for this was considered by Mr. Sharpe as their situation in the very case of Dr. Seabury, as appears on the 212th page of the biography. The mind of Mr. Sharpe being in this state, it is no injury to his memory to suppose, that he may have misapprehended the narrative of the interview in question, even if it came to him from his Grace of Canterbury. This, however, does not appear in the extract from the manuscript, but is added by Mr. Hoare.

It ought not to be deemed indelicate to the latter gentleman, to suppose that he may have misapprehended in this instance; it having certainly happened to him in another; where he says (page 230) concerning the two Bishops, consecrated on the 4th of February, 1787, that they had been introduced to the Archbishop by Mr. Sharpe. It ap-

pears from a late work entitled "Memoirs of the Episcopal Church," and written by one of these Bishops, that they were introduced by his excellency John Adams, Esq. then Minister at the Court of Great-Britain.

On the opposite page to that the last referred to, there is an error, which ought to be here corrected. It seems to have been reported from this side of the Atlantic, and believed on the other, that the Episcopal Convention, assembled in Philadelphia in 1785, consisted of "Presbyterians and other dissenters." There was not an individual of that body, who was any other than a member of the Episcopal Church.

After discharge of a debt to private character, something seems due to historic truth.

So far as regards the operations of Mr. Sharpe in favour of American Episcopacy, the first fact within the knowledge of those who moved in the business in this country, was his letter to a Baptist minister (Dr. Manning,) handed about among the members of the Convention of 1785, but not submitted to that body. The next, was extracts of letters of Mr. Sharpe to the Archbishop of Canterbury, communicated to Dr. Franklin, and by him sent, in 1786, to the author of the "Memoirs of the Episcopal Church." The two Bishops, who were soon after consecrated in England, uniformly testified to the kind reception of them by Mr. Sharpe, and to his zeal in their business. These things fall short of what is contained in the biography: for there it is stated, that a book published by him in 1777, gave a beginning to designs in favour of Episcopacy, and this, with the aid of the people called Quakers; that the same book had convinced a large body of dissenters as well as churchmen in the United States, of the propriety of establishing Episcopacy among themselves; and that even during the war, a motion had been made in Congress for the purpose, and was postponed, merely because a time of peace would be the most proper. There must have been some such accounts transmitted, but the matters were unknown to those, who had an agency in organizing the Episcopal Church.

They were equally strangers to the alterations in the Liturgy projected in 1689, under a commission from the Crown, by a body of eminent divines, one of whom was the excellent grandfather of Mr. Sharpe, soon after Archbishop of York.—They could not but know of the commission, and of the disappointment of the object of it. But they had not access, as Mr. Sharpe supposed, (page 229) to the projected alterations.

On the ground of historic truth, something is due to a society extraneous to the Episcopal Church.—The biographer of Granville Sharpe was far from entertaining the design of detracting from the merits of the people called Quakers, in the work of the abolition of slavery. In the said respectable society, it began in 1754. There has been no relaxation of the system, although, occasionally, and for a while, the arm of discipline was stretched over members refractory in this respect. This happened in 1758, and afterwards, in 1778. Since the latter period, the submission has been universal. And yet Mr. Hoare, intending to do the society honour, but falling short of his object, says—"The year 1787, in which the Committee was appointed in England for the promoting the abolition of the slave trade, was the first year distinguished in America by the gratifying circumstance of their not remaining a single slave in the possession of an acknowledged Quaker." This is stated as the effect of a general manumission taking place in that year.

The above, gentlemen Editors, is from one of your subscribers and readers. VINDEX.

Address of Bishop Moore, at the conclusion of the Convention of North-Carolina.

(Extract from the Minutes.)

BRETHREN,

THE prospect of success which gradually unfolds itself to our view, in the advancement of the interests of the Church, is truly encouraging. We have hitherto met with no difficulties to retard our progress; no untoward event to paralize our minds; no afflicting circumstance to excite a desponding fear. Our path has been rendered clear by the pointings of Providence, and the most animating light has been reflected upon it by that God, in whose service we are engaged.

When we consider the depressed circumstances under which the Episcopal Church in North-Carolina laboured, at the period in which the attempt to revive its interests first commenced, we must be aware of those effects, of which the least check to our exertions would have been productive. Although the union into which the friends of our communion entered was ardent and sincere, still as the object they had in view was of greater importance, and the number of those who sustained the ark was very small, difficulties which would have been disregarded by a larger body, would not only have shaken the hopes of the chosen few, but prostrated their best efforts in the dust; and produced a relinquishment of the concern, in which they had so nobly engaged. The Almighty in tender mercy has subjected us to the effects of no such discouragements. In every step we have taken, we have been sustained by his benevolent arm: a pillar of light has shown us the way in which to proceed: obstructions have been removed: the mountains of difficulty have been made easy for the passage of his Church and people: friends have been raised up for our support: the different societies of Christians have received us with open arms, and have wished us success in the name of the Lord.

These considerations have made an impression upon my mind, which no circumstances can ever efface; and I rejoice that the Almighty God has made choice of me to assist you in the work, and to aid you in the resuscitation of this portion of his vineyard.

To ensure success to your further efforts, I would urge you to persevere in the same course of conduct, you have hitherto pursued. As long as the clergy continue to preach Jesus Christ and him crucified, Jehovah will continue to bless their labours. As long as the laity follow Christ and obey his precepts, Jehovah will own them as his servants. Marked with the features of the cross—making mention of the righteousness of Christ, and of his only, we shall be universally acknowledged as the friends of that Being who died on Calvary, and is risen from the dead.

The proposition which has been made to this Convention, by a portion of the Lutheran Church in this State, is calculated to excite our warmest gratitude to God: it proclaims in language which cannot be misunderstood, the confidence they place in our integrity, and the preference they give to our religious institutions. The door which has been opened for the reception of the messenger into our bosom, which conveyed to us their proposals, forms an event of the most imposing character. In a point, from which we apprehended some difficulty, there has no difficulty arisen; and we have sent him back to the people of his

charge, clothed with that ministerial authority required by our communion, our fellow-labourer in the Gospel—our friend—our brother.

If the Lutheran ministers and congregations, by whom he has been deputed to attend upon our proceedings, breathe the same sentiments which warm my heart—if they possess the same desire to effect as perfect and entire an union, as hath been exemplified in their representative, it cannot be long before that union will be completed. We shall then form one fold under one shepherd—meet around the same altar—constitute one household, Jesus Christ himself the Bishop of our souls.

On my way to the Convention, I preached in Warrenton to a large congregation, and confirmed ten persons. Since the present session of the Convention in Raleigh commenced, I have ordained three Deacons, and admitted one of the number to the Priesthood: I have confirmed forty-nine persons—baptized twenty-five children, and administered the Lord's Supper to many of the followers of the Saviour, belonging to the various congregations in this place. Brethren of the Clergy and Laity—accept the assurances of my great respect and regard. I wish you a happy interview with your families, and may the Lord be with you.

RICHARD CHANNING MOORE.

From the Christian Guardian.

On Church Music.

MR. GUARDIAN,

As singing forms so essential a part of public worship, and is so clearly and decidedly enforced in various parts of Scripture, both by precept and example, I have often tho't it might not be either unnecessary or unprofitable, were a *little* more attention paid to this particular department of divine worship. It would be quite needless, and out of place here, for me to enquire of the propriety of introducing instrumental music into our divine services. Let every one as to that be satisfied according to his own conscience, as in every other particular should be the case. For my own part I confess, that as it is introduced into our Church, as a member thereof I feel bound both by duty and principle to acknowledge her forms as well as her doctrines; and happy, Mr. Guardian, for my peace of mind, I can conscientiously bow to both. That singing, under the Old Testament dispensation, ranked highly in the ordinances of religion, every one acquainted with his Bible will allow; and that instrumental music was then its usual concomitant, is equally obvious. Without staying to enquire, whether it be expedient still to continue the latter practice, I hasten to lay before you as a sentiment deeply engraven on my mind, "that where instrumental music is introduced, it should be good." The word *good*, a celebrated writer* has observed, differs much in signification, according either to the purpose employed in, or the places spoken of: thus, to be good in the camp, would imply to be brave; and so in the city, to be rich; therefore, when I use the term *good*, be it remembered, I am speaking of a church; and I certainly do not mean to apply to the votaries of the ball-room, or the frequenters of the theatre for a definition, but conceive it should be adapted to the place and service. That many of our churches are defective in this point, must, I think, be allowed in the drawling notes of many a psalm tune; so, on the other hand, the brisk allegretto—I rather doubt if

"Light quirks of music, broken and uneven,"

can

"Make the soul dance upon a jig to heaven.

The middle course is the best, says the proverb; therefore let the

* Dr. Johnson.

medium be observed. I do not know that I can better enforce my position than in the relation of an anecdote which I know to be well authenticated, and which, as it happenened in a chapel of the Establishment where both instrumental and vocal music were used, and which did at that time (though certainly now greatly failing in this respect) rank highly for the sublimity and beauty of this part of the service. It having, I say, happened here, serves to illustrate, I think, what I have adduced—that good singing and *good* playing, where an organ is introduced, forms an essential part of divine service, in public worship, and, at least in this one instance, have proved a means of grace.

A Mr. A. having been induced by a female friend to accompany her to the above-mentioned chapel, was at his entrance much struck by an hymn which was then being sung by the whole congregation, the sublimity of which both in words and composition much affected him.* He perused the words, which appeared of a peculiar force in the manner they were sung, as he confessed by turning to his friend and saying, "Ah, Mary, this is what I want!" He was now easily prevailed upon to stay for the sermon; and the place being blessed also with a Gospel minister, the Lord was pleased to bless it to his soul. Conviction ensued—he fled to Jesus—he lived a Christian—he died triumphant! and the very last words he uttered were from the hymn alluded to; to which he always looked as to the first means which God was pleased to bless to his soul.

Mr. Guardian, this is not a solitary instance. Those feelings which by a scoffing world are deemed enthusiastic, but which the Christian knows well how to appreciate, are they not often excited by the blessed Spirit through the medium of this exalted act of worship? As Paul and Silas sung praises, the prison-doors were opened, the chains wherewith they were bound fell to the ground, and they were liberated. I would that some able pen would take up the subject, that justice might be done it. For my own part, I have been induced to say thus much, partly because the subject, though universally complained of, is not attempted to be remedied, as I can see, and partly because I have witnessed in some parts of the country a shameful disregard to this part of worship, by its not being once introduced into their service. This fact, I think, cannot be generally known, especially to the heads of our Church, or surely it would not be allowed.

I remain, Mr. Guardian,
Your constant reader,
MEZZOPIANO.

* The hymn was, "Jesu, lover of my soul," &c. I am unacquainted with the author of the pious effusion of soul therein contained.

Retreat for the Insane.

The Committee appointed by the late Convention of the President and Fellows of the Connecticut Medical Society, for the purpose of collecting information respecting the number and condition of the Insane in this State, and of devising a plan for a hospital for the retreat and recovery of such patients, take this occasion to request the co-operation and support of their medical brethren, the Clergy of the several denominations, and all the benevolent and compassionate, who feel an interest in the welfare of this unfortunate class of human beings.

The present is eminently an age for religious, charitable, and humane institutions. Such enterprizes, at the present day, are crowned with a success hitherto unparalleled in the history of the world. Indeed so well are these subjects understood, as to

be almost reduced to the certainty of a science. When any new establishment is demanded, its utility and importance need only be made to appear, and the benevolence of the public places the means within our reach. The ardour which has been universally shown for meliorating the condition of the sick and destitute, for extending the blessings of civilization, knowledge, and the arts, to distant savage and pagan nations, and for the general diffusion of Christianity, by means of missions, schools, and the circulation of the Scriptures, has been prospered beyond the most sanguine expectations.

But while devoted to these truly great and laudable undertakings, we have hitherto neglected all effectual means of mitigating the evils of one of the most frequent and distressing calamities to which the human race is subject. Certainly the loss of reason is to be contemplated as pre-eminent in the catalogue of human afflictions. The number of the insane, the hopelessness of recovery under ordinary means, and the misery resulting both to the sufferers and their friends, are far beyond the conception of those, who have not paid particular attention to the subject. If any reliance can be placed upon an estimate, made from some individual towns, there must exist at this time, between two and three thousand insane persons, within the limits of this State. But making all the allowances, which it is hoped further returns may justify, there must certainly be more than one thousand proper candidates for a retreat for the insane.

The utility of the Asylum for the Deaf and Dumb, is universally acknowledged. Its success has exceeded the expectations of its warmest friends, and it promises to be—indeed it is already—ranked among the most valuable institutions of the State. Six years ago, the project for this Asylum was attended with vastly greater difficulties, than can now attend that under consideration. It is believed, as in that case, that the public need only be informed of the utility and practicability of the measure, to be induced to carry it into speedy effect. There are certainly twenty, and probably more insane persons, to one that is deaf and dumb. There is not a single argument in favour of an Asylum for this last mentioned class, which will not apply with tenfold greater force, in favour of an institution for reclaiming the insane. Neither the deaf and dumb, nor their friends, are necessarily unhappy. The most forcible arguments in favour of their cause, the opportunity of affording them moral and religious instruction, it is obvious, will apply to a much greater extent, in the present instance, as the number of subjects is greater.

"If the mind shrinks for a moment at the aspect of this terrible disease, which seems calculated to humble the reason of man, it must afterwards feel pleasing emotions, in considering all that ingenious benevolence has (in other countries) been able to invent, to cure and comfort the patients afflicted with this malady."

Had it not been for the oversight and neglect of our predecessors, two thirds of all our maniacs might, long ago, have been restored to society. For want of a suitable institution, they are now, nearly all, for ever lost—and not merely lost, but they remain living monuments of the deepest distress and misery, not only of themselves, but of all around them.

The truth is, insanity is a disease, which it is impossible to manage with much success, in private practice. Suitable treatment requires peculiar talents, which are far from being universally or even commonly possessed, and it requires that there should be physicians and attendants exclusively devoted to the patients, and that the patients themselves

should be in a situation favourable for carrying the proper medication into effect.

In private families, there is no opportunity of employing that moral regimen, which is so indispensable in the management of every disease of the mind. In many instances, by suitable address alone, the peculiar hallucination, which constitutes the disease, may be removed, and the patient restored without a particle of medicine. To ensure success however, it is absolutely necessary, that the insane should be committed to the charge of strangers. Parents and heads of families, who have been in the habit of commanding, and being obeyed, by children and domestics, can never be adequately controlled by them, nor can friends and neighbours interpose with much better effect. In fact it is often a cause of the continuance, and one of the greatest aggravations of the disease, that the maniac is sensible, that he has lost his influence over his family and friends, and that he finds he has forfeited their confidence. Hence, in private practice, chains, and even more severe coercion, are frequently indispensable; but, in a proper retreat, the insane are protected from the ill judged severity, and unavoidable neglect, even of their nearest connexions: for strange as it may seem, it will be found, on examination, that from ignorance of the real nature of the disease, friends usually confound the misconduct of the patient, with original perversity of temper.

In addition to the essential improvement of the situation of the patient, a hospital produces incalculable relief to the friends. A thousand maniacs diffused through the State, infallibly draw into the vortex of misery, three or four thousand of their connexions.

In a well regulated hospital, two thirds at least, of all the recent cases, are recovered, and restored to society. It is very questionable, whether private practice can boast of a tenth of this number. It is consequently the greatest humanity to the patients, as well as their friends—nay, true benevolence imperatively demands us to provide such a retreat.

A hospital is the only place that affords means of improvement in the management of the insane, and the only place where practitioners can be trained to competent skill. In a hospital, the aggregate expense of attendance, support, and medical treatment, is much less than in private practice. When a public institution is once established, and has commenced operation, it promises, very nearly, to support itself, as the rich have the same inducement to send their insane friends as the poor, and as towns can send their insane paupers, with less expense than they can support them at home.

The neglect which this subject has hitherto received in this State, can be accounted for upon no other principle, than that the mind becomes callous to the evils which are constantly within its sight. With the warmest wishes for the success of every other benevolent institution, we fondly flatter ourselves, that the time has arrived, when every object of humanity will have its due weight in our hearts, and receive its full proportion of our charities. Surely there can be nothing necessary, but a proper diffusion of information, with respect to the quantum of misery, endured by this forlorn class of human beings, together with the practicability of so great an alleviation, in order to induce the public as readily to found and endow an institution of this kind, as to engage in any one of the charities which are already so cheerfully and bountifully supported.

The Committee have no other interest in the furtherance of this design, than that which is common to every citizen. Notwithstanding the necessary expense of time and money, they have gratuitously undertaken to meet monthly, till the next

session of the Medical Convention. Under these circumstances, they confidently call upon every class of people, for their zealous co-operation. The acknowledged influence which physicians, the clergy of the several denominations, and the editors of newspapers, have in their respective spheres, very obviously designate them, as among the most proper persons to make applications to, upon every subject of benevolence and humanity, and more especially upon a subject of such deep interest to every one, and which involves the happiness of such numbers of the community.

THOMAS MINER,
ELI TODD,
S. B. WOODWARD,
WILLIAM TULLY,
GEORGE SUMNER,
} *Committee.*

Hartford, 22d May, 1821.

Report of the General Convention,

ON THE STATE OF THE CHURCH.

(Continued.)

NEW-JERSEY.

THE state of the Church, in the diocess of New-Jersey, through the divine goodness, still continues, however slowly, to improve.

Though there has been but one addition to the number of congregations, since the last report, (the Church at Patterson) yet there has been an increase of members and of communicants, in several. More clergymen now belong to the diocess, and possess cures, than at any former period. The Churches, with scarcely an exception, are in excellent repair. One of which, St. Michael's Church, at Trenton, has been lately rebuilt, in an elegant style, and others have been improved and repaired. The vacant Churches have enjoyed the regular administration of the word and ordinances, more frequently than formerly. They have been annually visited by the Bishop, some of them oftener; several of them by the rectors in their vicinity; and all of them, by missionaries.—There is, therefore, cause for gratitude to the Divine Head of the Church, that, struggling with difficulties and discouragements, as our section of it has been for many years, we are yet permitted not only to live, but to anticipate, with considerable confidence, a still better state of our ecclesiastical affairs.

Since the preceding General Convention, the Bishop of the diocess has admitted to priests' orders, the Rev. James Montgomery, formerly a deacon, in the diocess of Pennsylvania; and to deacon's orders, Samuel Breighton Stratton, (since removed to Maryland,) Francis H. Cuming, (since removed to the diocess of York,) George H. Woodruff, and Clarkson Dunn.

Two institutions have taken place within the same time, the Rev. James Montgomery, to the rectorship of St. Michael's Church, Trenton, (since removed to the diocess of New-York,) and the Rev. Abiel Carter, lately of the diocess of Pennsylvania, to the same rectorship.

Two candidates for holy orders have been admitted.

Confirmations have been administered in eight churches. The number confirmed was one hundred and fifty-three. The number of baptisms reported, since the last General Convention, is four hundred and eighty-two, and the present number of communicants, upwards of eight hundred. The rubrics and canons of the Church are generally observed with attention, and the authority of the Church respected.

The funds of the corporation for the relief of widows and children of clergymen of the Protestant Episcopal Church in this State; of the Episcopal Society for promoting Christian knowledge and piety; and the fund for supporting missionaries, have increased considerably since the last report. The permanent

fund of the Episcopal Society has advanced from four hundred and seventy-five, to upwards of eight hundred dollars; at the same time, a very considerable number of bibles, prayer-books, and religious tracts have been gratuitously distributed by the society, among the needy members of the Church, and others.

The number of instituted rectors in the diocess, is nine. The whole number of clergymen, fifteen; three more than were reported at the last meeting.

PENNSYLVANIA.

There are, at this time, in the state of Pennsylvania, thirty clergymen of the Episcopal Church; the greater part of whom are engaged in the discharge of parochial duty.

The following persons have been ordained deacons, in this diocess, since the last General Convention: Richard S. Mason, William A. Muhlenberg, Henry R. Judah, Samuel C. Brinckle, Manning B. Roche, Thomas Breintnall, William Westerman, Joseph Spencer, John Rodney, Bird Wilson, William S. Wilson, Charles G. Snowden, John Johns, Samuel Bacon, Henry Pfeiffer, and Samuel Sitgreaves, jun.

The following deacons have been ordained priests: the Rev. George Sheets, the Rev. Albert A. Muller, of South-Carolina, the Rev. Jacob M. Douglass, the Rev. Charles M. Dupuy, the Rev. Thomas P. May, the Rev. Frederick Dalcho, M. D. of South-Carolina, the Rev. John V. E. Thorn, the Rev. Bird Wilson, and the Rev. Samuel Bacon.

There are, at present, the following candidates for orders in this diocess: Samuel Marks, Charles P. M'Ilvaine, Ephraim Bacon, James Doughen, John B. Bankson, Robert Piggot, Richard H. Morgan, Joseph Mason, Peter Van Pelt.

This diocess has been deprived by death, of the Rev. Absalom Jones, the Rev. Thomas P. May, and the Rev. John Campbell.

St. Thomas's Church, Whitemarsh, St. Luke's Church, Germantown, and Christ Church, Leacock, Lancaster county, have been consecrated by the Bishop.

New churches are erecting at Lancaster, Easton, and Mantua.

Four recently organized parishes have been received into union with the Convention of the diocess.

The number of baptisms since the last General Convention, has been one thousand six hundred and sixty-eight, and of confirmations, seven hundred and twenty-four. The number of communicants reported to the last diocesan Convention, is one thousand five hundred.

From the representations of the missionaries who are sent out under the patronage of the Society for the advancement of Christianity in Pennsylvania, the agreeable intelligence is derived, that a degree of religious sensibility is perceptible among the members of our communion generally, and an attachment to the distinctive principles of our Church, which, it is hoped, will, in time, lead to the most beneficial results. Under the influence of this pious zeal, the missionaries, who have been sent into the interior parts of the State, have been thankfully received and cordially welcomed; and under their labours, congregations have been collected and organized, which will soon be able to erect for themselves places of public worship, and support their pastors.

Societies have been established and respectably supported, for Sunday school instruction, for distributing the Book of Common Prayer, and religious tracts. The Episcopal fund is rapidly increasing, and the corporation for the relief of widows and orphans of clergymen has an extensive fund which promises to answer the purposes of its establishment.

Upon the whole, it may be remarked, that the Church in Pennsylvania, under the blessing of her divine Founder and Head, is as rapidly increasing in prosperity as, when all circumstances are considered, we have any reason to expect.

POETRY.

For the Churchman's Magazine.

David's Lamentation over Saul and Jonathan.

2 SAM. i 19 -27.

I.

LET Israel weep
To the harp's wild strain—
In the battle slain,
Her heroes sleep;
On Gilboa's height,
Her beauty and might
Lie low 'mid the slaughter'd heap.

II.

Soft be our dirge and slow
Over the mighty dead—
Lest Gath catch the sound,
And publish around,
How Israel fled
Before the foe:—
Lest mirth and frantic laughter
Their triumph proclaim;
And Askelon's daughter
Exult in our shame.

III.

O mount of Gilboa, for ever
Thy summit be blasted and bare!
The rain and the dew may they never
To freshen thy herbage fall there!
Let no off'ring of praise
In gratitude rise;
Nor on thy altars blaze
The evening sacrifice!
For slain by the foe,
They lie pale and low,
Israel's might and Israel's pride—
And Israel's virgin-daughters tell,
How in the battle's rage they fell,
Son and sire, side by side.

IV.

The eagle builds her nest in air,
And makes her pathway in the sky;
The savage lion quits his lair,
And roams to seek his prey.
But swifter than the eagle's flight,
Their feather'd arrows fly;
More forceful than the lion's might,
They urge their rapid way—
Their vengeful enemies they slay—
The crimson current flows—
And in the blood of slaughter'd foes,
Their temper'd swords they dye.

V.

Weep, Israel's daughter, weep!
In sadness veil thy head;
Thy mightiest heroes sleep—
They sleep among the dead.
Put off thy robes of joy—
Let bitter tears be shed—
Let sackcloth o'er thy limbs be spread,
And grief thy notes employ.
Wild be the strain, and deep,
That rolls on the list'ning ear;
And let its melting murmurs sweep,
Above their untimely bier.

VI.

'Mid gasping warriors low,
In the scatter'd ranks of death,
The breast where love was wont to glow
With more than female fire,
Lies pale and void of breath.
But hush the strain—unstring the lyre—
The minstrel's voice be dumb;
The quiv'ring chords in vain aspire
To wake the mighty from the tomb.

EREMUS.

New Haven, April 13, 1821.

THE

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From the Christian Remembrancer.

Sincerity no Equivalent to the Truth.

OF the general value of sincerity in the common affairs of life, and more especially in our religious conduct, there can be no question.—Without it, as we all know, the warmest professions of friendship, and the most solemn engagements, are empty and worthless—without it, our piety, however fair in its outward shew, and set off with the strictest observance of rites and ceremonies, is but a wretched hypocrisy, useless to ourselves, and insulting to the majesty of heaven. Can we then, it may be asked, estimate its value too highly? I answer that we may—and that we do estimate it too highly, when we make it an equivalent to the truth itself. Sincerity is confessedly of very high importance—but are we hence to conclude, that it is all in all? Because sincerity in the profession of the true religion is indispensable to our salvation, is it to become a matter of indifference of what religion we are, of what communion or denomination, or whether we are of any religion, any communion, or denomination whatever, provided we be but sincere in our opinions? Is man on the most momentous of all questions, to suffer his thoughts to follow just where his caprice and fancy may lead, and hope to shelter his extravagancies under the plea of sincerity? Is the care of our heavenly Father to communicate his will to mankind, so beautifully described in the Scriptures, by his sending his servants the Prophets, "rising up early, and sending them"—are all his admonitions to his chosen people to walk steadily in his statutes—are all the doctrines, and precepts, and promises of the Gospel—nay, the very shedding of the precious blood of the ever blessed Son of God come but to this, that a man may be equally safe with or without them? And yet what is this but a fair statement of what was, and, I fear, is still but too prevalent an opinion amongst us. Let a man now-a-days, deny the divinity of our Lord and Saviour Jesus Christ—let him broach the most unheard-of doctrines—let him dissent from a pure and Apostolical Church, in which he has been born and educated, and hitherto passed his life—let him be of this or of that communion, or of no communion whatever; still, forasmuch as he follows his conscience, however uninformed and biassed, and consequently however unfit a judge in such a matter his conscience must be; forasmuch as he is secure in his profession, and secure of his own integrity, he has nothing, we are told, to fear from the divine displeasure, however great and fundamental may be his error; he has every thing to hope from the divine favour, even though he may have placed

himself out of the covenant of promise. Yet surely, where the truth is within our reach, it is not enough for us to be sincere, unless we are sincere also in the truth. It is not enough that we have a confident persuasion that we are right, for this may be the result only of feeling and prejudice, but we must have submitted this persuasion in the best manner in our power, to the test of those Scriptures, that are alone "able," as they themselves declare, "to make us wise unto salvation." A man may err, even when he is most conscientious in his error: he may think and feel himself to be in the right, and yet be no less in the wrong. Nay, as Law has well remarked, "a little knowledge of human nature is sufficient to teach us, that our sincerity may be often charged with guilt; not as if we were guilty because we are sincere, but because it may be our own fault that we are sincere in an ill-grounded opinion. It may have been from some ill conduct of our own, some irregularities or abuse of our faculties, that we conceive things so wrongly. And can we think so much owing to a sincerity of opinions, contracted by ill habits and guilty behaviour? Certain conditions in the way of moral qualifications may be considered as affixed by the great Giver of all good gifts, to the attainment of the truth. If men then, will not comply with these conditions; if they are resolved to bring down the word of God to the weak and erring decisions of their individual reason, and believe nothing that they cannot comprehend, tho' it be in its very nature above their comprehension; if they will set up their own unsupported and isolated opinions against the interpretation and doctrines of ages, as if they alone of all the faithful servants of God, were blessed with the spirit of God, and fitted to declare the truth, can we wonder that they should so often err, even when they may be most sincere? Let me descend however more to particulars. We have in the Holy Scriptures three Persons expressly mentioned under the name of the Father, the Son, and the Holy Ghost; and to these three are assigned every possible attribute of divinity. We have the Father declared to be God; the Son, God blessed for evermore; the Holy Ghost, God, whose temples we are. We have many collateral arguments of great weight, all tending to the same point. We have the authority of the earliest and best antiquities decidedly in favour of what, for brevity's sake, has been termed the doctrine of the Trinity in unity: and can we suppose, that because a man in the pride of human reason, or from whatever other cause, (God knoweth the heart,) chooses to work himself into a sincere disbelief of all this, that therefore his error is blameless, nay, for the sake of his sincerity, even acceptable to the glorious Being, whose right he so openly invades?

We hear the further mention of a visible Church, existing as a distinct society, under its own laws and rules —governed like its earlier branch, the Jewish Church, by three separate orders; by our Lord, as the great Shepherd and Bishop of our souls, by his twelve Apostles, and the seventy disciples during his abode on earth; and on his removal from it, by the Apostles, and the Bishops their successors, the Priests and the Deacons, in one uninterrupted succession down to the present day. We have this Church set forth as a building fitly framed together, divided indeed for purposes of external communion, into several compartments or national Churches, yet still but one building, one universal or Catholic Church, having "one hope, one Lord, one faith, one baptism, one God, and Father of all," and built up on the Apostles and Prophets, Jesus Christ himself being at once the Head and chief Corner-

stone. We are implored even by the name of the Lord Jesus Christ, that we all speak the same thing: that there be no division among us; no separation from the external communion of that branch of Christ's Church, of which we happen to be members; but that we be perfectly joined together in the same mind, and in the same judgment. If then, after all these strong testimonies, a man can bring himself to believe that there is no mention whatever of a visible Church in the Holy Scriptures; no institution of a regular Priesthood for the due administration of the holy Sacraments, and the conveyance of God's graces to his penitent people; no warnings against that wantonness of separation, which is the unhappy feature of the present times; and no such thing, in a word, as schism, or the sin of schism, is his sincerity any sufficient justification of his error? We are taught, moreover, to avoid foolish questions, to hold fast the faithful word, and contend earnestly for the faith once delivered to the Saints, and testified by the Church of God through all ages. If men then will heap to themselves teachers, and suffer themselves to be carried about by every wind of strange doctrine, are they the less to blame because they are sincere in their folly? Far am I, in any thing I have now said, from presuming to sit in judgment on any individual of the numerous sects that are daily rending the Church of Christ. In error, or out of error, to his own Master he standeth or falleth. But I must contend, and that most strongly, against the general principle, that it is a matter of indifference, what our religious opinions may be, provided that we are but sincere in maintaining them; because it is a principle that would go the length of asserting, that whatever we conceive to be right, cannot be wrong; because it would set up sincerity as an equivalent to the truth, and an equal recommendation to the divine favour; because it would open a privileged door to every possible excess in doctrine, and end ultimately in the entire subversion of religion itself. The only sincerity, that can avail us, before whose eyes Jesus Christ has been evidently set forth, is sincerity in the truth; the truth, as it is in Jesus. The only course to fit ourselves for the reception of this truth is to cultivate the disposition of seriousness, humility, and teachableness; a readiness to do God's will, and an earnest desire of, and an entire reliance on the assistances of his blessed Spirit. The only safe guides to the knowledge of the truth, exclusive of God's assisting grace, are,

1st and above all others, the Scriptures in their plain and legitimate sense.

And 2dly, what I add without fear, and what every day's experience teaches me more and more the value of,

The avowed declarations of our own pure and Apostolical Church, the opinions and interpretations of the most pious and learned of her divines, and the acknowledged traditions of the first and early Christians; and lastly, on our own parts, a conscience improved and enlightened by, and referring all its decisions to the Word of God, and a judgment freed from the bias of all evil affections, and consenting, without any compromise of its own freedom, to be taught and guided by the unerring Spirit of God.

For the Churchman's Magazine.

The Inspiration of the Scriptures proved from their internal evidence.

(Concluded from page 199)

HAVING in former numbers considered the *majesty* and *purity* of

the Sacred Writings, we proceed to the third internal evidence of their inspiration, which is their HARMONY.

This evidence indeed is considered by Deists as a weak side of our holy religion, and they have accordingly directed their most virulent attacks against it. In these attacks, they have taken an opportunity of exercising their wit, and pique themselves upon their fancied discovery that the Bible is full of irreconcileable matter, and therefore is a mere imposture. But fully persuaded that the objections made to the harmony of the Scriptures are the effect of gross ignorance, or gross misrepresentation, we shall endeavour to support the following positions:

I. That all parts of the Sacred Scriptures are in complete and perfect unison with each other.

II. That this unison proves their divinity.

To make good the first proposition, let us attend to the following observations, which will be of considerable use in accounting for the seeming contrarieties of sacred writ, and in reconciling them.

First—No historian is obliged to confine his relations of things to the strict order of time in which they happened; and this licence is much greater in Biography than in any other kind of writing.

Secondly—It is at the historian's option to relate such facts, or such circumstances of facts, as he may think proper. And therefore, when one historian is more particular than another, there is not on this account the least contradiction between them.

Thirdly—The extreme brevity of scripture narrations constrained the sacred historians to throw several events together, though they actually happened at different periods of time.

Fourthly—As divine inspiration did not convey omniscience, one Evangelist might not know the circumstances of a fact, which were known to another.*

Fifthly—Different facts may be very much alike, and yet not the same.*

These general remarks are peculiarly applicable to the history of our Lord, especially of his death, resurrection, and appearing to his disciples. With respect to passages which are said to contradict each other, the few following only have been selected, as the conciseness of this discussion would not admit of a lengthened detail.

It has been objected, that the genealogies recorded in the first of Matthew and third of Luke, are essentially different, and therefore, one of them must be false. This objection may be easily obviated. Matthew gives the lineal descent of Joseph; Luke of Mary. And herein the wisdom of God is manifestly seen.—The Jews supposed Jesus to be the son of Joseph. Matthew therefore demonstrates, that by their own genealogy, he was sprung from David; and that in him this ancient oracle was fulfilled, "There shall come forth a rod out of the stem of Jesse, and the spirit of the Lord shall rest upon him." But as Jesus was born by preturnatural generation, and was not the son of Joseph, others might say, that this account of his descent was a forgery, and therefore the spirit of inspiration directed St. Luke to give the genealogy of Mary; and this, to prove that he was actually the Son of David. But, if it should be objected, that Joseph is called the son of Heli, we may reply, that the words *which was the son*, are a supplement of the translators; and the verse may, without the least violence, be translated, "Being, as was supposed, the son of Joseph, descendant of Heli," &c. Besides, the words, "as was supposed," evidently imply, that Jesus was of the stock of Heli; not of Joseph.

* For these two, see Michaelis' Lectures.

It has been alleged, that this passage of the apostle Paul, "a man is not justified by the works of the law, but by the faith of Jesus Christ," clashes with the declaration of James, "by works a man is justified, and not by faith only." The answer is easy. Paul speaks of our justification in the sight of God; James of our justification in the sight of men.

The following contradiction, however, is, say they, too gross to be obviated. We are told, Acts ix. 7, that the men who journeyed with Saul, "stood speechless, *hearing* a voice," &c. In the 22d chapter, v. 9, it is said, that the men "saw indeed the light, but *heard not* the the voice of him that spake."

This difficulty is easily obviated by considering that the original word, which in both these places is translated a "voice," signifies also "any sound or noise." In the first passage therefore, by the hearing of a voice, nothing more is meant, than that the men heard a "sound or noise," but could not distinguish with certainty what it was; and it is therefore perfectly true, that they "*heard not* the voice," so as to know it to be the voice of one speaking.

These instances are intended only as a specimen of those numerous examples which might be brought to prove, that the charge of contradiction is very unjustly applied to Scripture. We are now to shew,

II. That the Harmony of the Sacred Writings points out their divine origin.

This will appear, if we consider the number and variety of scripture authors. At the very lowest computation, there were thirty-two men employed in writing the Scriptures; and these consisted of characters of every station, from the crowned head down to the fisherman. Add to this, that their abilities, their opportunities of knowledge, their education, their views of things, their habits, were of necessity vastly different; and that so heterogeneous a collection of writers should perfectly agree in their principles, and in the doctrines which they taught from these principles, is a fact too mysterious to be explained, without acknowledging a divine inspiration.

This will be still more astonishing, if we reflect upon the distant periods at which the sacred penmen wrote. The ancient adage, "*tempora mutantur, et nos mutamur, in illis,*" is founded upon the nature of things, and consequently strengthens the evidence drawn from this second observation. After a few centuries, scarcely a single trace of their descent will be discovered in a people who mix with other nations. Besides this, new opinions are every day started, and mankind insensibly imbibe both principles and practice by familiar intercourse. That men, therefore, who lived and wrote so long after each other, and after such strange and variegated scenes as some of them experienced, should hand down to posterity a system of truth completely uniform and harmonious in all its parts, is a circumstance little short of a miracle. Would any uninspired men have so perfectly agreed in similar circumstances? Let the writings of heathen philosophers determine. Would any set of men living in the same century? We need only open deistical books to receive a decisive answer.

If we consider that a number of persons very seldom agree entirely even with respect to matters of *fact*, another evidence will arise in favour of the inspiration of Scripture. Men left to their own guidance, particularly in matters in which they pretend to have been eye and ear witnesses, are extremely liable, through defect of memory, or partiality of sentiment, to give an unfair relation of things. And as each historian would naturally make a statement of facts agreeable to his own opinion, and suited to his purpose, contradic-

tions must inevitably arise. But as Scripture History is not chargeable with contradictions, we are necessitated to ascribe their harmony to some preternatural cause; and this cause we assert to be divine inspiration.

However widely mankind may differ in recording matters of fact, they are still farther from agreeing in matters of *sentiment*; and this disagreement is much more independent of the will than the former. It arises principally from the weakness of reason, and from the different views which different persons have of the same subject. Hence, the various and clashing systems of ancient philosophy, and the opposite doctrines which they taught for the regulation of human conduct. Hence, the frequent difficulty of convincing people of their errors, and bringing them over to what we think the truth. Now, as dissonance of opinions is a necessary concomitant of human imperfection, how shall we, without acknowledging a divine agency, give a rational account of that astonishing unanimity of sentiment which the penmen of Scripture constantly exhibit? The evidence which this circumstance affords, rises yet higher, when we consider that the pretended inconsistencies of Scripture are mostly drawn from facts, not from any supposed collision of doctrines. The general difference of *opinion*, which has uniformly obtained among mankind in a much greater degree than difference respecting matters of *fact*, may, from this circumstance, be considered as nearly a law of our corrupted nature; and, as the case of the Scriptures, with regard to those contradictions which are alleged against them, is exactly the reverse of the case of all other writings, we may, from this consideration, draw a strong presumptive evidence, that they cannot be a production merely human.

The very inconsistencies which some pretend to discover in Scripture, are a powerful argument in its favour. That there are *real* contradictions we deny; that there are *seeming* ones we confess; and hence we infer, that the harmony of the Scriptures does not proceed from any collusion of the inspired penmen.

This proof will appear still more forcible, if we consider that the Evangelists do not preserve the same order of facts, nor do they all relate the same actions, nor the same circumstances of actions. Did they perfectly agree in these particulars, as deists seem to require, there would be much greater reason to suspect that the Gospel History was a forgery. Let the appeal be made to the common sense of mankind, whether there would not be the strongest grounds to question the veracity of any relation, were the evidence of several witnesses adduced in its support, intutively correspondent to every circumstance?

In addition to this brief vindication of the Evangelists, we have the following proof that the epistolary writings of the Apostles were not the result of any preconcerted scheme. The Epistles were penned at different times, and at different places; and were occasioned by incidents, which were so far from forwarding any supposed plot of the Apostles, that they militated directly against their doctrines. These incidents we may frequently learn from the Epistles themselves. And that the Apostles did not write to support each others' story, is manifest; because their Epistles are written upon different subjects. Paul indeed, as he himself informs us, saw none of the twelve but Peter and James.

Let us now briefly enquire what evidence in favour of the divine origin of the Scriptures arises from their SCOPE. This is, to give all glory to God in all his works of creation, providence and grace, by humbling the pride of man, and teaching him to

adore that munificent Being, "in whom we live, move, and have our being." "Not unto us, Lord," says the Psalmist, "not unto us, but to thy name be the glory." "That every mouth," says the Apostle, "may be stopped, and that all the world may become guilty before God." But this doctrine is so clearly taught throughout the whole sacred volume, that to enlarge upon it would be impertinent. To shew that the *scope* of the Scriptures proves them to come from God, let the following observation suffice.

Mankind, under the influence of *natural principles*, propose themselves as the objects of their actions. What is the thirst for glory, but another name for an ardent desire of commendation? What the intention of good actions, but a wish to be celebrated and esteemed as benevolent and beneficent? Or, if many perform acts of kindness to others merely for the pleasure of doing good, surely, this self-satisfaction is the end which they have in view. Tell the best *moral* man upon earth, that he deserves nothing for any thing he can do, and you will soon see that his pride speaks a very different language. It may be laid down as an axiom, that in a man's doctrines must necessarily be found some tincture of his prevailing sentiments. Now, is it probable, is it possible, that any man, or set of men, could devise, or would publish tenets, which are diametrically opposite to the bent of the human heart? Would they not rather be disposed to reject such tenets with infinite disdain? How then can we suppose that scripture doctrines are the inventions of men? Doctrines which lay their fancied importance in the dust; which call their power, weakness; their wisdom, folly; and their most perfect righteousness, filthy rags. The general conduct of every class of people amounts to a demonstration, that such a supposition is downright absurdity. If the Scriptures were written to serve a turn; how men, who intended self-aggrandizement or gratification, could ever inculcate principles so humiliating, so thwarting to every vicious propensity as those which the Gospel enforces, is a mystery which we leave with deists to explain.

J.

New-Haven, 1821.

From the Christian Observer.

Of Holiness of Heart.

I HAVE often mourned over the tendency of my own mind to rest in a state of imperfect attainment; to stop short of that holiness, which is at once the beauty, the dignity, and the felicity of the christian character; to be satisfied with lamenting its absence, instead of straining every nerve in its pursuit; and of seeking in fervent and importunate prayer, that through the power of the Divine Spirit, and to the praise of the glory of his grace, I might make more progress in this heavenly wisdom, and press more forward to the prize of my high calling of God, in Christ Jesus. Now the remedy for this disease is not more knowledge, but more experimental living upon that already acquired. What I want is, that daily, hourly, constant, solemn impression of scriptural truth upon my heart, which our communion service so justly calls "feeding on Christ, in the heart by faith."—But I have observed in myself, and in others too, a tendency to judge the character by other criterions; by increasing light and knowledge, rather than by the growth of those holy dispositions, and tempers, which are the effects of faith and the fruits of the Spirit; by outward zeal and useful exertions, rather than by the increasing conformity to the mind, which was in Christ Jesus; that

humble, self-denying, forbearing, meek, and watchful spirit of prayer, which so much becomes a helpless and unworthy creature, within the confines of an enemy's country, with a deceitful heart within, and in the constant presence of a holy God.

I have ever considered Christianity as a glorious provision for the happiness of man; originating in unspeakable love, devised by unerring wisdom, and executed by Almighty power; and this accords with the views of that holy man, who defined true religion as "happiness in God." In truth, our passage thro' this life, is a state of discipline, whereby our all-wise Father is preparing us for perfect happiness in the progressive attainment of that holiness which constitutes the very atmosphere of Heaven. Heaven is the abode of perfect bliss; each heart is tuned in harmony by the love of the living God, which diffuses itself in mutual benevolence and peace; and all are perfectly happy, because all perfectly obey the divine will, and perfectly fear and love the infinitely perfect and glorious God, the centre and the source of all excellence.

Now, if it be the Christian's privilege, not only to have a heaven in reversion beyond the grave, but also to enjoy on earth the foretaste of the happiness of just men made perfect; in proportion as he participates in their feelings and employments; if, though our only title to Heaven be the merits of Him who hath purchased eternal redemption for us, there must be a meetness wrought within our souls, for the company of those pure spirits, who "circle God's throne rejoicing;" if all this be so, shall we renounce the peace and joy which accompanies the fulfilment of this law of Heaven—the love of God, with all the heart, and mind, and soul, and strength, and the love of our neighbour as ourselves? What folly would it be to suffer any sophistry to beguile us of the great reward, which is inseparable from keeping its holy precepts. To rob us of that glorious liberty, wherewith Christ has made us free from the law of sin and death? Shall we not rather rouse every faculty to exertion, that each day may exhibit our main conformity to this divine law; that we may receive the great Redeemer, as our Prophet and our King, as well as our High Priest; and join with the pious Monarch of Israel, "Do not I love thy commandments above gold, and precious stones? Therefore hold I fast all the commandments, and all false ways I utterly abhor."

REVIEW.

History of the Reformation.—Being an Abridgment of Burnet's History of the Reformation of the Church of England.—Together with Sketches of the Lives of Luther, Calvin, and Zuingle, the three celebrated Reformers of the Continent. By the Rev. BENJAMIN ALLEN, Rector of the Parish of St. Andrews, Va.

THE want of a work of this description has been long felt and acknowledged. The history of the great and interesting events, by which the reformation of the Church was effected, has hitherto been found only in large and expensive volumes, and, consequently, has been accessible to very few. In the general histories of the times, the details of these events have been so mingled with the civil and political relations of Europe, that it has been extremely difficult for the common reader, to obtain a distinct and separate view of this highly important branch of the subject. Hence, a work, comprehending, in a narrow compass, all the principal facts immediately connected with the religious concerns

of the interesting period of the Reformation, has been much desired. Such a work is now presented to the public, by the reverend author of this abridgment. And we have only to regret that he has done injustice to himself, and risqued his reputation as a writer, by endeavouring to compress so much matter into so small a book. The whole history, exclusive of the sketches of the lives of Luther, Calvin, and Zuingle, is contained in a little more than 200 open duodecimo pages! Brief, however, as he is—and cramped as his style must consequently be—we find, now and then, a stroke of fine writing, sufficient to shew what he might have done, had he allowed himself a little more latitude. There are indeed some things to abate this commendation. Some careless expressions, and a few defective sentences. And we could have wished that such metaphors as are found at the close of the first chapter, and at the commencement of the life of Luther, might have been omitted. But with every abatement that justice can demand, the work is still highly interesting and valuable, and cannot fail to meet with a favourable reception, and become useful to those who have not the means or opportunity of exploring the more extensive sources of information. We may safely say, that the author has executed his task with strict fidelity. All the leading and prominent facts are detailed: And they are presented to the reader with perfect fairness and candour. "Occasionally (observes the author in his preface) the language of the "original has been preserved; and, always, perfect faithfulness to its ideas "has been aimed at." On the whole, the work exhibits a lively sketch of those wonderful events, by which a kind and overruling providence rescued an important branch of the Christian Church from papal bondage and corruption, and restored it to the glorious liberty of the Gospel, and to the simplicity and purity of its primitive state. It shews us how the Church from which we have immediately descended, was preserved through wars and revolutions—through the terrors of persecution and martyrdom—and placed on a secure and permanent foundation. And it teaches us how much good and holy men have suffered, as instruments in the hand of Providence, for transmitting to their posterity and to the world, the blessed privilege of worshipping God according to the rule of faith once delivered to the saints, and agreeably to the perfect pattern exhibited in the example of our Lord Jesus Christ and his apostles.

The following picture of the state of England, previous to the Reformation, is just and striking:—

"At the commencement of the "reign of King Henry the 8th, Eng-"land was reposing in the arms of "papal Rome, implicitly yielding to "her spiritual despotism. There "had been some contests by prece-"ding kings against the exactions of "the papacy, but these had always "ended in submission, and the Va-"tican reigned lord paramount over "the souls and bodies of English-"men. The shrines of saints were "visited by adoring multitudes; the "doctrine of purgatory was an inex-"haustible fountain to the coffers of "the priesthood; bishops were es-"tablished in their sees by bulls "from his holiness; appeals to Rome "held all spiritual decisions in dur-"ance; images, and relics, and mir-"acles abounded; the Bible was "shut up as a propagator of heresy; "and ignorance slept at the foot of "superstition, while vice in every "variety, roamed unchecked thro' "the land."—*p.* 14.

In an age of gospel light and knowledge, we contemplate such a picture with astonishment; and were not the fact notorious, we could hardly conceive it possible, that a priest-

hood could have arrived at such a state of corruption and profligacy, as to find it necessary to deny to the people the use of the Bible—to withhold from them the great charter of salvation, and the only source of religious truth. Yet such was the case, at the period to which the author here alludes.—"True, (he adds,) there "were some who possessed copies "of Wickliffe's Bible, and received "its doctrines rather than the de- "crees of cardinals. But they were "poor. They were not in authori- "ty. They were persecuted by the "dominant power; and from their "inability to act with efficiency, "were hardly known to exist."—Not only was the reading of the Bible prohibited; but, in 1519, several persons were burnt for teaching their children the Lord's prayer, the ten commandments, and the apostles' creed, in the vulgar tongue: And in 1526, when Tindal translated the New Testament into English, and sent it over from Antwerp for distribution, it "was denounced "by the papists as an erroneous trans- "lation, and all persons who had "copies of it were commanded to "deliver them up on pain of excom- "munication, and incurring the sus- "picion of heresy."—*p.* 19.

From this dismal state of things, our author traces the rise and progress of the Reformation, to its final and complete settlement under the reign of Elizabeth—exhibiting, as he necessarily must, on the one hand, such acts of cruelty, oppression and profligacy, and on the other, such instances of zeal, fidelity, firmness and intrepidity, as the world has seldom or never witnessed, on any other occasion.

It is quite unnecessary, in reviewing a work where so many important incidents are crowded into such narrow limits, to notice any particular part very minutely. As Churchmen, we should indeed feel disposed to dwell, for a moment, on the author's account of those distinguished prelates, who won the crown of martyrdom in the cause of the Reformation, and whose undaunted courage and constancy, became instrumental, under divine direction, in preserving the apostolic or episcopal succession in the Protestant Church. But we will only remark, that no material circumstance with regard to these men, appears to have been omitted: And hence, the reader, who possesses no other authentic memoir of their lives, will find himself amply compensated for the small price demanded for the work, by the spirited and faithful sketches which are here presented. In the additional sketches of the lives of Luther, Calvin, and Zuingle, we have nothing to regret but their brevity. Taken together, the work is a valuable little compendium; and it is to be hoped, will not be overlooked or neglected, while the light and frivolous publications of the day, are so liberally patronized and loudly applauded.

H.

Third Annual Report of the Board of Direction of the Connecticut Protestant Episcopal Society for the Promotion of Christian Knowledge.

In presenting their third annual report to the Convention, the Board can only again express their regret, that the funds of the Society, for the year past, have been altogether inadequate to the vigourous prosecution of the great objects of the Institution.—While the calls for Bibles, Prayer-Books, Tracts, and Missionary labours, have been uncommonly pressing, the Board have been able only partially to supply the demand; and unless a more general and united effort be made to increase the funds of the Society, they can say nothing to encourage future expecta-

tions without the fear of disappointing them. Under these circumstances, the Board beg leave to suggest to the Convention, and to the diocess at large, a few considerations in favour of a more extensive and liberal patronage of the Society.

As ignorance of God and his attributes, is the prolific source of all religious error and all moral evil, it is a matter of the first importance, that every member of the Christian family be well instructed in the truths of divine revelation. It should be the primary object with those who would do good to their fellow-men, to extend to them the means of acquiring a true knowledge of the gospel. By awakening a spirit of enquiry—by informing and enlightening the understanding—and by drawing the attention to the things which concern the soul—the way is opened for improving the condition, and promoting the best interests of society. For these benign purposes, the Bible is undoubtedly the first, the best, and the surest instrument:—And it cannot be necessary, at this day, to advance arguments, to shew the propriety of adopting such measures, as may afford to all men, the opportunity of consulting and searching its sacred pages. But while the Bible stands pre-eminent among the means for propagating the knowledge of God, we have no reason to doubt, that other and inferior instruments may be employed as useful auxiliaries in the great work. Short and simple tracts—plain and lucid expositions of the sacred text—familiar explanations of the general system of divinity, and of the nature of the Christian Church, with its sacraments and ministry—and such solemn admonitions and earnest appeals to the heart and understanding, as these various topics may suggest—are all highly serviceable:—And, by being thrown into general circulation, and put into the hands of the young and those who have neither the time nor the disposition required to digest volumes, may eventually produce effects of the most salutary nature. And while the welfare of our fellow-men is thus promoted by religious instruction, an additional mean may be found for effecting the same benevolent object, in a more general diffusion of such a system of devotion, as may unite the hearts and voices of all Christian people in the worship of God.—When the reason is convinced, and the understanding well informed—when the heart is warmed, and the affections are turned to the bountiful Author of every good and perfect gift—how great are the advantages to be derived from a form of sound words, in which the Deity is addressed in suitable and becoming terms, in which all the wants and desires of man are expressed, and in which all the devout feelings of the soul are drawn out and fully displayed!—What a help is afforded to the timid—what a guide to the illiterate—what a check upon rash and misguided lips—what a restraint upon the wild flights of imagination—by a system, which preserves outward decency and order, while it fans the flame of devotion, and kindles the affections of the heart into rapture! But with every other blessing in his possession, the Christian is deprived of the highest enjoyment of his religion, if he is unhappily so situated, that opportunities for partaking of the sacraments of the Church, seldom or never occur to him. Baptism, by which his tender offspring are engrafted into the body of Christ's Church; and the Lord's Supper, by which he is united in holy communion with the divine head and all the members of the household of faith, are ordinances essential to the preservation of his spiritual life. How important, then, is the work of carrying to the dispersed members of the christian family, through the agency of duly qualified Missiona-

ries, the benefits of these ordinances! What a sure mean of promoting, not only their individual welfare, but the general good of the whole household!

Such are among the means, by which the great end proposed, may be promoted, and such are the leading objects of the Society, for which patronage is so much wanted, and so earnestly solicited. May we not, then, on such an occasion as this, address our brethren of the Church, in the affectionate language of the Apostle:—"*As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith.*"—Whether we consider the term *opportunity*, as relating either to the circumstances under which we are placed, or to the time which is allowed for discharging our duty, this injunction is well worthy of our attention.

With regard to *local circumstances*—we are indeed placed in a community, where, we would hope, no man can be totally ignorant of God and his attributes. In no part of the world, do the people more generally possess the Bible, and other means of religious instruction. But even here, it must be acknowledged, that some traces of this ignorance are discoverable, in the partial prevalence of error and moral evil. It is a melancholy fact, that some families and many individuals, are destitute of the knowledge which divine revelation affords. They are undoubtedly, in most cases, blind, through their own shameful stupidity, and ignorant, because they will not seek information. But this furnishes no argument against exerting ourselves to do them good. The gift of a Bible or a religious tract, especially if accompanied by a little seasonable and solemn admonition, may be a happy mean, under God, of arousing them to a sense of their danger, and of laying the foundation for their recovery from a state, of all others the most wretched and deplorable. But these are not the only cases, in which gifts of this description may be highly serviceable. Families and individuals, who are neither stupidly blind nor wilfully negligent, may not have the ability to furnish themselves with sufficient means of religious instruction. In the household of faith, we must always expect to find, according to the declaration of our Saviour, many of the poor and needy. And in what way can we extend our beneficence to these our brethren, so acceptably, as in furnishing them with that knowledge which will make them wise unto salvation? While it is admitted, however, that few of the people of this community are destitute of religious instruction, it is but too true, that of books of devotion there is a lamentable deficiency. Even in the largest and most opulent parishes, the number of prayer-books will fall far short of the number of worshippers; and in many cases, and more especially in parishes of recent organization, this deficiency is so great, that a small portion only of each congregation can enjoy the distinguishing excellencies of the public service of our Church. Here, then, is abundant room for the exercise of our benevolence, and of the manifestation of our love towards the brethren. But we shall probably find our sensibility more strongly excited, when we reflect on the number of the dispersed members of the Christian family, even within this diocess, who are deprived of the regular ministrations of the Church, and of the benefit of the Christian sacraments. Many parishes, being too small to procure the regular administration of the ordinances, and others, being too remote from a settled clergyman to enjoy occasional visitations, cannot, without the aid of missionary labours, participate of those comforts which belong exclusively to the household of faith. Hence, we per-

ceive, that with regard to the circumstances under which we are placed, the opportunity for contributing to the welfare of the Christian family is too favourable to be neglected.

And next, as to the *means* which may be devoted to the service of the household of faith—it is not the rich alone who possess these means. On the contrary, there are very few who may not spare something for an object so important to their brethren. From those to whom much has been given, much of course will be expected:—But the case of the poor widow who cast her two mites into the treasury, is recorded in the gospel, to teach us, that even out of very small incomes, some portion may be appropriated to works of charity and benevolence. With regard to means therefore, God in his good providence has given us the opportunity of doing good:—And, with this opportunity, we cannot neglect the necessities of any member of his household, without evincing a great want of gratitude for the blessings which we possess.

And, lastly, as to the *time* which is allowed us for doing good—let us reflect, that this opportunity may be soon lost, and lost forever. By every thing around us, we are admonished of the danger of delaying a known and obvious duty.—Every incident serves to teach us the brevity and uncertainty of life, and the transitory nature of all earthly things. We know that the concerns of time must soon close, and that the present opportunity for promoting the welfare of the Christian family, may soon pass away. Let us be persuaded, then, even now, while we have this opportunity, to do good unto all men, and especially unto them who are of the household of faith. Let us, by an active and zealous co-operation, strengthen the hands of this society. Let us contribute to its funds, according to the measure of our ability. Let us lend our aid, by every mean within our power, in extending the benefits of religious instruction, and of the worship and sacraments of our Church, to the scattered and destitute members of the Christian family. Let us not flatter ourselves that all our brethren are amply provided for, and that our contributions are unnecessary. This idea is contradicted by facts which fall under our daily observation. And shall it be said, that in a community generally distinguished for piety, and for correct moral habits, a single individual shall be deprived of the glorious privileges of the gospel?—Shall it be said that here, a human being shall be seen sinking in moral ruin, and that no hand is stretched out to help him? Are we willing that such a stigma should rest upon this fair portion of God's heritage?—Neither let us excuse ourselves from this duty, by pleading a want of ability. By severally deducting a trifle from some of our needless expenses, we may soon save a sum, which, in the aggregate, will be sufficient to carry the word and ordinances of God to every family in the diocess. Let us, then, cheerfully make the sacrifice required. Let us abate a little of our luxury, for so beneficent a purpose. It will eventually afford us more comfort, than the enjoyment of all the luxuries of the world. Nor let us so far deceive ourselves, as to postpone to a future opportunity, a duty which we may promptly discharge. Other opportunities may never occur; and delay, at this important juncture, may prove almost as fatal to the benevolent designs of the society, as total defeat. Now that we have time, therefore, let us improve it—as we have means, let us apply them—and in the opportunity that is now afforded us for doing good, let us rejoice, trusting that the Lord will bless our honest exertions, and sanctify them to the salvation of souls, and to the promotion

of his own glory. *Let us not be weary in well-doing: for in due season we shall reap, if we faint not.*

With these considerations, the Board submit the whole subject, in the earnest hope, that another year will enable them to carry the views of the Society into more extensive and beneficial effect.

Professor Turner's Report.

New-Haven, July 25th, 1821.

GENTLEMEN,

I embrace the opportunity afforded by the annual meeting of the Board of Trustees, to lay before them an account of the Seminary in those particulars with which the station that I have the honor to hold in it is connected.

At the close of the last term, there were thirteen students who had attached themselves to the Seminary, viz. Messrs. Botsford, Cossit, Converse, Croes, Garfield, Haughton, Hall, Glover, Wm. L. Johnson, Samuel R. Johnson, Paddock, Rutledge and Schroeder. The dioceses in which they were candidates, were mentioned in the last report. Mr. Cossit, who was expected to join the first class this term, has not returned from North-Carolina, nor have I received any intelligence respecting him. Mr. Garfield's engagements in his school preclude the possibility of his pursuing the regular studies of the institution, or of regularly attending to the recitations and lectures. It is with much regret that I mention the loss of Messrs. Haughton and Rutledge, both of whom have been obliged to leave the Seminary on account of ill health.

There has been however during this term an increase more than equivalent to the number lost. The names of the additional members are, Manton Eastburn, A. M. of *New-York*, William Jarvis, A. B. of Connecticut, Matthew Matthews, A. M. of Pennsylvania, William Potter, A. B. of Boston, Mr. William Shelton and Martin Snell, A. B. both of Connecticut, Palmer Dyer, A. B. a candidate in this diocess has been pursuing in private the studies of the class.

The young gentlemen have attended the instructions of the Right Rev. Bishop Brownell, in the department of composition and pulpit eloquence, every Wednesday.

Their other studies have been as follows:—The Historical books of the Old Testament from Joshua to Esther inclusive, have been examined, and the more important difficulties carefully considered. The canonical authority of the different works has been investigated, Gray's Key having been used as a text book, the imperfections of which I have attempted to supply by a reference to other authorities, and principally to the very valuable work of Carpzov. When the students had advanced to the period where Prideaux commences his useful connection, this work was used, and the first part of it has been studied by them with considerable attention. Thus the history has been brought down to the time of Simon the Just, when according to the Jews the canon of the Old Testament was completely settled. The chief points of difference between Prideaux in his account of the Assyrian Empire, and others who prefer the authority of Herodotus to that of Ctesias, and particularly between him and Dr. Hales, have been made known to the students. Some notice, although not very considerable has also been taken of the book of Job and of the Psalms.

In the New-Testament, the four gospels in Greek have been the subject of study—Griesbach's edition having been used as the text, and Schleusner principally as the lexicographer. Besides the commentators

comended in the prescribed course, her critics have been used, among om Middleton, whose work on e article corrects so ably many of e errours of Wakefield, holds a nspicuous rank. The first three vangelists were reviewed and St. hn's gospel read in Archbishop wcome's Greek harmony. The thority of each gospel has been amined, and particular attention s been paid to certain parts, the thenticity of which has by some en doubted on insufficient grounds. The work of Dr. Campbell, has en used by the pupils, and his first t dissertations have been made the bject of study and recitation.

It has been my endeavour to ac-mpany the exercises with such re-arks as appeared beneficial, and ce a week a written lecture on me subject connected with the urse of studies, has been deliver-.

It would be very agreeable to me I could report to the board that all e pupils of the Seminary had pur-ed the study of the Hebrew lan-age. But this is not the case. I ould, however, fail to do justice to e pupils, did I not state that in ost cases where this study has en declined, the cause is to be as-ibed not to their unwillingness to rsue it, but to circumstances al-ost necessarily connected with an stitution yet in its infancy. Two the young gentlemen who have ined the Seminary this term, Mr. astburn and Mr. Potter, and two hers who joined it at the begin-ng of the first term, Mr. Schroeder id Mr. Wm. L. Johnson, had stu-ed Hebrew before they came; and o others, Mr. Croes and Mr. Sam-l R. Johnson, have with an exer-on highly laudable given so much tention to this interesting and ven-able language as will enable them pursue it hereafter more exten-ely. They have read four chap-rs of Genesis and four Psalms.

It may be proper to inform the board that the students have institu-ted a society which meets every oth-er Saturday evening, for the purpose of reading dissertations, and discuss-ing questions connected with their studies; and that they regularly meet for religious exercises every Sunday evening in the lecture room except when there is service in the church. These exercises are con-ducted, of course, according to the order of the church; one student reading the service, and another a sermon of some approved divine. Every other Sunday evening, instead of a sermon read by a student, a discourse is delivered by the Profes-sor.

In concluding, I take the liberty of suggesting to the Trustees, the utility of establishing some requisi-tions of a literary nature for entering the Seminary. So much depends upon the pupils being furnished with the necessary preliminary knowl-edge, and so greatly must the labour both of teachers and pupils be in-creased, and the interests and repu-tation of the Seminary be diminish-ed by the want of it, that the Trus-tees will, I hope, consider the sub-ject as sufficiently important to meet with attention.

I remain, Gentlemen,
very respectfully,
your obedient servant.
SAML. H. TURNER.

To the Trustees of the Theological Seminary, of the Protestant Epis-copal Church.

For the Churchman's Magazine.

On the Omniscience of the Deity.

It is confessedly one of the most difficult points in Theology, to re-concile the Omniscience of God, and the free agency of his rational crea-tures. And the strongest argument in proof of the absolute and uncon-ditional decrees of God is derived

from the notions entertained concerning the nature and operation of this attribute.

Though it is perfectly evident from the experience of every man, that the divine Omnicience does not interfere with the freedom of human actions, yet it gives rise to a difficulty on the subject of the decrees of God, which is not easily removed. And in the hands of artful disputants this difficulty often becomes very perplexing, if not insurmountable to many, even of those who are well informed on the subjects of Christian Theology.

I was lately present at the conversation of two persons on the doctrine of absolute and unconditional Predestination, and noticed that the argument turned on the proof of the doctrine drawn from the omniscience of God. I am not desirous that the pages of the Magazine should be a vehicle of controversy on this subject, but I presume there are many of its readers, to whom this subject may have presented difficulties; on this account it has occurred to me, that the following observations extracted from the Commentary of Dr. Clark, on the 2d Chapter of the Acts, might be beneficial. Without pretending to decide on the correctness of these observations, they certainly suggest a curious subject for speculation, and as they are on a question which frequently engages the reflection and conversation of most Christians, they may perhaps be read with pleasure and profit.

"Though the awful subject of the *fore knowledge* of God is one which no finite nature can comprehend, yet it is possible so to understand what relates to *us* in it, as to avoid those rocks of *presumption* and despondency, on which multitudes have been shipwrecked.—The foreknowledge of God is never spoken of in reference to *himself*, but in reference to *us*: in him properly, there is neither *forcknowledge* nor afterknowledge. Omniscience, or the *power to know all things*,* is an attribute of God, and exists in him as *omnipotence*, or the power to do all things. He can do whatsoever he will; and he does whatsoever is fit or proper to be done. God cannot have foreknowledge strictly speaking, because this would suppose that there was something *coming*, in what we call *futurity*, which had not yet *arrived* at the *presence of the Deity*. Neither can he have any *afterknowledge* strictly speaking, for this would suppose that something that *had taken place*, in what we call *pretereity* or *past time*, had now got *beyond* the *presence of the Deity*. As God exists in all that can be called *eternity*, so he is *equally* every where: nothing can be *future* to him, because he lives in all *futurity*: nothing can be *past* to him, because he equally exists in all *past time*: futurity and pretereity are relative terms to us; but they can have no relation to that God who lives in every point of eternity, with whom all that is *past*, all that is *present*, and all that is *future* to man, exists in

* Whatever may be the correctness of the Doctor's opinion on this knotty question, we apprehend his *mode of reasoning* is liable to some objection; for it is grounded on a *definition* of Omniscience, which a lexicographer would be hardly willing to allow him. We are disposed to think that Omniscience is not so much the *power* to know all things, as *the actual knowledge* of all things; and if we are right in our conjecture, the parallelism between Omniscience and Omnipotence, on which the Doctor founds his argument of contingency, is indefensible. We apprehend, that while Omnipotence describes a power, illimitable by nothing except the will of its possessor, the *actual knowledge* of all things is inseparable from the Divine nature, and constitutes the very definition of Omniscience.

It will be seen that our objection lies merely against the *mode of proof* adopted by Doct. Clarke; we have no disposition at present to criticise the position he wished to establish.—*Ed.*

one infinite, indivisible, and eternal NOW. As God's omnipotence implies his *power to do all things;* so God's *omniscience* implies his *power to know all things:* but we must take heed that we meddle not with the infinite *free agency* of this Eternal Being. Though God *can* do all things, he *does* not all things. Infinite judgment directs the operations of his power, so that though he *can*, yet he *does not* do all things, but only such things as are proper to be done. In what is called illimitable space, *he can* make millions of millions of systems; but he does not see proper to do this. He *can* destroy the Solar system; but he *does* not *do* it: he can fashion and order, in endless variety, all the different beings which now exist, whether material, animal, or intellectual; but he does not do this, because he does not see it *proper* to be done. Therefore it does not follow that because God *can do all things*, that therefore he must do all things. God is omniscient, and *can know* all things; but does it follow from this that he *must know all things?* Is he not as *free* in the *volitions* of his *wisdom*, as he is in the *volitions* of his *power?* God has ordained some things as *absolutely certain;* these he knows as *absolutely certain*. He has ordained other things as *contingent;* these he knows as contingent. It would be absurd to say, that he foreknows a thing as only *contingent*, which he has made *absolutely certain*. And it would be as absurd to say, that he foreknows a thing to be *absolutely certain*, which in his own eternal counsel he has made *contingent*. By *absolutely certain*, I mean a thing which *must* be in that *order*, *time*, *place*, and *form* in which divine wisdom has ordained it to be; and that it can be no *otherwise* than this infinite counsel has ordained. By *contingent*, I mean such things as the infinite wisdom of God has thought proper to poise on the *possibility* of *being* or *not being*, leaving it to the will of intelligent beings to turn the scale. To deny this would involve the most palpable contradictions, and the most monstrous absurdities. If there be no such things as *contingencies* in the world, then every thing is *fixed* and *determined* by an unalterable decree and purpose of God; and not only all *free agency* is destroyed, but all *agency* of *every kind*, except that of the Creator himself; for on this ground, God is the *only operator* either in time or eternity. All created beings are only *instruments*, and do nothing but as impelled and acted upon by this Almighty and sole agent. Consequently, every act is *his own;* for if he has purposed them all as *absolutely certain*, having nothing *contingent* in them, then he has *ordained them to be so:* and if no *contingency*, then no *free agency*, and God alone is the sole actor. Hence, the blasphemous, though, from the premises, *fair* conclusion, that God is the author of all the evil and sin that are in the world; sin is no more sin; and vicious human action is no crime, if God *have decreed* it, and by his foreknowledge and will impelled the creature to act it. On this ground there can be no *punishment* for delinquencies; for if every thing be done as God has *predetermined*, and his determinations must necessarily be all *right*, then neither the *instrument* nor the *agent* has done *wrong*. Thus all vice and virtue, praise and blame, merit and demerit, guilt and innocence, are at once *confounded;* and all distinctions of this kind confounded with them. Now, allowing the doctrine of the contingency of human actions, (and it must be allowed in order to shun the above absurdities and blasphemies) then we see every intelligent creature accountable for its own works, and for the use it makes of the power with which God has endued it: and to

grant all this consistently, we must also grant, that God foresees nothing as *absolutely* and *inevitably certain*, which he has made *contingent*; and because he has designed it to be *contingent*, therefore he cannot know it as *absolutely* and *inevitably certain*. I conclude that God, although omniscient, is not obliged, in consequence of this, *to know all that he can know*; no more than he is obliged, because he is *omnipotent*, to do all that he can do."

L——s.

From the Missionary Register.

Illustration of Hindoo Craft and Credulity.

About ninety years ago, there lived in the Province of Bengal two Brahmins, an Uncle and a Nephew, so notorious for every species of fraud, that their names continue even so this day to be used proverbially, in many parts of the country, to denote a fraudulent combination: the name of the uncle was Shre Gooroo, and that of the nephew, Gopeshur. They generally acted in concert; and filled their coffers, by practising on the superstitious credulity of their countrymen.

A petty Rajah, whose dominions lay near Ramghur, was universally celebrated for his great faith in Brahmins, the austerity of his religious devotion, and his munificence to devotees and mendicants. Having laid a plan for taking advantage of his favourite passion, they permitted their nails, hair, and beards to grow, to a considerable length; intending that the uncle should personate an Ascetic of the Treta Yug [or Silver Age] and the nephew his disciple.

Every thing being prepared, the uncle concealed himself in a little cave, formed within a mound of earth, and choked up the entrance with branches of trees. The nephew carried him a daily supply of food; and, in a short time, presenting himself at the court of the Rajah, with his beard hanging down to his girdle, said, "O King, my religious guide, who commenced the performance of austerity in the Treta Yug, about the time when Rama, the great king of Uyodhya, was on his expedition to Lunka (Ceylon) for the recovery of Sheeta, has not yet awaked from his meditations. The earth must have collected over him. Perhaps he is concealed beneath some hillock. Grant me, therefore, the aid of your subjects, that I may endeavour to discover the place of his retreat, and pay him the honour due to so venerable a character."*

The King was struck with this relation; and, turning about to his courtiers, said, "This is truly astonishing! Surely my good fortune is great, inasmuch as so holy a being exists in our dominions. We must make instant search for him."

Having determined to commence the search in person, and to leave no part of the country unexplored, he ordered the attendance of a sufficient number of workmen, and proceeded to dig about every little hillock and mound in his way. The nephew, who directed their operations, contrived to keep them employed for a whole month at a distance from the true spot, though he made daily advances towards it.

On the day assigned between them for the discovery, for which the uncle had been prepared, the nephew led the workmen to the hillock, where, after some exertion, they opened the cave, and discovered the pretended Ascetic, sitting cross-legged, immoveable, with his eyes closed as if in profound meditation. The joy of the credulous monarch can better be conceived than described. He approached him with the

* This the Ramyuna declares to have been the case with the sage Valmiki; from this circumstance he derives his name, Valmi, signifying an ant-hill.

ost humble reverence, bowing his ead respectfully to the earth. The evotee, pretending to awake sudenly from his sleep of ages, looked round on the multitude with conempt; while the nephew, having ade his obeisance, proceeded to inorm him that the Rajah of the couny was come to see him.

The Ascetic, without so much as oticing the intimation, enquired, in anscrit, whether Rama had found heeta? "Yes," replied the nehew, "he overcame the celebrated uvunna, and recovered his wife. ut this, O Gooroo, is an ancient le. During your austerities, the reta and Dwapar Yugs [the Silver nd Copper Ages] have passed away, nd we are now in the Cali Yug." Has the Cali Yug then [the Earthn Age] commenced?" asked the scetic, with pretended astonishent. "When I began to perform eligious austerities, we enjoyed the reta Yug, in which men had alady begun to degenerate from the urity of the First Age. I never reamt of touching the Cali Yug, epresented by the Shasters as aounding in vice. I will not live in is age. I will renounce the world, nd retire to Kashee, (Benares,) here the influence of the Cali Yug s not felt."

The King being made acquainted ith his resolution, expressed the reatest concern; and begged the ephew to intercede with his Gooroo honour his dominions, at least ith his temporary residence; repesenting how fortunate an event it ould be for his subjects to have mong them a man endowed with uch singular and extraordinary meit. The uncle utterly refused to omply with his entreaties, saying, t was impossible for a devotee of he Treta Yug to live in the Cali ug, among such sinners as the hasters had described.

He then asked whether the great oddess Gunga yet existed on earth; and, being informed that she did, requested to see some of the water of the Sacred Stream. When it was brought to him, he, looking on it with apparent contempt, exclaimed, "Is this the water of the Ganges! Yet why should it not be so? Every thing is deteriorated in this last and most wicked age. "This," said he, was the colour of the goddess in the second age of the world," pointing to the milk with which his nephew had supplied him in the morning.

The veneration of the King increased on hearing the discourse of the Ascetic; and, at length, falling at his feet, he exclaimed, "How unfortunate a wretch am I, to be deprived, by the sins of former births, of the company of so sacred a being, the cotemporary of the incarnate Vishnoo and of the Holy Sages, at a moment when I thought my good fortune had risen to the highest! If you are determined to depart, at least condescend to receive some gift at our hands. Of this merit, you must not deprive us." The nephew now joined the monarch in his entreaties: reminding the Ascetic that he was in the dominions of the Rajah—that the Shasters had directed that a tenth of every thing should belong to the Rajah, a tenth of the fruits of the earth, and a tenth of the fruit of devotion—and that he would act in direct violation of the Shasters, if he did not impart to the Rajah a portion of the merit which he had acquired, by accepting some gift of him.

The Ascetic, appearing to be swayed by these arguments, lifted up one of his fingers, which the nephew explained to the Rajah to signify, that he would condescend to receive but one rupee of him. A rupee was instantly brought, which the Rajah presented in person, with his hands joined together. The Ascetic, receiving it with a look of sovereign contempt, exclaimed, "Is this a rupee of the Cali Yug? What was

reckoned a rupee in the Treta Yug was equal to ten thousand of these! But this is the Last Age, and the Shasters are correct in their predictions. The King, considering himself bound to fulfil the wish of the devotee, ordered ten thousand rupees to be counted down to him; and, having on his knees received his benediction, departed homewards with his court; and the two impostors, pretending to take their way to Benares, went home laden with the wealth which they had acquired.

The Churchman's Profession of his Faith and Practice—As a member of the Protestant Episcopal Church in the United States of America.

I do freely own and gratefully acknowledge, that I am a CHRISTIAN, believing in JESUS CHRIST as the Saviour of the world, and that the Holy Scriptures are the Word of God, the ground of our faith, and the guide of our practice. But I am not only a Christian at large, and called so on account of my relation to Christ: I also feel myself happy in considering the nature of that relation, and the means by which it is formed, having been early taught to acknowledge that, in baptism, I was made a "Member of Christ," admitted into the Church, which is his Body, and entitled to all the benefits and advantages which he has purchased for it, and to a share in all the prayers which are offered in it.

This Church, or Society of Christians, united, as the Body of Christ, in an outward and visible form, as well as by an inward and spiritual grace, I consider as made up of several parts; some of which are, no doubt, more pure and regular than others, yet all who hold the *essentials of* religion—the Doctrine, Worship, and Ministry, which Christ established in his Church, I consider as belonging to it: and, though it be spread over the whole world, and all nations are invited to come into it, yet I look upon it as but *one* Body, Christ himself always speaking of it as such, and his Apostle St. Paul assuring us, that there is but one Body, as well as one Faith professed by it, one Baptism admitting into it, one Lord presiding over it. The Unity of the Church, therefore, I regard as an essential part of its character, and am well convinced that all the members of it, however dispersed through the several countries of the world, ought to believe the same articles of faith, to maintain the same orders of the ministry, to partake of the same sacraments, and to attend to the same authority in the administration of these sacraments; that so they may show themselves to be not only in communion with one another, but united also in professing the same principles which distinguished the first and purest ages of Christianity.

It is by adhering to these principles, and preserving the original order and economy of the Christian Church, that we are enabled to enjoy the blessings and benefits of communion with it; and, therefore, next to what we owe to the Father of mercies for sending his Son to be the Saviour of the world, I reckon myself bound for ever to thank and praise our gracious God for this inestimable privilege, that I was born and baptized in a country where his holy religion is openly professed, and, by his good Providence, was admitted into communion with that portion of the Flock of Christ which bears the title of the *Protestant Episcopal Church*, and which, I do verily believe to be a sound and sincere part of that one Catholic and Apostolic Church, the belief of which makes an Article of our Creed.

ooking at the outward polity
portion of the Catholic
, I have the satisfaction to
in it the same orders of the
an ministry, and the same
ination of officers, which our
himself appointed, when, as
at Bishop of souls, he had
him, for the work whereto he
hem, first twelve Apostles,
en seventy Disciples, these
s being inferior to the Apos-
the Apostles were to Christ.
same divine plan of ecclesi-
subordination, the Apostles
led in discharging the great
mmitted to them, after they
nt by Christ as the Father
it him; and, in the writings
'aul, we cannot but observe,
rt of the charge delivered to
y, appointed Bishop of the
at Ephesus, was, that "he
lay hands suddenly on no
-that he should receive no
ion against a *Presbyter*, but
wo or three witnesses—and
ne *Deacons* in his Church
be men of sober and orderly
ation.

, then, I think, we have the
the Christian Church clearly
out, and its officers distin-
by their respective stations:
the *Bishop*, as supreme gov-
the *Presbyters* and *Deacons*
h as subordinate ministers in
if we examine the earliest
astical History, we shall find,
mediately from the death of
ostles, or a very few years
he constitution of the Chris-
urch throughout the world,
every part of it, settled upon
ne Apostolic plan. Under
rders of the ministry has the
continued from the days of
ostles down to the present
and, I have no doubt, will
e so to the end, whatever oc-
interruptions it has met
r may still meet with, from
the prevailing passions and prejudices of sinful men.

I wish this matter were seriously attended to by all who call themselves Christians. The God whom we serve, is a God of order, and has *set* officers of different orders in the Church. So an apostle assures us,* and therefore we are certain that such officers are not set by the people, nor by themselves. They are set by God only, and in such a way that we may know the thing to be of his doing: and this we do know, when we see it to be done by those whom he has already appointed. For this reason, the ministers of the Church are set apart for the service of it, in an outward and visible manner, by the laying on of hands. So they have been appointed from the days of Jesus Christ, nay, from the days of Moses; and St. Paul, with his admirable energy, points out the resemblance in this respect between the Law and the Gospel, when he tells us, in his Epistle to the Hebrews, that "no man even yet taketh this honour (of the priesthood) unto himself, but he that is called of God, as was Aaron."† The Apostle meant to show, that the Christian and Jewish Churches were not two different dispensations, but a continuation of the one Church of God, and one divine economy for the salvation of man. And things were thus regularly ordained and uniformly carried on, because it is of infinite consequence to man, that he should always be able to know where and with whom he is to find the commission given by God to those who are appointed to minister in holy things.

It is not an inward call, or supposed fitness, that was ever admitted by the law of God as the means of putting men into the sacred office of the priesthood. It is not enough that we believe, and say to God's appointed ministers, that "the peo-

* 1 Cor. xii. 28. † Heb. v. 4.

ple are the Lord's, and are all holy —ye take too much upon you:" we ought to remember, when and by whom that confident assertion was made, and what was the dreadful consequence of it. We are told how Naaman, the mighty Syrian leper, demanded to be cured in his own way, and asked, in the true spirit of modern infidelity, "*Are* not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean?"* But had he persisted in this proud and obstinate refusal, and not obeyed the prophet's command, his leprosy had never been cleansed. The way of duty is the only way in which we can look for God's mercy and acceptance; and it is by obedience to Christ's commands, and a humble application to his sanctified institutions, that we can hope for the intervention of his merits to pardon our sins, and heal all our infirmities.

I therefore admire the constitution of the Church to which I belong, because I am in no doubt as to the regular ordination of its ministers, or the validity of the sacraments by them administered. They have their orders in a lineal course of succession from those Scotch Bishops who were consecrated in England after the restoration; and from the Bishops of the Church of England, who had her orders originally by the same continued uninterrupted line through the primitive Church, which led up at last to the Apostles, and so terminated in the commission which they received from Christ.

The succession, and with it the ministerial commission, was not lost at the time of the Reformation. The reformed Bishops had received Episcopal ordination. When they separated from the corruptions of Rome, they did not leave the doctrines, the sacraments, the institutions of the Church of Christ behind them. The order and succession of the priesthood was no invention of popery. We find a Christian Church of the Episcopal form in Britain, with an independent right and authority of its own, before Austin set his foot in that country as the messenger of Rome. At the Reformation, our Church did but return to its original rights, with an Episcopacy independent of the Pope. The source was pure; and no sooner was the corrupt inlet cut off, which had been flowing into its channel, than the stream returned to its original purity. Meanwhile the corruptions, which had been intermingled with the primitive institutions of Christianity, did not annihilate the authority of the Church, or the validity of the ministerial commission. The Church of the Jews still continued to be a Church in our Saviour's time, in spite of repeated idolatries and corruption. And our Lord confirmed the authority of the Jewish priesthood, while he condemned their degeneracy—"The Scribes and the Pharisees sit in Moses' seat: all, therefore, whatsoever they bid you observe, that observe and do."* St. Paul also respected the office of God's high priest, at the moment when it was perverted into an instrument of injustice. (Acts xxiii. 5.)

In the writings of the Apostles we find frequent mention made of the unity of the Christian Church, and repeated and earnest caution against those divisions, by which the peace that Christ left with his followers, must be unavoidably disturbed. It is no wonder that they were so earnest and anxious on this point, when they recollected how much it employed the thoughts of their blessed Lord and Master, and made the subject of that fervent and solemn prayer which he offered up to his Father

* 2 Kings v. 12.

* Matt. xxiii. 2, 3.

mediately before his last sufferings. From the manner in which he ien interceded for all those who ıould believe on him, it is evident, ıat unity was designed to be an es-ıntial characteristic of his Church, ıe members of which, as St. Paul fterwards described them, were to e considered as constituting one bo-y, animated by one spirit, imparted › them by their regular communiation with one head, Jesus Christ.

The divine Author of our religion o sooner entered upon his public ıinistry, than he began to prepare ›r the establishment of his Church. Ie chose from among those who fol-›wed him, twelve disciples, and af-er them seventy others of an inferior rder, whom he sent to preach in is name. And before he left the vorld, that no sanction of authority ıight be wanting to those who were › administer the affairs of his Church, that they might appear as mbassadors in his name, furnished vith full and clear credentials, he ppointed the eleven Apostles to neet him on the mountain, which ıad been the scene of his former humiliation and agony, and was now o become the theatre of his glory. And there, when he was just about o enter into his rest, he gave them ı solemn and formal commission, ounded on the authority which he ıad received from his Father. "All ›ower is given unto me in heaven ınd in earth. Go ye, therefore, and each all nations, baptizing them in he name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and o, I am with you alway, even unto he end of the world."* The first ›ublic act which is recorded of these Apostles after their Lord's ascension, was to preserve the integrity of hat high order to which Christ had ıppointed them, (Acts i. 15, 16.) And as he delivered an outward commission to his disciples, so we find them proceeding in the same method. As the Church increased in numbers or extent, or as their fellow-labourers were removed by persecution and death, they ordained others in the various orders of the ministry; and invested them with the power, which they had themselves received immediately from Christ himself, to preach his word, administer his sacraments, perform the services of religion, and each in their several offices, to maintain "the unity of the faith in the bond of peace."† Into this Church, or society under the government of the Apostles, all who were converted by their preaching were baptized: all were required to pay obedience to its institutions, and hold communion in its prayers and ordinances; "they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers; and the Lord added to the Church daily such as should be saved."‡— Here then I trace the establishment of an outward and visible Church: I mark the care and earnestness of our heavenly Master to institute a ministry charged with all the powers and authority of a divine commission: I observe the attention of the Apostles to keep up the orders and institutions of the Church, and to perpetuate them to the end of time: and I cannot after this believe it a matter of indifference, whether I belong to any Church, or whether I belong to a false Church or to the true.

Much has been said about an *invisible Church*; and if by this is meant "the general assembly and Church of the first-born which are written in heaven,§ or, as Lord Bacon expresses it, "that there is an universal or Catholic Church of God, dispersed over the face of the earth, being gathered of the fathers of the

* Matth. xxviii. 18, 19, 20.

† Eph. vi. 3, 13. ‡ Acts ii. 42, 47. § Heb. xii. 23.

old world, of the Church of the Jews, of the spirits of the faithful dissolved, and the spirits of the faithful militant, of the names yet to be born, which are already written in the book of life"—we are all agreed in the confession of this faith. But if it be meant to supersede the visible Church on earth, out of which the invisible Church in heaven is composed, and with which, as long as we are in the body, we are concerned to hold communion, then I must add, we believe "that there is also a visible Church, distinguished by the outward works of God's covenant, and the receiving of the holy doctrine, with the use of the mysteries of God, and the invocation and sanctification of his holy name."* For besides what has been said of the Apostolic Church, which was in all respects an outward and visible communion, I attend to the description which our Lord himself has given of his kingdom or Church. And when he compares it to "a net that was cast into the sea, and gathered of every kind,† or to "a wedding which was filled with guests both good and bad,"‡ I cannot conceive him to be describing an invisible Church, consisting of one particular sort of characters; but that visible Church established upon earth, which like the feast in the parable, is composed of good and bad men, and from which, at the end of the world, as from the net when it was dragged to land, the good shall be gathered into Christ's glorious Church, but the bad shall be cast away.

The notion, therefore, of an invisible Church, under which the separatist shelters himself from the charge of schism, cannot dispense with our obligations to the communion with Christ's visible Church, established upon earth. For what is called the invisible Church, is only invisible with respect to us: it is as much a visible Church in heaven, as the church militant is a visible Church on earth. The saints above join in the harmonious choirs of the church triumphant: good men below are required to live in the unity of the Church which is militant.

To be a Christian, is to be a member of Christ; and we can no otherwise become members of Christ, than as we are members of Christ's Church. He has represented himself under the emblem of a vine, of which we are the branches: and "as the branch cannot bear fruit of itself, except it abide in the vine, no more can we, except it abide in him."* Again, Christ is described in Scripture as the head, and Christians the members of his mystical body, the Church—an allusion, which at the same time implies, that all the members must be joined to the body, through which life and aliment are supplied; and all must likewise be united one to another, that the several functions of the body may be properly discharged. "The eye cannot say unto the hand, I have no need of thee; nor again, the head to the feet, I have no need of you: for as the body is one, and hath many members, and all the members of that one body being many, are one body; so also is Christ. For by one Spirit we are all baptized into one body."† I feel, therefore, the same obligation to be a Churchman, (that is, a member of Christ's Catholic Church) that I do to be a Christian; and for this reason—because God has instituted an outward Church, as much as an outward religion: and we cannot fulfil the duties of the one, without joining in the communion of the other. Baptism is the appointed way of admission into the new covenant under the Gospel. Is it then nothing whether we are baptized into the true Church of Christ, or into one which is not the true Church? And so in the oth-

* Lord Bacon's Confession of Faith.

† *Matth. xiii.* 47. ‡ Matth xxii. 10.

* John xv. 4. † 1 Cor. xii 21. xii. 13.

er sacrament of the Lord's Supper, can it be conceived an affair of no consequence, whether we are partakers of it in an unauthorized assembly, however religiously disposed, or in that lawful communion which Christ has instituted?

It has been speciously contended, that it matters not to what communion we belong, if we are but sincere in our profession. But are those who make the remark, or those who incautiously adopt it, aware of the palpable falsehoods to which this principle would carry them? Thus, it matters not whether a man be a Mahometan or a Christian, an Heathen, a Jew, an Infidel, or Heretic, if he be sincere in his profession — Now, as in the case of the sincere Mahometan, or Heathen, or Jew, we trust that God will make a merciful allowance for the errors of their faith, and that they will be accepted thro' the righteousness of Christ:* yet they do not stand, like the sincere believer, on the sure ground of promise; and the benefits they derive may be great, and still far inferior to those which the Christian receives So in regard of such as are out of the communion of Christ's Catholic Church, if they be sincere in their profession, we do humbly hope that they shall find mercy and acceptance with God through the merits of Christ; yet we cannot conceive them to be the *covenanted heirs* of all the blessings of the Gospel—upon this simple principle, that in any society, whether human or divine, those only who conform to its institutions are entitled to its immunities. The salvation of all the faithful members of the Church, as it was established by the Apostles, is secured to them by a covenant: they are under promise, and "he is faithful that promised.† If he who neglected to hear the Church, was by our Saviour's command to be considered as having forfeited the privileges of a Christian, and again become "as an heathen-man and a publican"*—if the Apostles were most particular in forbidding, and severe in condemning all schism in the Church—we do not think ourselves secure, except while we are grafted upon some sound branch, and derive our nourishment from the body of the true vine.

It becomes, therefore, a leading object of christian duty to enquire, where the true Church is to be found? into what communion I may enter as a part of Christ's Catholic Church, and hope to inherit the promises? Now, the first step necessary in this enquiry will be to understand what the true Church is. And it must be evident that it is not every body of men, who are assembled together in prayer, without order, and without authority The primitive Church was composed of Christians associated under the immediate government and orders of the Apostles, established by their appointment, regulated by their ordinances, subject to their laws. In the succeeding ages, it continued under the controul and direction of the Bishops and Fathers of the Church, who had been ordained to this high office by the Apostles themselves, or by those who derived their authority from them And thus was the divine commission, which had been given to the first Apostles, transmitted in succession to the several ministers of the Church in various ages and nations. The true Church, therefore, cannot be a self constituted assembly, or an ordinance of mere human institution. It derives all its power and authority from heaven; and it seems essential to its nature and character, not only that its doctrines and ordinances be conformable to Scripture, but that it bear the stamp and visible credentials of a divine commission.

After all this, I can have no doubt that there is such a sin as *schism*. It is held forth in the New-Testa-

* See Rom. v. 18. 1 Cor. xv. 22. 1 Tim. iv 10 1 John ii. 2 † Heb. x. 23.

* Matt. xviii. 17.

ment to censure, and Christians are warned against it, as a direct violation of the order and ministry which Christ established in his Church, and, therefore, as a species of rebellion against his divine authority. I know these are considered as "hard sayings," and the world, it seems, is not able to bear them. But if we would form a proper judgment upon this subject, we must not consult the opinions or practices of the world, for these are too often in direct opposition to the truths and commands of God. He has expressly informed us that as Christ constituted but one Church, so there can be but one communion in that Church; from which I must therefore think it very dangerous to depart, lest I thereby depart from the truth as it is in Christ, and go on farther and farther from the right way. Daily observation shows, that division, however little it may be thought of at first, always leads to more division: and, in fact, there can be no certainty or security, no "*pillar and ground*" on which truth may rest, but in that Church which the God of Truth has established, and with those doctrines, institutions, and orders, which were consigned to it by its Almighty Founder.

Viewing the matter in this light, I have long thought, that Episcopacy, as handed down from the days of the Apostles, is not only the best preservative from the danger of schism, but also the strongest barrier against the encroachments of Popery; since every Bishop, within the sphere of his own jurisdiction, is in fact the only spiritual governor, and accountable to none but the national Church, under Christ, to which he belongs. This cuts down at once all the Pope's pretensions to that boasted supremacy which he would arrogantly assume over the whole of Christendom, and reduces him to what he really is, and no *more*, *the Bishop* of Rome in his own diocess: such a direct tendency has true primitive Episcopacy to check the claims of papal usurpation; on which account, even *Calvin*, and some of his most zealous followers, did not object to it, but gave it as their opinion, that "where such Episcopacy was established, conformably to the ancient canons, it ought to be carefully preserved; and where, by heat of contention or otherwise, it had been put down or violated, it ought to be reverently restored."

As a Christian, therefore, I think it my duty to honour and revere a Church which is thus formed and governed after the Apostolic model; and, as a member of the Protestant Episcopal Church, I hold myself bound to comply with all its lawful terms of communion; and, above all things in the world, I dread its just censures; being well convinced that it is included in the participation of those precious promises and privileges which Christ vouchsafed to his Church in general, as recorded in the eighteenth chapter of St. Matthew's Gospel. And as I find that particular part of the Catholic Church to which I belong, to be thus rightly constituted with a valid ministry, and under a form of government the most truly agreeable to the Apostolic pattern, and the practice of the first and purest ages of Christianity—so I cannot but admire and approve of it likewise for the soundness of its faith and doctrine, and the salutary care which is taken, by the appointment of all its sacred services, to preserve among its members that inestimable blessing which leads to life eternal, the knowledge of the true God, and of Jesus Christ whom he has sent.

Hence it is, that the members of our Church are taught to consider a true faith as the only ground and foundation of a right and regular practice, and to trace it to the true Author and Object of it, that gra-

cious God, "who, at sundry times and in divers manners, spake in time past unto the fathers by the prophets, and has, in these last days," or under the dispensation of the Gospel, "spoken unto us by his Son."* Now, what was thus spoken as the rule of our faith and the guide of our practice, the same "blessed Lord has caused to be written for our learning, that by patience and comfort of his holy word, we may embrace and ever hold fast the blessed hope of everlasting life." For this purpose, and that we may be able to hear and read, to mark and learn, these sacred Scriptures, thus written by men inspired by the Holy Ghost, they have been translated into our vulgar tongue, for the private perusal of every Christian, as well as to be read in our places of public worship, that all may see and know the terms on which they are to be saved, and the law by which they must be judged.

These inspired writings, which, as distinguished from all other books, we call the *Holy Bible*, I am taught to look upon as containing that complete system of revealed truth, from which we derive all our knowledge of divine things, it being surely most fit and becoming that we should learn from God, both what he is to us, and how he would be served by us. This being the great and good design of divine revelation, it ought not to be opposed by human authority, or set aside by any vain suggestions of corrupted reason. We ought to think it an honour to submit our faculties to God who gave them; and it is no less a reproach to yield to the usurpations of man, in things pertaining to God. We have all the proofs of our holy religion, and the certainty of its coming from God, that could ever be wished for by any wise and well disposed person. As Christians, we are not inclined to reject any thing that can be proved to have been received or practised by the whole Church of Christ from the beginning. On the contrary, we reckon ourselves bound to preserve unity of doctrine and worship with the first and purest ages of the Gospel, and can hardly think it possible that an *universal* practice, contrary to the direction and design of the Apostles, should have prevailed immediately after, and even during the Apostles' days. But still, as after them, we have no ground to look for any such thing as *infallibility* in any man, or number of men, upon earth, we cannot admit or allow the least introduction of those doctrines or practices, which, on the supposed authority of an infallible Head, have been received into the Church of Rome, without any sort of foundation in Scripture, or any countenance from the practice of the Church in the Apostolic times.

By briefly pointing out the difference between the Church of Rome and us, in some of these articles, it will easily be discovered on which side the greatest safety lies, and whether we are not sufficiently secure in our belief, without extending our faith to theirs. They confess, with us, that the Scriptures are infallible, and a sure guide to direct us in the way of salvation; but we can never believe as they do, that the Pope is so, or any Council or Assembly, however general, of men not inspired by the Holy Ghost. We acknowledge and receive the ancient creeds of the Church, and very properly make use of some of them as a part of our divine service, because the truths they contain are plainly declared in the Holy Scriptures: but to these the Church of Rome has added, by its own pretended infallible authority, a creed so modern as that of Pope Pius IV. promulgated by the Council of Trent, in the 16th century, and containing a number of articles as destitute of

* Heb. i. 1. 2.

any foundation in Scripture, as they are opposed by the concurrent testimony and usage of the whole truly primitive Church. So then, whether they or we are distinguished by the safer faith, I think, may easily be determined.

The same conclusion may be drawn with regard to Worship, another important branch of our Christian duty. To worship *God*, they say with us, is safe and profitable piety; but to worship *images*, as they do, we say, is damnable idolatry: ours, therefore, is surely the safer way of worshipping. To pray to God in *Christ's name*, and make use of his powerful intercession for us, both they and we acknowledge to be sound and acceptable devotion; but to call on *Saints* or *Angels* for help, or employ them as meditators with God, according to their practice, we say, is gross and unwarrantable superstition: so ours is certainly the safer way of praying. In the Sacrament of the Eucharist, both they and we believe a commemorative oblation of the elements; but a propitiatory sacrifice, as they believe it, we utterly disclaim; and a corporeal presence, or what they call Transubstantiation, we justly reject: the cup of blessing, as a part of the institution, is acknowledged by both; but a power of depriving the laity of that blessing, and the practice of the Romish Church, as founded on that pretended power, we must ever renounce and abhor: ours, therefore, is the safer way of receiving this Holy Sacrament. To perform divine service in a known tongue, as we do, they will not say is sinful; but to worship God, as they often do, in an unknown tongue, we say, is contrary to Scripture, and totally inconsistent with the design of all such religious service: so it must be safer to join in our worship and prayers than in theirs.

(To be Continued.)

From the Episcopal Magazine.

Dr. Samuel Bard.

Died, on Thursday, 24th May, at his seat at Hyde-Park, Dutchess county, New-York, in the 80th year of his age, Dr Samuel Bard, President of the Medical College of this State.

Distinguished alike for that private virtue and public usefulness, the union of which makes the life of an individual a model for general imitation, his character is too copious a theme for present examination. The single point to which the present observations tend, is one which peculiarly entitles him to honourable mention on the pages of this Journal.—It is regarding him as one of the foster-fathers of our Church—as an individual who, by his zeal, liberality, personal piety, and unwearied exertions, became the founder of one of our most flourishing country churches. In the year 1811, the Society was formed, and the building erected, of the church at Hyde-Park. To the former, Dr. Bard gave his name and personal influence; to the latter, one third of the whole amount expended; and, to the forwarding of both, he contributed that which cannot be valued, zeal, which, in a good cause, knew no limits, and a weight of character, which was the result of a long and unblemished course in the paths of virtue and honour.

With little to aid, and much to oppose, the infant Church, with numbers inadequate even to form a Vestry, neither his ardour nor his hopes failed him; he persevered until success crowned his efforts—the Church rose and flourished, and gilded the evening of his days as it were with the glory of a setting sun.

The success of his labours afforded him heartfelt gratification; he often drew a spirited and pleasing contrast between the regular devotions, and religious instruction of the Church, with the cold o

careless observance of the Lord's Day, which had preceded its establishment; he delighted to trace its gradual influence on the improvement of the neighbourhood, and especially on the manners of the young; and while he looked around on the assembled group, of whom his numerous grand-children formed no small proportion, he used often to declare, that no equal sum he had ever spent in the course of his life, had afforded him equal satisfaction with that he had given to the Church.

This sentiment being the result of experience, and the experience of a wise and good man, deserves to be remembered by those who, similarly placed, have similar means of happiness within their power. Those whom Providence has settled remote from the Church of their baptism or their choice, and to whom moreover has been given the means of establishing it, may be led by this example to undertake it, not only as a matter of religious duty, but also of personal interest; as a profitable as well as pious investment; a source of happiness here, as well as of reward hereafter. Nor, perhaps, is this instance less valuable as teaching the means of securing success. To an honest and unwearied zeal which met difficulties with increased energy, and coldness and delay with affectionate warmth and earnestness, Dr. Bard's example has shown that there can be no successful opposition —and when to these is added, as was with him, a sound and practical and feeling piety, which showed that he rightly valued that Church which he sought to establish, this example will prove, that no man (under ordinary circumstances of prudence) need labour in vain in this good work.

Dr. Bard highly valued the Church of his fathers—he esteemed it as the purest pattern of primitive Christianity—he regarded its ministry as Apostolic, its *public services* as solemn and impressive, and its Liturgy as admirably calculated for public, and invaluable as a manual of private devotion.

Nor was this mere theory—he practised, because he felt it—before the establishment of the Church, his household had almost a patriarchal character from the regular and impressive manner in which he conducted the devotions of the Lord's Day—and, when public ministrations rendered this unnecessary, neither weather nor indisposition could detain him from his accustomed seat. These were the means by which he built up the Church he had founded—and this was one of the good acts of a peculiarly good life, which smoothed and comforted the bed of death—good, not in the proud language of human merit, but in the merciful acceptance of him who looks to sincerity of intention and talents conscientiously employed.

On the subject of religion, Dr. Bard's mind had the warmth of enthusiasm without its wanderings, and the calmness of reason without its coldness. His life was such as the philanthropist may admire, and the Christian imitate—his death was such as all must envy.

The day before his own decease, he witnessed that of his wife, Mrs. Mary Bard, the partner alike of his name and his virtues. He witnessed it not only with the calmness of a Christian, but with the comfort of one who knew their separation would be but short—an impression which a long and endeared union of more than half a century had rendered to both peculiarly consolatory:—one common grave received their remains.

Their aunt, Mrs. Sarah Barton, in the 90th year of her age, followed after a few days, displaying to the last the peculiar traits of a vigorous and benevolent mind, and teaching, as they had done, the highest of virtue

tian lessons, serenity and peace in the hour of dissolution.

Report of the General Convention, ON THE STATE OF THE CHURCH.

(Continued from page 192.)

DELAWARE.

THE state of affairs and the cause of religion, it is believed, are certainly improving; and it is hoped, the set time to favour this part of our Zion is near at hand. Since the last General Convention, several churches in the State have been repaired, and placed in good order, and have received considerable additions of families and communicants. There are fourteen churches in this State, and the most of them have regular and stated religious services; and those, which are not thus favoured, are visited occasionally by the clergy of the State. The Church in Wilmington has especially been favoured with God's blessing within two years past, and has arisen from its desolate state. At Newcastle the prospect is brightening. The churches in Kent county are promising. At Middletown, exertions have been made to rescue the fine building the congregation of St. Ann's possess, from dilapidation; and the labour, bestowed lately upon them, has not been in vain.

The Conventions of late have been more interesting, and are well attended; and the rules of the Church are well observed. The churches in Sussex county are in an improving state. Some of the congregations have made considerable exertions to repair their places of worship; and their labours have not been in vain.

On the whole, we have great reason to be thankful to the great Head of the Church, that our prospects in this State justify the hope, that ere *long, by the faithful* co-operation of the Clergy and Laity, we shall yet see more "refreshing times from the presence of the Lord," and the cause of our Zion in this State arise from the desolations of many generations.

There are in the State of Delaware, four officiating clergymen.—There are about two hundred communicants. There have been one hundred and fourteen persons confirmed; and one candidate received for holy orders, viz. Mr. Wells Wolf.

MARYLAND.

It appears from the Journals of Conventions held in this diocess since the General Convention, that eight hundred and nineteen persons have been confirmed, eight churches have been consecrated, fifteen persons have been admitted to holy orders; eight to the office of deacon, and seven to that of priest; and nineteen clergymen have removed into the diocess, from other States. Several religious societies have been established, and some are already productive of much good. Among these, are the "Prayer-Book, and Homily Society of Maryland," "the Baltimore Female Tract Society," (both of which receive some degree of support from persons not residing in that city,) and the Sunday schools attached to the different parishes of the diocess. In several parishes, where the ministry could not be obtained or supported, gentlemen, distinguished for their piety and standing in society, have received from the bishop the appointment of lay readers; and thus are instrumental in preserving among the members of our Church their attachment to her most devout and excellent services. Though much pressed by the cares of an extensive parish, containing about four hundred families, the Bishop continues to discharge the duties of his office throughout the diocess; and it was remarked in his last statement to the annual Convention, that, with the possible excep-

some remote chapels, he had ɔmpleted his tour of episcopal on.

canons and rubricks of the h are, it is believed, in most ts generally observed; and upwhole, we are allowed to che- e hope that the prosperity of rotestant Episcopal Church ıes to strengthen and increase yland; that her principles are understood than formerly; rejudices once entertained a- her are removed; that there increased attachment to her nd ordinances; and that true n is gaining ground in the and lives of her members.

VIRGINIA.

Almighty continues his gra- miles to this part of his Church. he last General Convention, a erable number of new congre- s has been formed, and a large se of ministers been added.— ımber of regular congregations ıt fifty, and of officiating min- thirty. The most delightful ɔrevails among the ministers. ng attachment binds them and congregations together. The ct of communicants is becom- ıre and more serious and con- ; and very few are now to be who bring reproach upon re- and the Church by immorali- r an attendance upon the vain ıful amusements of the world. ervices of the Church are more ıally and zealously observed, omise to be esteemed in pro- n as they are duly understood. rdinance of baptism, especial- ich has hitherto been so neg- , or lightly and profanely per- d, begins to excite the more se- ıttention of the clergy and lai- Whereas the directions of the k enjoin the most public and ı performance of it, where the s of the whole congregation e obtained, it has been too cus- tomary, either through a false modesty or irreligious indifference, to prevail upon ministers to disobey the rubrick, and let down the ordinance to a mere private ceremony, which has often been accompanied with unbecoming frivolity and mirth. The impiety of such a proceeding now appears in its true colours; and a reformation has already begun and considerably advanced, which, it is hoped, will be aided and supported by the general voice of the Church.

In this diocess a fund for the Episcopate has been commenced.

The College of William and Mary has made an offer which promises important benefits to students of theology, and has elected a clergyman of our Church a Professor therein, who will take charge of such students.

A society has been organized to assist indigent young men who are candidates for the ministry, and from which the most beneficial results may be expected.

Theological Seminary.

AN examination of the Students in the Episcopal Theological Seminary of the United States, took place before the Trustees at New-Haven, on the 26th and 27th of July.—The following resolution, which was unanimously adopted, sufficiently expresses the opinion of the Board on the subject:—

Resolved, That this Board have been much gratified by their attendance upon the examination of the Students of the Seminary—that they have evinced generally great proficiency in the branches of study to which they have directed their attention, during the last session—and that, in the opinion of this Board, much credit is due to them and to their instructors for the attainments they have made.

The fate of another parish in a more distant part of the Diocess, is still more deplorable. The society, once flourishing, is now absolutely *extinct*, and nothing remains to inform the traveller that God was once worshipped there, but the ruinous and deserted walls of his temple.

But it is unnecessary to pursue the detail. While we contemplate with gratitude and hope those parts of the wilderness which "bud and blossom as the rose," we ought to remember these "waste places," with the prayer that God will yet build them up. "Thou shalt arise, and have mercy upon Zion; for it is time that thou have mercy upon her; yea the time is come. And why? Thy servants think upon her stones, and it pitieth them to see her in the dust."

Now, Messrs. Editors, as I understand your Magazine is read in many families in the diocess, I wish to submit through you, the cases I have stated, with some ten or twelve more of a similar character, to the notice of the young men in our communion, who are preparing to act a part in public life. Should this paper meet the eye of any youth of piety and competent attainments, who is yet hesitating on the choice of a profession, I would beg him to consider whether he can do a more acceptable service to his Creator, than to enrol his name among the preachers of the Gospel. I cannot now stop to discuss and limit the precise meaning of the question, which meets the candidate at the threshold of our solemn form of consecration to the holy office; "Do you trust that you are *inwardly moved by the Holy Ghost*, to take upon you this office and ministration, to serve God for the promoting his glory, and the edifying his people?" I understand it in its most obvious meaning, and should never feel justified in encouraging a candidate to present himself, who could not answer in simplicity and sincerity, *I trust so.* But while we acknowledge that "all holy desires and all good counsels" proceed from the suggestions of the holy spirit, we are also aware that the co-operation of men is needed "in bringing the same to good effect," and that human persuasion is one of the appinted means in the administration of the kingdom of grace.

After this statement, the writer of these remarks will not be suspected of inviting young men into the sacred office, with the same views he would think it right to entertain in recommending them to any of the other learned professions. He who serves at the altar, must have the spirit of his profession, or he will do more harm than good.—The question now to be submitted, is this—are there not piety and zeal enough amongst our young men of talents and education, to induce them to turn their thoughts towards repairing the waste places of our Zion, and extending its limits, when their help is so much needed? Will they not cast their shield before the good old cause, menaced as it is by the champions of Unitarianism with a total overthrow?* While every other profession is filled to overflowing, and every highway to *worldly* honour and emolument is thronged with candidates, it is painful to see how few there are amongst us, who are willing to plead the cause of Heaven in the face of a rebellious world, and pour the balm of Gilead into the wounded spirits. I speak exclusively now of Episcopalians; for it does

* See Letters of Mr. Sparkes, in answer to Doct. Wyatt's Sermon; and Review of those letters, in the Christian Disciple, afterwards, we understand, published separately as a tract. We hope, in a future number to give some account of these publications, with Doct. Wyatt's very able answer to the Review. A grosser caricature of the Church than that contained in the letters and the Review we presume was never exhibited to the public.

not appear that other denominations are under any embarrassment in filling the ranks of their ministry. Of clergy, they have enough and to spare; and hence they are enabled to labour in the missionary department, from which privilege we are absolutely debarred by the fewness of our numbers.

If, to suffer opportunities to escape of extending the knowledge and influence of our Apostolic principles, may be accounted a loss, it is clear we are losers every day to a great extent, through the want of a more numerous clergy. The time, we hope, has gone by, when men thought they were doing God service in proportion as they oppressed us. Men are now more disposed to enquire for themselves; and from the prevalence of such a disposition, the Episcopal Church has every thing to hope, and nothing to fear. Ignorance may misconceive, and bigotry misrepresent the principles of her faith and the propriety of her worship; but a candid and enlightened investigation she has ever courted. The time may not be very far distant, when a refuge will be sought within her pale from the prevalence of a pseudo-philosophical christianity, which threatens to overflow the land. Her *ministry* may be sought, for the certainty of its Apostolic origin: her *Liturgy*, for the christian doctrines embodied in it, and the pure and pious spirit of devotion it breathes: her *Creed*, for its temperate exposition of divine truth. Even *now* these wishes are expressed in many places where we hardly expected to hear them; but it is quite out of our power to answer the numerous enquiries which are made, till we have a more numerous body of Evangelists.

That the *temporal* inducements to enter the ministry are small, will form no insurmountable objection in the mind of one who thinks it his duty to preach the Gospel. His *reward* is in Heaven, where "they that turn many to righteousness shall shine as the stars forever and ever." Zeal and devotedness to the cause will easily surmount all difficulties; and I appeal to common observation, whether it is not a rare thing for a pious and active servant of Christ to want the usual comforts of life. But if such a thing should happen; if men should forget the claims of those who faithfully preach the gospel, to live of the gospel, which I do not observe to be the case, still many glorious precedents for self-devotion may be found in the annals of religion. We read of One, who, though he was rich, yet for our sakes became poor, that we, through his poverty might be rich; and of another, a child of mortality like ourselves, who was "instructed both to be full, and to be hungry, both to abound and to suffer need."

In addition to the prospects which are opening on us in this part of the country, the range of Western States presents a field for the extension of our Apostolic Church, which calls for immediate occupation. Their cry is, "come over and help us." Whoever has read the late documents from the diocess of Ohio, must be sensible of the striking inadequacy of the present means to accomplish what ought to be done, and what we are bound to do by the affection we bear our church. *Five* parochial clergymen supplying between thirty and forty collections of Episcopalians, amidst *half a million of population*—"what are these amongst so many?" Kentucky and Tennessee are still more destitute. The period for *talking* has gone by—it is now time to ACT. Our societies, so formidable on paper, so feeble in execution, must be invigorated with new life, or our *constitutions* and *resolves* will go down to posterity as the perpetual monuments of our imbecility. Our supineness has already lost us many

glorious opportunities which have escaped beyond recal. While we *deliberate* our more active neighbours are *working*, and the blessing of God attends their labours. While our coffers are empty, *they* have resources at command, in the ready purses and open hearts of their people.—While we sorely feel the want of Evangelists, their ranks are full, and more than full. Their missionaries cross the ocean—traverse every section of the United States, and penetrate the savage tribes of the West.

I perceive Messrs. Editors, that I have rambled a little from my subject; but this humiliating view of our affairs has so often occurred to me, that I could not easily avoid giving it a place in my paper. If I am wrong, I beg to be corrected. But if the remarks I have put down are substantially true, I beg leave to enquire whether we do, or do not possess the means of acting with more decision and effect, for it is useless to make mention of evils which have become absolutely remediless. For one, I do not hesitate to express my belief, that in the almost untouched resources of Episcopalians may be found the means of advancing our society to an eminence as conspicuous, as we are at present unnoticed, in the history of Evangelical exertions; and that nothing is wanting but zealous and well directed efforts, to place these resources at command. It is high time to roll away the reproach of inactivity, which has lain so long at our door. We are already numerous as a body; and in the possession of wealth, God has blessed us to a degree of which perhaps no denomination in the country, of equal numbers, can boast. It remains that we give back to HIM some part of that plenitude of increase, of which he has constituted us the *stewards*. Z.

For the Churchman's Magazine.

Biography of Dr. Mansfield.

IN presenting to our readers a biographical sketch of one, who long acted a distinguished part in the concerns of the Church in Connecticut, we regret that it is not in our power to give a more particular account of the facts connected with his life, than is contained in the following communication from a correspondent, whose favours will always be thankfully received.

The Rev. RICHARD MANSFIELD, D. D. was born at New-Haven, in October, 1723, and died at Derby, the 11th of April, 1820, in the 97th year of his age, and the 72d of his ministry.

Dr. Mansfield gave early evidence of abilities, and a thirst for knowledge. Little however is known of the employment of his youth, except that his parents fostered his passion for literature, and placed him at a respectable grammar school. Here his progress was rapid, and creditable to his genius. Not long after this, he entered Yale College, where he distinguished himself by his classical attainments, and graduated in 1741, with the reputation of being the first Dean scholar in his days. His parents early imbued his mind with the principles of religion, and during his collegiate course, he was serious and thoughtful on the subjects of religion, and manifested an ardent love of divine truth. It was this love of truth, which led him, when preparing for the ministry, upon which it seems he had resolved at the time he graduated, to examine the doctrines, discipline and worship of the Christian Church, with great fairness and candour—and a readiness to embrace the truth wherever it might be found, which no consequences could counteract.

Dr. Mansfield was bred a Presbyterian, or Congregationalist, which

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humbler walks of life. At this period the Church in Connecticut could not be said to have existed more than twenty years. Its members were few in number, and dispersed throughout the community. This is remarked, to shew that Dr. Mansfield must have been uninfluenced by extraneous circumstances, in the investigation of these subjects, and unbiassed in his conclusions.

In November, 1723, Dr. S. Johnson, who with several others had gone out to England for Episcopal ordination, returned, and settled at Stratford. "He was then the only Episcopal Clergyman in the colony, and found himself, on all sides, surrounded by bitter adversaries. He was generally treated as a schismatic and apostate; and the people seemed resolved, by thwarting him, and rendering his situation uneasy, to drive him, if possible, from the country." Not long after this, "Mr. Williams, the President of Yale College, entered into a combination with the Hampshire ministers, to try, if it were possible, to get the members of the Church, of which there were now six or seven congregations in Connecticut, deprived of their ministers, by contriving that they should be stripped of their salaries. This is evident from their letter transmitmitted to the Bishop of London by Dr. Coleman."* There was but little at that time, which could induce one to attach himself to the Church, but a conviction of its divine origin, and an imperious sense of duty.

While Dr. Mansfield was engaged in the examination of the doctrines, worship, and discipline of the Christian Church, the celebrated George Whitfield, a preacher whose powers of oratory have rarely been equalled, travelled throughout the country, with the ostensible object of arousing Christians from their coldness and indifference, and exciting

* See Chandler's Life of Johnson.

them to a zealous profession and practice of the Gospel. By his novel and declamatory style of oratory, mingled with deep pathos, he was enabled to excite a wild and ungovernable species of enthusiasm, the effects of which were felt long after his career had ended. "At the first appearing of this adventurer, who was in the orders of the Church of England, and still wore the garb of her clergy, although he had violated her laws, as well as his own oath of canonical obedience, he was received with all the marks of high approbation and applause, by the dissenting ministers in general." That some of them regarded him as sent forth upon an extraordinary commission, and endowed with extraordinary gifts, there is no room for doubt; but there were others who countenanced him, because "they considered him as an instrument by which the Church in Connecticut might be crushed in her infancy, or, at least, her growth much retarded." There was some ground for this, in his freedom of remark, and constant invectives against her Bishops and clergy. But it was not long before they began to perceive their mistake, and to repent of the countenance they had shewn him. They were disappointed in their expectations: for while the course he pursued did not materially injure the Episcopal Church, it threatened the utter dissolution of their own Churches. "Other itinerant preachers soon sprang up, who, imitating his voice and manner, and disregarding all rules of ecclesiastical order, fanned the flame which he had kindled. These were not long after followed by a multitude of ignorant lay exhorters, who uttered the most horrid expressions concerning God and religion, and proclaimed the divine wrath against the unconverted in the most affecting tones of voice, and with the greatest violence and extravagance of gesture."

By these circumstances the whole country was thrown into confusion. "The peace of the congregational churches was disturbed, and endless divisions and separations took place. Altar was raised against altar, and new meeting-houses were erected in opposition to the old ones." This wild species of fanaticism had spread into almost every part of the State, and every attempt to restrain it added to its force "In short, the religious constitution of Connecticut was convulsed, and the symptoms of its surviving were very unpromising. Amidst these confusions, large numbers of cool and considerate people, finding no rest among the dissenters, betook themselves to the Church, as the only ark of safety."† Among these were several young gentlemen of character who had been educated at Yale College. Of the number, were Doctors Chandler, Leaming, Dibble, and Mansfield.

These circumstances are here adverted to, because they had considerable weight with Dr. Mansfield and many others, in leading them to examine into the nature and constitution of the Christian Church, and its doctrines and worship, with great care and diligence. In making this examination, Dr. Mansfield was guided by the declarations of Scripture, and the practice of the Apostles, and of the purest ages of the Church as delineated in the writings of the ancient Fathers. This examination was conducted under the most discouraging circumstances. Yet he persevered with great fidelity, and the result of it was the fullest conviction that it was his duty to renounce the faith of his fathers, and to embrace the Protestant Episcopal Church, as sound in its doctrines, apostolic in its ministry, and rational, primitive, and evangelical in its discipline and worship Not long after this, he conformed to the Church, and having qualified him-

† Chandler's Life of Johnson.

self for entering the ministry, he sailed for England in A. D. 1748, where he was soon after ordained, it is believed, by the Bishop of London.

Dr. Mansfield was immediately employed by the Society for propagating the Gospel in foreign parts, and sent as their missionary to Derby and the adjacent towns in Connecticut, where he laboured, under the patronage of the Society, with great zeal and faithfulness, until after the close of the revolution.—About this period, he divided his time between the Churches in Oxford and Derby, the rectorship of which he held until his death. Such was his natural strength of constitution and unabated force of mind, that he was enabled to discharge all the duties of rector, until he had advanced to considerably more than eighty years. In the last years of his life, he was assisted in the discharge of his duties by the Rev. C. White.

As a preacher Dr. Mansfield was much esteemed. His sermons were written with ability, and they were always sound in doctrine, practical in their tendency, and chaste, perspicuous and persuasive in their style. And though his public performances were not set off with the graces of oratory, yet he read the service with so much humility and correctness, and withal with such a fervour of devotional feeling, and his sermons were delivered with so much paternal tenderness and authority, that his performance of the public duties of the ministry was always heard by his congregation with pleasure and profit. And they were in general constant in their attendance on the duties of the sanctuary, and performed them with zeal, and a spirit of humble and fervent devotion.

At an early period of life, he had habituated himself to restrain his passions, and his temper and disposition were thoroughly disciplined. Actuated by great mildness and benignity of temper, he was always careful to avoid giving offence, and under injuries he displayed that meekness and readiness to forgive, inculcated by the example of our Saviour. He had no enemies. In this respect he passed through life with a degree of felicity which falls to the lot of very few men. Those who differed from him in sentiment on the doctrine, worship and discipline of the Christian Church, respected him for his frankness and candour in avowing his opinions, and for his great learning, and esteemed him as a faithful minister of Jesus Christ, and a valuable member of society.

Through life he exhibited an example of hospitality. The stranger found him kind and attentive, and the poor regarded him as a father and benefactor. He was blessed with an excellent judgment, and had acquired a very perfect knowledge of human nature. This rendered his opinions, on all the affairs of human life, unusually correct, and enabled him to give the most valuable advice to the youth and others who resorted to him, in considerable numbers, for his counsel and patronage. Candidates for holy orders frequently pursued their theological studies, under his direction, and until a very late period in life. Previous to their entering the ministry, they had recourse to him for those final instructions, which his sound judgment, great experience and learning, enabled him to give. Among the clergy he was always regarded with great respect and affection, and his opinions on all subjects, connected with the Church, had a very considerable influence on their decisions.

Dr. Mansfield was useful and exemplary in every station of life. He had great reputation as an instructer of youth. Perhaps no man in his day had greater celebrity in preparing young men for entering college, a considerable number of whom

he always had under his care. Orthodox in all the articles of the Christian's faith; an able supporter of the doctrines, government, and liturgy of the Episcopal Church; evangelical as a preacher; and faithful in the discharge of his ministerial duties, he was much beloved and respected by all who knew him, and especially by his parishioners, whose affection and respect seem scarcely to have varied for the long period of more than seventy years. In his parochial visits, which were frequent, he was accustomed to enquire with great solicitude, concerning the welfare of his flock; to administer spiritual counsel and advice; to encourage the weak and desponding; to admonish the profane and vicious; to comfort and console the afflicted; to stir up their minds to godliness; and both by precept and example, to promote union and brotherly kindness. His labours in the vineyard of his divine Master were very much blessed, and we have good reason to believe, that he was instrumental, through the goodness of God, in preparing many souls for the glory of heaven, which we trust will appear with him at the last day, as seals of his faithful ministry.

Few men have had more correct and enlarged views of the constitution of the Christian Church, than Dr. Mansfield. He considered it as established by Jesus Christ, and perfectly organized by the Apostles, and designed to be perpetuated in the form which was then given it, to the end of the world. The government, doctrines, and worship of this Church, as maintained by Episcopalians, he asserted and defended, in public and in private, with great candour and fidelity. He was intimately acquainted with the writings of the most eminent reformers, and an able advocate of the doctrines of the reformation, as taught by Cranmer, Ridley, &c. In his public discourses he dwelt much upon the doctrines of grace, as those doctrines are set forth in the thirty-nine articles, and opposed with ability the peculiar doctrines of Calvinism — His arguments were drawn chiefly from the Scriptures, and presented in such a plain, familiar, and forcible manner, as to carry conviction to those who heard him. In his intercourse with the world, he was candid and sincere, and the character which our Saviour gave of Nathaniel, may with propriety be applied to Dr. Mansfield, "an Israelite indeed in whom there is no guile."

The labours of Dr. Mansfield, in the ministry were extended over a great part of the counties of Litchfield and New-Haven, though he was stationed at Derby and Oxford; and many of the Churches in those counties were planted, and afterwards watered, for many years, by his occasional services. In that section of the state which he visited in his official capacity, the Church owes her origin, under God, to his faithfulness in the work of the ministry; and her soundness in the faith, to those clear, rational, and orthodox views of Christianity, which he inculcated every where with zeal and fidelity. He laboured in word and doctrine. Throughout the whole of his mission, he was instant in season and out of season. In every period of life, he was remarkable for punctuality. Whatever might be the distance of the place where he was to hold service, for more than fifty years, neither severity of weather, nor any other circumstance prevented his being present in person. This habit of punctuality continued, until the infirmities of age forbade it. He was blessed with a good constitution, and enjoyed almost uninterrupted health. In all the avocations of his life, and especially in his ministry, he was distinguished for activity and perseverance, and exemplary for his diligence and industry.

That employment in which he took most delight, and in which we prefer to contemplate his character, was the ministry of reconciliation. It was his greatest pleasure to be instrumental in doing good. He dwelt upon the doctrines of grace with deep and lively interest, and inculcated them with the fervour of one who had long experienced their practical tendency and effect. He embraced with great delight, the opportunities that occurred, of unfolding the plan of salvation, and magnifying the mercies of God in Jesus Christ, and of building up the Redeemer's kingdom, by promoting the growth of the Church; and he had the satisfaction of seeing the work of the Lord prosper in his hand, and many sons and daughters added to the Church. Through the whole period of his labours, his ministrations appear to have been satisfactory to the people committed to his charge, and to have conduced to their edification. To his family and friends, he was endeared, by his long life of usefulness,—by his kind and affectionate disposition, and the paternal solicitude and regard which he always manifested towards them. They were fond of his company and conversation; he was listened to with pleasure, and his decisions on any difficulties, or controversies in which they were interested, were generally complied with as correct and proper. Though he lived to a great age, yet the shades of life were pleasant to him, God having indulged him in the enjoyment of many of his faculties, in a considerable degree, even to the close of life. His sight, hearing, understanding, memory, and of course, the enjoyment of social intercourse with his friends, were preserved to the last. In the enjoyment of these mercies, it was interesting to hear his expressions of lively gratitude to his heavenly Father, whom he daily looked up to with an humble sense of his dependence—whom he acknowledged as the author of all his mercies, and to whom he felt himself accountable for the use of them. He bore every trial of life with exemplary fortitude and submission, and his constant prayer was, *Thy kingdom come, thy will be done.* He closed his long and useful life on the 11th of April, 1820, with the name of the Saviour in his mouth,—*Jesus, Jesus!*

The Churchman's Profession of his Faith and Practice—As a member of the Protestant Episcopal Church in the United States of America.

Continued from page 252.

In all these respects, the advantage evidently lies on our side; and, while we thus believe and worship, as the Scriptures of Truth direct, we are certainly members of the Catholic, though not of the Romish Church. Wherever the Word of God is received in its original purity, and his Sacraments administered according to their divine institution, and, of course, by a ministry duly commissioned for the purpose, we may there look for the regular means of salvation which Christ himself appointed, and shall be sure to find a part of that Church, which he hath thus blessed with the means of grace and with the hope of glory. In the sanctified use and proper improvement of these blessed means of divine appointment, lies the true Christian way to heaven and happiness; and, as many as walk according to this rule, I shall ever pray with the Apostle, "Peace be on them, and mercy, and upon the Israel of God."*

As a Churchman, I hold that fundamental doctrine of the Gospel, the Trinity of Persons in the Godhead —Father, Son, and Holy Ghost.

* Gal. vi. 16.

Concerning the Divinity of the Father, there is no dispute.

The divine titles given to the Son in Holy Scripture are as follows:—He is called "the Word that was in the beginning with GOD, and was GOD;" that "was made flesh," and whose "glory was the glory of the only begotten of the Father."*a*—When it is said, "A virgin shall conceive and bear a son," it is said also, "they shall call his name Immanuel, that is, GOD WITH US."*b* He is the LORD, before whose face John the Baptist was sent;*c* the LORD GOD foretold by Isaiah, who was to "feed his flock like a Shepherd."*d* Of Jesus Christ it is affirmed by St. John, "This IS THE TRUE GOD, and eternal life."*e* St. Paul mentions "the appearance of the GREAT GOD, and our Saviour," or, "our GREAT GOD and Saviour Jesus Christ,"*f* for it is he who shall *appear* to judge the world; Isaiah styles him, "Wonderful, Counsellor, the MIGHTY GOD;"*g* St. Paul again, "GOD over all, blessed for evermore."*h* In the Old Testament, Christ is frequently called JEHOVAH,*i* a name which can belong to no one but God. In the Revelation he is introduced as saying of himself, "I am Alpha and Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come, the Almighty."*j* By St. Paul he is styled "The Lord of Glory;" and by St. John, "King of kings, and Lord of lords." And thus much for his titles.

As to his attributes, he is declared to be eternal "without beginning of days, or end of life;"*k* unchangeable, remaining the same, when the heavens, and the earth, and all that is therein, shall be changed, and pass away; "Jesus Christ, the same yesterday, to-day, and for ever;*l* knowing all things,*m* knowing what is in man,*n* searching the hearts and reins:"*o* present every where in the midst of his people wherever assembled,*p* to hear the prayers put up at the same time from the different quarters and ends of the earth; which cannot be the case of saints or angels.

Of the actions ascribed to Christ, it may suffice to name four only. According to the Scriptures, he created the world by his power;*q* he governs it by his providence; how else can he superintend the concerns of his Church? He redeemed it by his mercy; and he will judge it at the last day. Surely no being, less than divine, can be equal to works like these. When he shall appear on his throne, as the Judge of all the earth, who is the man that will refuse to worship him?*r*

The Holy Spirit is described in Scripture as the immediate author and worker of miracles; the inspirer of the Prophets and Apostles; the searcher of all hearts, and the comforter of good Christians in difficulties. To lie to him is the same thing as to lie to God. Blasphemy against him is unpardonable. To resist him, is the same thing as to resist God. He is in God, and knows the mind of God as perfectly as a man knows his own mind; and that in respect to all things, even the deep things of God. The bodies of men are his temple, and by being

a John i. 14 *b* Matt. i. 23. *c* Luke i. 76.
d Isa. xl. 10, 11. *e* 1 John v. 20.
f Tit. xi 13. 1 Pet. i. 7. *g* Isa. ix. 6.
h Rom. ix. 5.
i Jer. xxiii 6. Zech xii. 10, cited John xix. 34. Rev. i. 7. Isa xl. 10.
j Rev i 11.—"I cannot forbear recording it, (says Dr Doddridge,) that this text has done more than any other in the Bible, towards preventing me from giving into that scheme, which would make our Lord Jesus Christ no more than a defied creature."

k Heb vii. 3. *l* Heb. xiii. 8.
m John xvi. 30. xxi 17. *n* John ii. 25.
o Rev. xi 23. *p* Matt. xxviii. 20.
q John i 3 Heb. i. 10.
r I do not see my Saviour only in "a few detached passages" of either Testament. I see him conducting the economy of the divine dispensations, through both, from the earliest to the consummation of all things.

his temple, are the temple of God. He is joined with God the Father, not only in the solemn form of Baptism, as we have seen above, but in religious oaths, and invocations for grace and peace; in the same authoritative mission and vocation of persons into the ministry, "The Holy Ghost said, Separate me Barnabas and Saul."*a* Must he not then be a PERSON? In a word he is LORD, or JEHOVAH, and GOD, and LORD OF HOSTS.*b*

To these testimonies for the Divinity of the Son and Holy Spirit, I shall add only one observation more, namely, that in a great number of instances, the very same things are said, in different places of Scripture, of all the Three Divine Persons, and the very same actions ascribed to them.*b* The whole Trinity is said to be eternal, holy, true, living, and every where present; to have made man; and to instruct and illuminate him; to lead us, to speak to us, and to be with us; to give authority to the Church; to sanctify us; to perform every divine and spiritual operation; and to raise the dead. Therefore these Three were, are, and will be, one God, from everlasting to everlasting.*c*

It is no doubt a melancholy fact, that, "in many things we offend all,"*d* and we are frequently put in mind, by the introduction to our daily public prayers, of what another Apostle affirms, that, "if we say we have no sin, we but deceive ourselves, and the truth is not in us."*e* Any such thing, therefore, as perfect unsinning obedience, is not to be expected from any of the fallen sons of men, nor was ever performed but by him who was God as well as man, and perfect in both characters. By him, too, we are taught to acknowledge, that, after we have done all that we possibly can do in the service of God, we are still but unprofitable servants, "having done no more than what was our indispensable duty to do."*f* Hence it is evident, that we cannot think it possible for us to merit any thing, in strict justice, at the hand of God, all the power and strength by which we are enabled to do any thing that is good, being entirely of his giving; and, therefore, of the very best of our actions, we are always ready to say with St. Paul, that "they are of the ability which God giveth." Indeed, the concurrence of his grace is so absolutely necessary, in order to our discharging any part of our duty as we ought, that, though I cannot pretend to define particularly how far God works, and how far we work in every good action, yet I am sure *I can do somewhat through the God in Christ that strengthens me*, and equally sure that the same God *worketh in me both to will and to do* of his good pleasure, and will still do more and more for me, according as I make a good use of the grace that he gives me, and pray to him for more strength and ability to abound in every good word and work.

It is thus that the Gospel of Christ instructs us, takes us by the hand, and carries us forward through every stage, and in every instance of duty, "teaching us," according to St. Paul's most expressive language, "that, denying ungodliness and worldly lusts, we should live soberly,

a Acts xiii. 2.

b See the Conclusion of Mr. Jones's *Catholic Doctrine*, &c.

c Such being the fact, all disputations concerning the *manner* of the Distinction, the *manner* of the Union, the *manner* of the Generation, and the *manner* of the Procession, is needless and fruitless—needless, because if we have divine authority for the fact, it sufficeth; *that* is all we are concerned to know—fruitless, because it is a disputation without ideas: after a long, tedious, intricate, and perplexed controversy, we find ourselves—just where we were, totally in the dark. Such has been the case respecting this and other questions. God is pleased to reveal the fact; man insists upon apprehending the mode; in his present state he cannot apprehend it; he therefore denies the fact, and commences unbeliever.

d James iii. 2

e 1 John i. 8. *f* Luke xvii. 10

righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."* Such being the gracious design of that merciful scheme by which we are redeemed from all *evil*, it is evident that what the Apostle calls *good works*, are absolutely necessary to the accomplishment of this great and good purpose, to show that we are *purified* in the manner that Christ directs, and ready to serve our God in all things with sincere and upright intentions. For it is not so much the service itself, or the *works* of which it is composed, as the mind and temper, the design and disposition, with which these works are performed, that makes them *good* and acceptable in God's sight: it is the principle from which they proceed, when "springing from a true and lively faith," that procures their acceptance at the throne of grace, through the merits and mediation of Christ; for "without such a faith it is impossible to please God."

Though I thankfully own, and frequently commemorate the love of of God, so wonderfully manifested in sending us his blessed and well-beloved Son to die for our sins, yet I can never suppose, that his precious sufferings have purchased for me a licence to sin, or that his obedience unto death, even the death of the cross, has exempted me from that obedience which I must still owe to the commands of my God and Redeemer, or from the punishment due to disobedience, if I obstinately persevere in it. For the coming of Jesus Christ to save his people from their sins, has certainly laid me under the strongest obligation that can possibly be conceived, to live and act as becomes one of his faithful and obedient people, not only on my account, and that I may thus be saved by him, but also out of pure love and gratitude to him, who has done and suffered so much for my sake.

Keeping these things always in my view, I cannot but observe, how well it becomes every good Christian, both on his own account, and for the sake of others, to make an outward and open profession of his religion, especially in the way of attending the divine service, or public worship, which it prescribes, when he is blessed with a regular opportunity of discharging that part of his Christian duty. On every such happy occasion, we ought to be impressed with a most grateful sense of the merciful kindness and condescension of our redeeming God, in not only allowing us to appear before him with our prayers and praises, but even inviting and encouraging us to do so with this most gracious promise, that wherever two or three are for this purpose regularly gathered together in his name, he will be in the midst of them, to bless, sanctify, and accept their devotions.

How thankful then should I be for this inestimable privilege, that I live in a country where I may openly profess the faith by which I hope to be saved, and, in testimony of that profession, take my share in the religious worship of the Church to which I belong; that I may also partake in the blessings and benefits of that divine institution? The enjoyment of this comfortable privilege may sometimes expose me to a little bodily trouble, or worldly inconvenience, if I happen to reside at any great distance from a place of regular worship, or am obliged to contribute liberally to the support of it. But how trifling is any hardship of this kind, when compared to what the ancient patriarchs and people of God, as well as the primitive perse-

* Titus ii. 12, 13, 14.

cuted Christians, had to encounter, in maintaining the true worship and service of their God, and preserving it pure and untainted from the corruptions by which they were every where surrounded? This was an object of so much consequence in the eyes of these old venerable worshippers, that while they were blessed with health and strength to enable them to attend the regular celebration of God's holy service, they could not be kept back from the place appointed for it, nor ever thought of any frivolous pretence to excuse their absence. And have not we the same motives to encourage our punctual attendance? Does not the same authority require it of us, and point out the way in which we ought to join our part in performing this public act of homage to our Heavenly Sovereign, the King of Glory? For this purpose, we are not only blessed with a duly authorized ministry, to gather us regularly together in the name of Christ:—We are also furnished with a Liturgy, or stated form of service, so excellently constructed, as both to invite and enable the congregation assembled, to become parties in every act of religious worship that is going forward, that there be no unconcerned spectators in a business in which all present ought to be equally engaged, and to send up their petitions and acknowledgments to the throne of grace, with the united voice of supplication, prayer, and praise.

It is the consideration of this blessed privilege that makes me anxious to support and attend the public worship of the Church to which I belong, and likewise desirous to be present in the place appointed for it, as soon as the service begins, that so I may lose no part of it, nor show the least symptoms of backwardness or delay in coming to it.

When I take my place in the house of prayer, the first thing I have to do is, to fall down on my knees to thank God for all his mercies, and particularly for the opportunity I then have of appearing before him; beseeching him to grant his blessing on all the congregati n, as well as on myself, and that he will assist and accept us in what we are about to perform.

During the time of divine service, I wish to avoid as much as possible all matters of ceremony, or idle compliments to those about me; and do not like to hear or see any thing said or done, that may tend to divert the attention, or discompose the minds of the congregation. While the clergyman is reading any of the prefatory sentences with which the order for morning and evening prayer begins, I consider the great God as speaking to me, by the holy Prophet or Apostle from whose writings the sentences are taken.

To the exhortation which follows I listen with becoming attention that it may serve to fix my mind on the pious purpose for which God's people are thus gathered together; and, at the general confession, kneeling in the most humble manner, I acknowledge my own sins, and those of the congregation assembled with me, beseeching our almighty and most merciful Father to have mercy upon us, to spare and restore the penitent according to his promise declared in Christ, and, for his sake, to enable us to live a godly, righteous, and sober life: in making which petition, I resolve with myself, that by his grace and assistance, I will earnestly endeavour to love him more and serve him better for the time to come, and will carefully avoid those sins which I have more particularly confessed as committed by myself: after which, while the priest alone is pronouncing the absolution, as something particularly belonging to his sacred office, I do not repeat it after him, but attend to it, and receive it with all gladness and humility of mind, begging from

my heart, that his pardon and forgiveness, which God hath given his ministers power and commandment to pronounce in general, may be applied to me and to my case in particular; and that I, and all present with me, may afterwards lead a pure and holy life, and come at last to God's eternal joy, through Jesus Christ our Lord: at the end of which, and of all the other prayers, I am taught to join with the people in a fervent *Amen*.

The minister being now directed to say the *Lord's Prayer*, and the people to repeat it with him, wherever it is used in divine service, I consider the repeating of it as the best means of impressing on my mind the full sense and meaning of each petition: and, as we have need of every assistance to help our infirmities, this most excellent prayer is appointed to be several times used during divine service, that so we may the more fully attend to the matter contained in it, and be the better assured of having our requests granted, when they are frequently expressed in that very form of supplication which our Lord himself, the great Mediator and Intercessor, left with his Church, to be used both in public and private prayer by all Christians. Let none, therefore, be offended at the frequent use which our admirable Liturgy makes of it; for, if the blessed Son of God, on a most awful occasion, prayed to his Father *three* times, "*saying the same words*," as an Evangelist expressly informs us, we need not be ashamed to use as often, in our solemn applications to the throne of grace, those very words which our Saviour put into our mouths, as most expressive of our wants, and most acceptable, for his sake, to our Heavenly Father.

And here I cannot but observe, how useful and commendable is the order of the Church, that the people *should with* their own mouths repeat the Confession, the Lord's Prayer, their proper part of the Psalms and Hymns, and other responses; since, by so doing, they are constantly put in mind, that they too are concerned in the service of God as well as his own more immediate ministers, and ought regularly to bear their part in it: by this means, they are enabled to make every part of the worship their own act and deed, and to do as the Church of God has done in all ages, under the Law and under the Gospel. Indeed, I would only beg leave to ask those who observe a different practice, Whether a congregation, who keep their lips close shut during the whole solemnity, can with any propriety of speech be said to worship God, except it be in dumb show? and, whether it be not a strange perversion of public social worship, for one man to monopolize it all to himself, and not suffer his congregation to offer up one petition, or utter one response of adoration and praise to the God of their salvation? Yet this must always be the case where extempore prayers are used, the very nature of which obliges the congregation to be watching for the words before they come, and then trying to ascertain the meaning of them, and how they may be best applied; and, while a person is thus employed in sifting one sentence, the minister goes on to another, and, in this manner, it is hardly possible to overtake him. If any thing be said by him, as I fear must often be the case, which a person cannot approve, or does not understand, this makes a gap in the prayer, which cannot be filled up, and is no doubt the reason why no *Amen* is said at the conclusion of it: some things are disapproved, some are not understood, and therefore the people think it best to let the prayer go, and shift for itself: it has their minister's sanction, and they hope that will be sufficient.

Now all this is remedied by such

and proper form as that used in our Church. The n examine at their leisure, e themselves acquainted whole matter and spirit of when they come to use it y they have nothing to do and to what is before them, their hearts fixed on the d sublime service in which engaged. Neither the weak- imprudence, the ignorance of the minister, can cor- purity of their prayers, nor sacred offices of their reli- he person who officiates be so attentive, or so deeply d as he ought, with the sa- r he is discharging; but he ntroduce an improper peti- make the people join but they know to be right: their re all before them; perfect- to their wants, and appro- heir understandings.

e often wondered how it o pass, that those very per- o, in drawing up a petition earthly superiors, would use nt and utmost precaution a- y improper expression, and ful to omit nothing which hed to be granted, can yet, essing the throne of the Ma- high, be easily satisfied with ormance of any individual, so much as seeing it, before esented, and without know- ther, in offering up their pub- lications to heaven, the most l part of prayer be not left oo hastily gone over, to make r the flights of imagination, particular fancy of the per-

There is too much reason that something of this kind en happen, where popular rs, smitten also with the va- praying well, are ambitious their talents in that way by xpressions, pompous phrases, guage so unintelligible to the part of their hearers, that they might as well be speaking in an unknown tongue, and making use of the Latin mass-book.

It may also be expected, that those who are so fond of displaying their gifts in prayer, will not think it worth their while to appear as mere read- ers of the Scriptures; and whether it be owing to this circumstance, or that the people think they can read the Bible at home, as well as the minister can in the pulpit, I know not; but to me it has always ap- peared very strange, that those who affect so great a veneration for the Bible, should have so little to do with it in their religious assemblies. This too is the more remarkable among people who seem to consider *hearing sermons* as the most essen- tial part of public worship; and yet, whatever authority and excellence any sermon hath, must, and ought to be derived from the Holy Scrip- tures. For this reason, when the *lessons for the day* are read, and the *epistle* and *gospel* in the communion service, I think it my duty to listen to them with a most composed and serious mind, as to the word and message of God himself; and though I know beforehand what will be read, I am not the less attentive on that account, as it often happens that I thus discover something which I had not observed before.

The *psalms* and *hymns* which are appointed to be said and sung before and after the several lessons, I con- sider as a most animating part of di- vine service; and none but they who have tried it can be sensible, how much the devotion, both of minister and people, is enlivened by that al- ternate mode of reasoning which seems to be recommended by St. Paul, where he speaks of Christians "teaching and admonishing *one another*, in psalms, and hymns, and spiritual songs,"* as most suitable to express their public praise and thanksgiving.

* Col. iii. 16.

After being thus "taught and admonished," we are very properly called upon to rehearse the Christian *Creed*, the design of which is, not to establish the doctrines of our religion, but to declare what they are, to bring together those truths which revelation teacheth, so as that they may be seen at one view, and professed in a public and solemn manner. This profession every Christian is required to make in his own name; and it serves as a bond of faith, and uniformity of doctrine, among all the Clergy and members of the Catholic Church. As such, I most cordially join in repeating it, to testify my continuance in the true faith and fear of God; being well convinced that on the truth of my creed depends the force of every command, by which I am bound to his service.

The remaining part of our public devotions consists of short *prayers*, or *collects*, and a "*general thanksgiving*," together with that admirable form of supplication called the *Litany*, in which the part allotted to the people is most happily contrived to keep their attention alive, and carry their devotion to the highest pitch. And as it is supposed that every person in the congregation is furnished with a *Book of Common Prayer*, and attends to the Rubrics, or directions which it contains, the bodily gestures will therefore be all decent and uniform, expressive of that humility, reverence, and adoration, which the different parts of the service require.

This is doing all that can be done to ensure a proper behaviour, and make the service of the sanctuary both acceptable to God, and edifying to ourselves. And for this purpose, the wisdom of the Church is no less conspicuous in the care she has taken to make all her members duly acquainted with the history of man's redemption, as exhibited by the annual return of those holy solemnities, which, with that view, are regularly presented for our devout celebration.

Thus the season of Advent, which is supposed to begin the ecclesiastical year, prepares us for contemplating the great mystery of God manifested in the flesh, and, at the same time, teaches us to look forward to the second coming of the incarnate God, to judge the world. The festival of Christmas represents this wonderful incarnation and auspicious birth of the Prince of Peace: that of the Circumcision, shows his humility in submitting to the law for man: the Epiphany commemorates what may well be considered as cause of great joy to all people, the same Messiah becoming a light to lighten the Gentiles, as well as the glory of Israel: the Presentation of our Saviour in the temple shows, what he afterwards declared at his baptism, that he came to fulfil all righteousness: and, the Annunciation of the Blessed Virgin commemorates the manner in which the heavenly herald announced this mercy to man: that solemn invitation to serious recollection which the Church delivers through the whole of the penitential season of Lent, and the sacred humiliation and public reading of the Holy Week, particularly of *Good Friday*, all pointing to the awful cause of our Lord's sufferings and crucifixion, cannot fail to have a good effect on the minds of all well disposed Christians, and to prepare them for solemnizing, and sharing in the blessings and benefits of the high and holy festival of Easter, observed as the great anniversary of our Saviour's glorious Resurrection. From that to the day of his Ascension, our faith is confirmed, and our hopes refreshed, by the various evidences of his mighty conquest over sin and death, and the consideration of those wise and gracious ends, for the accomplishment of which it was expedient that he should leave this world.

and go to his Father. One of the great and good ends of his departure, was the sending of the Holy Ghost, who, as the Spirit of Truth, was to lead and guide the Apostles into all truth; and, as the Comforter of Christians, was to abide with the Church, in that gracious character, to the end of the world. The feast of Whitsunday, therefore, which commemorates this wonderful event —the descent of the Holy Ghost upon the Apostles—exhibits the most complete confirmation of the truth of the Christian religion, and shows that he, the blessed Author of that religion, who was able to fulfil "his most true promise," in such a miraculous manner, had indeed, as he said, "all power given to him in heaven and in earth."

After thus contemplating the whole mysterious plan of man's salvation, and the several parts of that stupendous scheme, as accomplished by the adorable "*Three* who bear record in heaven to it," we are very properly called upon, by the appointment of a particular solemnity for that purpose, "to acknowledge the glory of the eternal Trinity, and, in the power of the Divine Majesty, to worship the Unity;" beseeching also our *Triune* God, to "keep us steadfast in this faith, and evermore defend us from all adversities," which may threaten to wrest it from us, or deprive us of the comforts of it.

To be Continued.

Extract from Archbishop Secker's Second Charge to the Clergy of the Diocese of Canterbury.

It is peculiarly unhappy, that while we are employed on one side in defending the Gospel, we are accused on another of corrupting it. I have not now in my view either the church of Rome, or the protestants who broke off from us a century ago. The methods of dealing with both have been long since prescribed, and I repeat them not; but intreat your attention to the movements of each, especially the former, if you have any of them in your parishes. But I mean to speak of persons risen up in our own times, and professing the strictest piety: who vehemently charge us with departing from the doctrines and slighting the precepts of our religion: but have indeed themselves advanced unjustifiable notions, as necessary truths; giving good people groundless fears, and bad ones groundless hopes; disturbed the understandings of some, impaired the circumstances of others; prejudiced multitudes against their proper ministers, and prevented their edification by them; produced first disorders in our churches, then partial or total separations from them; and set up unauthorized teachers in their assemblies. Where these irregularities will end, God only knows: but it behoves us to be very careful, that they make no progress through our fault.

Now it would not only be injurious, but prophane, to brand, with an opprobrious name, Christians remarkably serious, merely for being such: and equally imprudent to disclaim them as not belonging to us, to let a sect gain the credit of them, and labour to drive them into it. Surely we should take, even were they wavering, or actually gone from us, the most respectful and persuasive means of recalling such, and fixing them with us. Nay, supposing any person irrecoverably gone, we should not be hasty to condemn, even in our thoughts, either them or their party, as enthusiasts or hypocrites: *whatsoever they are, it maketh no matter to us**. And much less ought we to say of either worse than we are sure they deserve. When we are undoubtedly well informed of any extravagant things,

* Gal ii 6.

which they have asserted or done, it may be useful to speak strongly of them: but not with anger and exaggeration; which will only give them a handle to censure our uncharitableness, and confute us: but with deep concern, that when so few persons express any zeal for the Gospel, so many of those, who do, run into extremes, that hurt its interests. Nor will ridicule become our character, or serve our cause better than invective. It may please those very highly, who are in no danger of being proselyted by them. But what shall we get by that? Persons negligent of religion will at the same time be confirmed in their negligence; and think, that all they need to avoid is being *righteous overmuch.** Tender minds will be grieved and wounded by such ill-placed levity: and crafty declaimers will rail at us with success, as *scoffers,*† *denying the power of Godliness.*‡ But if we let fall any light expressions, that can be wrested into a seeming disrespect of any Scripture doctrine or phrase, we shall give our adversaries unspeakable advantages: and they have shewn, that they will use them without mercy or equity. Therefore we must guard every word, that we utter, against misrepresentations; be sure to express, in public and private, our firm belief of whatever evangelical truths border upon their mistakes; and certainly be as vigilant over our behaviour, as our teaching: encourage no violence, no rudeness towards them; but recommend ourselves to them by our mildness, our seriousness, our diligence: honour those, who are truly devout and virtuous amongst them, much more on that account, than we blame them for being injudicious, and hard to please; and be full as ready to acknowledge the good they have done, as to complain of the harm: yet beware, and counsel others to beware, of being drawn, by esteem of their piety, into relishing their singularities, and patronizing their schism.

Acting thus, we shall not only *cut off occasion from those who desire occasion** to speak evil of us, and be able to remonstrate with authority and effect against their excesses and wildnesses; but, which is the chief point, we shall become better ministers of Christ for their harsh treatment of us. And we should always labour, that every thing may have this influence upon us: think with ourselves, if others go too far, whether we do not fall short; ask our consciences, whether we really do all that is in our power to reform and improve our people; whether the small success of our endeavours be, in truth, as it ought, a heavy grief to us; whether we have carefully searched out, and try incessantly to overcome the difficulties that lie in our way to making them better. These things, if we are in earnest, we shall chiefly have at heart: and if we are not in earnest, *we are of all men* the most guilty, and *the most miserable.*†

* Eccl. vii. 16. † 2 Pet. iii. 3. ‡ 2 Tim. iii. 15.

For the Churchman's Magazine.

Remarks on Mr. Ward's Letters.

IN looking over the Letters of Mr. Ward of Serampore, who, it will be recollected, has lately travelled through this country, we met with a passage or two which excited some unpleasant feelings in our bosoms as Churchmen. He remarks, "divine service seemed well attended in the states I visited; and I should think that, amongst the Presbyterians, the Congregationalists, and the Baptists, there are but few instances of a dry formal ministry, *though there remains much of it still amongst the Episcopalians.*"—Now

* Cor. xi. 12. † 1 Cor. xv. 19.

it is far from being agreeable to see ones religious society so dishonorably distinguished from the rest; and whether the writer has judged right or wrong, it is very natural to enquire what opportunities he had for forming any opinion at all. It does not appear, from a cursory glance at his pages, that he was ever in an Episcopal Church during the whole of his stay in this country, or that he became much acquainted with more than half a dozen of our clergy. He must have formed his judgment then on the testimony of others; and we are far too well acquainted with the popular cry of "no religion in the Church," to be surprized, if it left an unfavorable impression on his mind. When we read the passage inserted above, we were afraid our brethren of other denominations had done us some ill offices to the venerable missionary of Serampore, and we would charitably hope "that through ignorance they did it." If by "a dry formal ministry" we are to understand him to say, that our clergy mingle, in their pulpit instructions, the duties of the Christian life with the doctrines of Grace, we hope there are few who do not plead guilty to the charge. But if he means that their discourses are *generally* nothing more than dry moral harangues, which are neither calculated to awaken the sinner nor to perfect the Christian, we can assure him that he has been deceived by false information. But if the imputation of not preaching the Gospel is in *any* case true—or if it is even true in many instances, although we might not relish the unceremonious manner in which it is cast upon us, we would not be slow to listen, and profit by the caution. We hold the propriety of the adage, "fas est ab *hoste* doceri;" and would not reject a *friendly* hint, because it had its origin in wrong information.

A page or two farther on the writer observes, "I found much genuine piety among the presbyterians, the congregationalists, the *evangelical* episcopalians," &c. Why this odious distinction, as though some preached the Gospel of Jesus Christ, and others something else? That shades of difference are observable in the mode of stating and enforcing christian truths, we are not disposed to deny: that some clergymen insist with greater stress than others on the doctrines of human depravity, justification by faith alone, and the agency of the Holy Spirit, we also freely acknowledge; at the same time, we believe there is no material difference in the *faith* of Churchmen on these fundamental points. What we decidedly object to, is the use of the term Evangelical as a *party name*; and we hold him to be no judicious friend to the Church, who will sanction such a perversion of the term with his approbation. We are very partial to the word understood in its theological sense, and should be very sorry to see its meaning perverted to designate a class of our ministers from the brethren at large. Did we think it expedient, we could find no difficulty in tracing the origin of its abused application to an individual, whose misfortune it was to fall from his high estate, and shame the priesthood by his crimes. By him, we believe, it was first *assumed* in this country as a badge, by which he and his party wished to be distinguished from the rest of the clergy. This then we regret—not that religion is reviving amongst us, and the doctrines of grace more frequently and strenuously inculcated; but that those who think it their duty to labour with greater zeal, should assume the exclusive title of preachers of the Gospel—thus casting on all others by implication, the odium of *not* preaching the Gospel. Sure we are, that a course like this will neither promote "peace within our walls," nor reform those whom we wish to see more active in ministerial

they have asserted or done, be useful to speak strongly m: but not with anger and ex- ation; which will only give a handle to censure our un- itableness, and confute us: but deep concern, that when so persons express any zeal for the pel, so many of those, who do, into extremes, that hurt its in- ests. Nor will ridicule become r character, or serve our cause tter than invective. It may please some very highly, who are in no anger of being proselyted by them. But what shall we get by that? Per- sons negligent of religion will at the same time be confirmed in their neg- ligence; and think, that all they need to avoid is being *righteous* overmuch.* Tender minds will be grieved and wounded by such ill- placed levity: and crafty declaimers will rail at us with success, as *scof- fers*,† *denying the power of Godli- ness*.‡ But if we let fall any light expressions, that can be wrested into a seeming disrespect of any Scrip- ture doctrine or phrase, we shall give our adversaries unspeakable ad- vantages: and they have shewn, that they will use them without mer- cy or equity. Therefore we must guard every word, that we utter, against misrepresentations; be sure to express, in public and private, our firm belief of whatever evangelical truths border upon their mistakes; and certainly be as vigilant over our behaviour, as our teaching: encour- age no violence, no rudeness towards them; but recommend ourselves to them by our mildness, our serious- ness, our diligence: honour those, who are truly devout and virtuous amongst them, much more on that account, than we blame them for being injudicious, and hard to please; and be full as ready to acknowledge the good they have done, as to com- plain of the harm: yet beware, and counsel others to beware, of being drawn, by esteem of their gi ridiculing their singularities ronizing their schism.

Acting thus, we shall *of occasion from those* occasion* to speak evil be able to remonstrate wit and effect against their wildnesses; but, which point, we shall become ters of Christ for them ment of us. And we labour, that every thi this influence upon us ourselves, if others go ther we do not fall sh consciences, whether all that is in our pow and improve our pe the small success of be, in truth, as it grief to us; whether fully searched out, a ly to overcome the lie in our way to m ter. These things nest, we shall chie and if we are not *of all men* the m *most miserable*.†

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For the Chur

Remarks on M

In looking Mr. Ward of will be recolle led through t with a passage some unpleas soms as Chur "divine servi ed in the st should think byterians, and the Bap instances of *though ther amongst th*

* Cor.

duty. If any think their brethren deficient in doctrine or in zeal, let them essay their reformation by pleading with the silent voice of *example*. Let them be seen "in labours more abundant;"—in humility more profound;—"in all things shewing themselves a pattern of good works: in doctrine shewing uncorruptedness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of them." We pledge ourselves that few will be found so lost to a sense of what they promised in ordination, as not to be affected by a multiplication of such examples—by the sight of holy and humble men labouring in their vocation, with the recollection ever present that "the time is short," and the eternal state of souls depending on the strength of their individual labours.

That Mr. Ward meant to use the word 'evangelical' in the *party* sense, is very evident; for as *every* evangelical Episcopalian, in the theological meaning of the word, is, and must be a pious man, it would be nothing mysterious if he found "much genuine piety amongst them." Had his researches been more extensive, we trust he would have found much genuine piety, and also much *humility*, and devotedness to the cause of the Gospel, amongst those who refuse to be called evangelical as a mark of distinction from their fellow labourers in the ministry. We sincerely hope that all attempts to set one part of our clergy in array against the other, by assuming and giving names of party distinction, may be speedily brought to confusion, with every other evil work. Let ministers be as zealous as they please, and preach as pure a doctrine as they please; let them "be instant in season, and out of season;" let them "*reprove*, rebuke, exhort, with all *long-suffering* and doctrine"—how vast the necessity of such labours! —but let them not be guilty of the weakness of arrogating the merit of being exclusively evangelical.

The "Farewell Letters" of Mr. Ward were written to a few friends in Britain and America, on his returning to Bengal. They are chiefly intended to convey information on the religious state of India; and though written apparently in haste, they describe with much feeling and effect the unholy abominations of the Hindoos.

From the Episcopal Magazine.

A curious Historical Anecdote.

It has been said that Richard Plantaganet, natural son of Richard III. King of England, died with a trowel in his hand. The following anecdote on this subject is related in a French work entitled, *Lettres to Count de B.*——Sir Thomas Moyle, being employed in building a castle in the parish of Eastville, in the burial registers of which are still seen these words, "Richard Plantaganet was interred the 22d December, 1550," observed that his principal mason retired at the usual hours of breakfast and dinner, and that when he got to the distance of about 100 paces, he took a book from his pocket, and read while he was taking his repast.

Sir Thomas, desirous to know what book it was, which so much engaged the attention of his mason, endeavoured for some days to surprize him, but always without effect; for as soon as the mason heard him approaching, he put the book in his pocket and went away.

Sir Thomas's curiosity was still more excited by this caution, and as he was continually on the watch, he at length discovered that his master mason read Virgil's Æneid, and that he was a man of no mean talents.

He therefore formed a close intimacy with him, and admitted him to his table; where, by treating him with every mark of respect and attention, he drew from him the following confession. "Providence, which regulates every thing in the world, determined that I should be a mason; but my ancestors caused cities to be built, and I now build your castle. They had palaces, and possessed a throne, but I possess only an humble cot. I have not always known what I am; but, when ignorant of my own extraction, I was happier and more contented than at present. Until the age of sixteen, I was boarded with a master at whose house I was visited every three months by a man of great dignity, who paid for my board, saluted me very respectfully, and then retired, after having taken great pains to let me know that he was not my father. This man came one day (a month before the expiration of the quarter,) begged me to accompany him, and making me get into an elegant coach, conducted me to the gate of a beautiful palace, before which he alighted. After crossing several spacious halls, we arrived at one more ornamented than the rest, where my conductor left me, and desired me to wait for a few moments. I had not remained here long, when a nobleman about the age of forty-six, superbly dressed, and wearing a garter enriched with diamonds, entered the apartment, advanced towards me, and clasping me for some time in his arms, kissed me, and asked a great number of questions, which I answered in the best manner I could. With this person I remained a quarter of an hour; at the expiration of which, he gave me a purse filled with pieces of gold, embraced me again, and departed. My first guide then made his appearance, and, without revealing the mystery of this strange visit, conveyed me back to my place of residence, and left me a prey to a thousand reflections, which afforded me very little satisfaction. Some months after, when it was scarcely day, the same man returned, and brought me a rich dress, which he made me put on, and desired me to follow him. Having obeyed, I found a carriage with six horses waiting for us at the gate, into which we mounted, and instantly drove to Bosworth, to the tent of King Richard III., who, as soon as he perceived us, came to meet me, laid hold of my hand, and discovered himself to be the same person, who had before received me with so much kindness. This prince, after clasping me in his arms, showed me to some noblemen, who stood round him, saying, behold my son, then turning towards me, "my child," said he, "I shall fight to-morrow for my crown and yours; it shall either remain on my head, or I shall lose my life. As you are by far too young, my son, do not expose yourself in the combat. You see that eminence before you, post yourself there; your guide will follow you, and from thence you may be a spectator of the event of the battle. If I am victorious, fly to my arms, and I shall acknowledge you as my son; but if I am vanquished, be persuaded that you have no father surviving, fly as far as you can, and reveal to no one the secret of your birth, for none of my friends can hope for mercy from the conqueror, whose interest it will be to destroy even the last branch of my family. "Go," said he, with his eyes bathed in tears, while his words were interrupted with sighs, "go, my son, fulfil your destiny, carry with you this port-folio, and give it to your guide, who will take care of it for you;" then turning towards him, he added, "I recommend to you my son, and this deposit." I was struck motionless, and almost senseless at this discourse, and wavering between a desire to follow the fate of my father,

and the fear of disobeying him, I waited with my eyes fixed upon him, till he should renew his orders for me to retire, or permit me to remain near him: but my guide took me by the hand, and dragged me towards the eminence, for my legs were almost incapable of supporting the weight of my body. I shall only tell you further, that I saw my unhappy father, on a white horse, make wonderful efforts by his valour, to rally his scattered troops, always ready to fly. I saw, and I still shudder at the recollection, a Scotsman fall furiously upon him, and after losing one of his arms by a sabre, make use of the other to cut off the Prince's head; and this head at length carried in triumph on the end of a pole, decided my fate, and that of the battle. When I had lost all hope, I turned towards my guide, to pour forth in his bosom the burden of my grief; but alas! the unhappy man was no longer near me; he had fled with the port-folio, which my father delivered to him, and thus deprived me of every resource. Not knowing what course to pursue in this critical conjuncture, I mounted a horse, which I found tied to a tree, and which he had left me, and repaired to London, where I sold him, and all the other effects that I possessed. I took lodgings in Piccadilly, where the money procured by the sale of my effects, supported me for nearly eighteen months; but my purse being at last empty, I saw no other resource to preserve my life, but to conceal my name, and no means of escaping misery but by labour.

As some masons lodged in the same tavern with me, I one day accosted them as they were sitting down to dinner. Contentment seemed to beam in all their countenances, joy animated their conversation, and the food, that was set before them, though exceedingly simple, awakened my appetite. Having entered into conversation with them, I asked them several questions concerning their business, and their emoluments, and being very well satisfied with their answers, I hired myself to them as a day-labourer. My first attempts were successful, and my progress so rapid, that at the end of twenty years, being highly distinguished by my master, I became his foreman. He then proposed to admit me to his table, and the son of Richard, who had not disdained to handle the trowel, thought himself very happy to eat at the table of a man, who had taught him the use of it; I therefore accepted his proposal with pleasure.

Sir William (for this was the name of my master) had a daughter, who rendered my residence in his house very agreeable. Like Hebe, she was full of graces; her virtue was equal to that of Lucretia, and her countenance was never ruffled by a frown. I lived with the father and daughter till the death of the former, in the most perfect harmony, and without any thought of the future; but this unexpected loss, by filling our hearts with sorrow, told us that we could no longer live in a way, that would wound the delicacy of my virtuous companion, and scandalize our neighbours; and that we must either separate, or unite together for life. The idea of the grandeur, which I was going to renounce for ever, could not even for a moment prevail over the friendship which I entertained for the daughter of my deceased master; I disclosed my passion to her; she gave me a favourable reception, and when the time of mourning had expired, I married her. By this virtuous spouse I had three children, who are still my greatest comfort. Having succeeded to the employment of my master, I am now become your principal mason. This is my history, which you were so desirous to learn."

Thomas, much surprized by
cital, and filled with respect
e mason, "Prince," said he,
es not belong to me to exam-
hether your Highness can do
than to assume the situation
ır master; but this I know,
you are the son of my sove-
I consider myself obliged to
ou a lodging in my castle, with
ırance that you shall remain
ınknown, and live in whatever
r you may think proper."—
Thomas," cried the mason,
your titles, and regard me as
much less unfortunate than
agine. I have triumphed over
ırice of fortune, and have ren-
nyself independent on others.
fe has preserved her honour,
in the great world she might
ıst; my children do not regret
ıours with which they were
ıcquainted; and the labour of
ıands procures sufficient for
ıintenance of my family. I
onsent to partake of your
, since you require it, but on-
ı condition that you keep it
the bounds which I shall pre-
" "Speak," said Sir Tho-
and be assured that I will
/hatever you may require."
then," said the mason, "give
nall corner in your park, on
I may build a cottage, to de-
e and my family from the in-
:y of the weather—I ask of
hing more, else I must re-
y request."—Sir Thomas, ad-
the disinterestedness of his
was obliged, with the utmost
to give him nothing more
small portion of land, upon
ıe erected a cottage, where
d happy with his wife and
ı, till he reached the great
ınety, and had the misfor-
survive them all.

From the Scottish Episcopal Review and Magazine.

[The following are copies of a letter addressed by M. Wette, late Professor of Theology in Berlin, to the Mother of Sandt, the murderer of Kotzebue; and of the Rescript of the King of Prussia, depriving the said Professor of his office.]

"You have been struck, as a mother, by a blow so severe, that I find myself compelled, by the friendship that you testified for me, to write you a word of consolation. If you had to lament the simple loss of your excellent son, I should hold my peace, and leave it to your own pious heart, and to the operation of time, to calm your sorrow; but the opinion of the multitude will, with an appearance of justice, brand your son as a criminal. This is what engages me to be his advocate with you, and to save his memory from dishonour, at least in his own family. The action he has committed is, in truth, not only illegal and punishable in the presence of temporal justice, but, considered abstractedly, is immoral and contrary to social laws. Fraud and violence can never constitute a right, and the goodness of an object cannot justify the injustice of the means. As a moralist, I cannot approve of such actions; it is by good, and not by evil, that we must return evil. But when we undertake to judge of an act already committed, we must take for the basis of our judgment, not the general law, but the conviction and motives of him who has committed it. It is according to his own faith that every one is to be judged. I admit that your son's resolution may have been founded in error, and not have been exempt from passion; but what man can flatter himself that he is exempt from passion and from error? There never has been but one only. Error, however, is excused, and in some degree overcome, by the firmness and

purity of conviction; and passion is sanctified by the source from which it flows. I am persuaded it has been so with your pious and virtuous son. He regarded his resolution as just, and it was therefore that he has acted well.

If I do not absolve his resolution from all passion, I do not thereby mean a gloomy intoxication, a boiling agitation; for Sandt was, as I well know, of a calm and reflecting character. It was the purest enthusiasm which inspired him; that enthusiasm proceeded from the best source; but it received from Sandt's youth a violence which impelled him beyond the bounds of life. Without this species of passion it is scarcely possible to perform a great action. The fire of enthusiasm must necessarily burst forth. I assure you, that your son, instead of diminishing the love I entertained for him from the first moment, has only augmented it.

Such an action as this, committed by a young man, pure and pious, actuated by faith and a firm conviction, is a beautiful phenomenon in our age. Whatever may be the fate which awaits your son, he has lived long enough, since he has resolved to die for the noblest passion of his heart. Whoever can thus risk his life, proves that he knows its full value, and that he does not esteem it in proportion to its duration, but by its intrinsic beauty. Unhappily, it has become the habit among us, to prefer a life passed in luxury and idleness to the noblest death. The conduct of Sandt is the sign of a noble mind, which might rouse men from their lethargy. A young man exposes his life to exterminate an individual whom so many others revered as an idol. Can such an act be attended by no effect? But it is not requisite to know the consequences, to enable us to judge of an action. We do not estimate the life of a man by the splendour that it sheds,—that which is most obscure is often the most beautiful. Respected friend, may you find these reflections true, and preserve this manner of viewing the transaction against all objections. It is you who have given life to, and have brought up this extraordinary son; you should be capable of understanding and of appreciating him; you, too, should support with courage and resignation the fate that he has chosen for himself.

I am, with respect," &c.

THE KING'S RESCRIPT TO THE MINISTER OF PUBLIC INSTRUCTION

"Professor Wette has acknowledged as authentic the copy presented to him of a letter which he addressed on the 31st of March last, to Madame Sandt, wife of the Counsellor of Justice, and he has strove to justify the murder committed by young Sandt. The important charge of a professor of theology and morality is incompatible with this his conduct. I should wound my conscience if I continued to confide the instruction of youth to a man who regards assassination as justified under certain conditions and presumptions; and I charge you by these presents to remove Professor de Wette from his function of an instructor.

FREDERICK WILLIAM.

Berlin, Sept. 30, 1819.

For the Churchman's Magazine.

Extract from a Letter written by a Gentleman in Ohio, to a Clergyman in Connecticut.

In casting my eye over your pages, I perceive something, which, considering what has come, and is coming to pass, I think in a measure prophetic. Speaking of the favourable disposition of our Church, in the atlantic states, towards that

part of the Zion of God now languishing for want of ministers and means to support them, in the western regions, you say, "It must be "some consolation to you, to know "that the exertions of your Bishops "and Clergy are properly appreci- "ated on this side the mountains; "and that there is a disposition to "give you every assistance which "could be desired. There is only "wanted something to render this "disposition efficacious—some mas- "ter-hand to call it forth into con- "centrated and powerful action." When you shall have read over our journals, I think you will perceive the hand you speak of to be none other than *the hand of an almost visible Providence*, in uniting all together, in one great effort to save our otherwise *hopeless* Church in the West. We have instituted a missionary society, and they have appointed an agent to go from Maine to Georgia, both to entreat for means to maintain faithful labourers, and arouse the zeal of the young and pious among the Clergy, to come over into *our Macedonia and help us.* Auxiliary societies are to be formed throughout our own State, to *gather up the fragments* from our almost destitute boards, *that nothing be lost*, nor wanting, to shew we are all in earnest.

Would you dwell here but one summer, you would see, what volumes can but faintly describe, in explanation of the subject on which I am now writing. Figure to yourself a new country, nearly equal in extent to all New-England put together, with settlements up and down at great distances from each other—the inhabitants thrown suddenly together from all quarters, contending with the wild beasts and the trees for a subsistence, without roads, in these hard times destitute of money, and many of them destitute of clothing—like the hungry once used to sumptuous living, looking back on on the days and scenes they have once enjoyed, in the full possession of all the ordinances of our holy religion, and now contrasting the past with the present;—themselves, their wives and their little ones, in the woods, isolated from any body of inhabitants sufficient in number, to give even the glimpse of hope, that in *their* life a minister of God's word can ever be supported among them: Figure to yourself all this, and then make them a short, a necessarily short and transitory visit;—let them talk of the good things of our holy faith, which they once enjoyed in abundance, but alas! must be snatched from their lips, as the bread is torn from the eager grasp of the hungry,—you of necessity being obliged to tear yourself from them, without being enabled to give them any hope of better days:—let them, leaving their cabins full of little ones, follow you as you wind through the wild wood, and talk of their hapless spiritual state—talk of the agony they experience in bringing up their children in this midnight darkness, in this worse than heathenish ignorance of divine things, in this Babel of confusion, where they are surrounded by contending sects, where "*Gibal and Ammon and Amalek, with the Philistines, and they of Tyre and Ashdod,*" are all contending that the walls of our Zion shall *not* be built. Fancy all this, and say if an holy fire does not warm your breast, which you never before experienced: say, if the spirit of Ezra and Nehemiah does not come upon you, as a strong man armed, to lead captive all your worldly considerations, and make you a spiritual soldier indeed, an holy, an anointed officer in the armies of Israel, to arouse the most dormant energies of our Zion. Pardon me this exuberance of my feelings. Romantic as they may seem, your brethren here pass their lives in scenes like these. If we have no missionaries sent us, and no means

given us to maintain them, all our efforts to build up a Church in the west, will prove abortive. Let the present ministers die, and the Church dies with them, unless miraculously preserved by means unseen. Fifty parishes, and the most of them from 20 to 90 miles apart, are now supplied by the actual labours of five or six clergymen. Will not these die a natural death, unless nourished, and that soon, by some external means?"

We have inserted this extract both on account of its interesting nature, and because it will afford us an opportunity of remarking the zeal, devotedness, and arduous labours of the present Bishop and clergymen in Ohio, and of commending the destitute condition of Episcopalians in that section of the country, to the liberality of those more favoured brethren on this side the mountains. If there be any field where missionary funds may be employed more advantageously than in others, and where the exertions of missionaries be imperiously demanded, it is in the western states. The zeal and labours of those few clergymen, who are scattered over that immense region, cannot be too much commended. Their sacrifices, as well as their labours, are great, and their final recompense will be proportionate. It is very much to be desired that more of our young men of genius, enterprize, and piety, who are designed for the ministry, should have their attention directed into this part of their Master's vineyard. But in order to this, it is indispensable that funds should be provided for their maintenance. The inhabitants of the western states are, for the most part, dispersed throughout an immense extent of country, without houses for public worship, and under very great pecuniary embarrassments. It is entirely out of their power, in the existing state of things, to support the regular preaching of *the Gospel*, and the administration of the sacraments. But they have manifested a disposition to make every exertion in their power, by combining their strength in one great effort to give permanency to the Church in that region; but under existing circumstances, their pecuniary efforts must be very inadequate to the supply of their wants. There is no way of extending the number of Churches beyond the Alleghany, and perhaps it may be said, of saving those which are already planted there, but efficient co-operation on the part of the Atlantic States;—co-operation in providing the funds necessary for the support of missionaries among them. Such co-operation is imperiously called for by existing circumstances, and it should not be withheld. The appeal which the Church in Ohio is about to make to the Churches in the Atlantic States, by an authorized agent, we earnestly hope will be met with liberality, and that ample means will be provided for the interesting objects contemplated.

Mr Editor:

It is an office of the greatest delicacy so to prepare and point the instructions of the pulpit, as to reach that class of hearers for which they are intended.—I presume there is no christian minister, accustomed to trace with an observing eye the effects of his appeals to his hearers, who has not been pained to see the consolations, which were intended only for the weary and heavy laden, appropriated by the individuals who would decidedly rank with the worldly; and equally pained to find that that part of his message, which may properly be entitled "the burthen of the Lord," has unintentionally fallen on the weak and desponding. Nothing is more perplexing to a minister while preparing his public discourses. He sees, perhaps, a great proportion of his hearers sunk in secur-

ty and spiritual sloth, and incapable of being awakened by the silver tones of the harp of Zion. What is to be done? He prepares to arm himself with the *terrors of the Lord*, but anon the recollection of some desparing members of his flock—some timid spirits who mourn already in secret, and "refuse to be comforted," half dissuades him from his his purpose, lest *they* should appropriate what was never meant for them. Hence he strikes but half a blow through fear of its falling in the wrong place, and the wicked go away untouched. Then again he would administer the consolations of religion to the fearful and despondings; but the knowledge that half his people are already too free and confident in the application of the promises, makes him deal them out with a sparing and cautious hand.

It is my lot, like that I suppose of all ministers of the Gospel, to have both these characters in my congregation. A little while ago, I directed my discourse in the morning to the thoughtless and secure part of my hearers; and as I had often tried a winning and persuasive method without effect, I endeavoured to assail their consciences by representing the final doom of the impenitent. I could not learn that any were seriously affected by it, except those for whom it was *not* intended. *Tranquillus* indeed remarked that he thought there *might* be some in the parish to whom it would do good; but observed that the people were generally decent and well behaved, and for his part he did not see the necessity of carrying matters quite so far. He had long since made up his mind, and placed great reliance on the mercy of God. Yet *Tranquillus* lives without prayer, and knows little more of the Scriptures than what he hears in the Lessons. *Mundanus* was still less disturbed by the sermon; for being on the eve of *making a bargain* of some importance, his head was so full of it that he probably forgot whether he was in the Church or in his counting house. *Obliviosus* went home somewhat affected; but a hearty nap after dinner which lasted till it was too late for evening service, entirely restored him.

Very different was its effect on *Pavida*. She is a person of low spirits, and a reflective, nervous temperament, which is ever leading her to view the dark and gloomy side of things. Her life is eminently free from inconsistencies which too often disfigure the character of more showy christians, and she exhibits evidence to all but herself, of being a fair candidate for immortal glory. But her fearful disposition is a source of perpetual unhappiness. Such is her apprehension of her own unworthiness, that she cannot believe the promises of the Gospel are intended for one so imperfect as she is. Hence she admits slowly and with distrust, their application to herself, and catches with eager alarm the sound of "evil tidings."

I happened to call on her a few days after the discourse, and found, as I had feared, she had taken it all to herself. 'Madam,' said I, 'there was scarcely a sentence from first to last which could be justly applied to you. You are neither hardened, nor unawakened, nor impenitent, and why will you distress yourself with needless apprehensions? So far from being guilty of presumption, your failings all lie on the other side—you will not take the promises to which you are justly entitled. Is it not to the weary and heavy laden that rest is promised? Is it not said, "to this man will I look, even to him that is poor, and of a contrite spirit, and *trembleth at my word?*" Be assured you judge yourself too unfavourably. If *you* cannot appropriate the consolations of religion, I know not who can; for

they are certainly addressed in an eminent degree, to those of a broken heart.'

My afternoon's discourse was intended for such characters as Pavida's, and I thought I described so well who *were*, and who were *not* entitled to lay hold on the hope set before them in the Gospel, that there could be no danger of misapplication. But alas! I was equally unfortunate as in the morning. Pavida, and the other daughters of sorrow like herself, thought I was speaking of somebody else; while the sermon was generally approved by those who had no part or lot in the matter. *Tranquillus* could not indeed say that his distrust had ever been very great, or had been the cause of any very painful dejection. He did not exactly know what it was to labour and be heavy laden under a sense of sin, nor had he much idea of a broken heart. Nevertheless he thought the sermon a very good one, though perhaps not quite *intelligible* in all its parts. He was particularly pleased with those passages which encouraged the desponding to look at the bright side of the Divine character, for he thought it the most unreasonable thing in the world for any man of decent moral life, to doubt of the mercies of God. Alas! Tranquillus; you have committed a great mistake, and a far more dangerous one to your eternal peace than Pavida's. Your presumption is encouraged by promises which were not meant for you, and she is distressed by threatenings which were not intended for her.

Thus it is, Mr Editor, that we are baffled and discouraged by the mistaken applications which are made of our discourses. Unless we say plainly, "thou art the man," the parable is wrongly applied—the already weak and desponding are still more discouraged, while the confident are rendered doubly secure. CLERICUS AGRESTIS.

We have just received by a friend the Constitution of a Missionary Society for the State of Vermont, adopted at their late Convention, and doubt not we shall do an acceptable service to our readers by inserting it in our pages. The "Address" accompanying it is so judicious, that we would gladly send *that* to our publisher also; but we must content ourselves with extracting the two first paragraphs.

It is with emotions of a very pleasing kind, that we hail the rising prospects of the Church in that part of the country. It is but a few years since the difference between the prayer-book and the missal was known there, and now we find no less than six Episcopal clergymen employed in the State, and a pressing demand for more. When will our young men of piety be made sensible of our wants? We are happy to hear of the zeal and spirit which animate the Episcopalians of Vermont, and cannot but wish them "God speed," in their labours to build up *the good old cause.*

CONSTITUTION

OF THE

Missionary Society of the Protestant Episcopal Church in Vermont.

ARTICLE 1st. The Society shall be known by the name of the *Missionary Society of the Protestant Episcopal Church in Vermont.*

2d. There shall be an annual meeting of the Society on the day following the stated annual meeting of the Convention of Vermont, at the place where the said Convention is held.

3d. The officers of this Society shall be a President, two Vice Presidents, a Secretary, Treasurer, and a Board of Managers, to consist of three; to be chosen at the annual meeting of the Society.

4th. It shall be duty of the President to preside in the Society, and

special meetings of the same, request of the board of mana-

The Vice Presidents, by sen- shall, in the absence, or at the t of the President, perform the of President.

The Secretary shall keep the s of the Society, and conduct cessary correspondence

The Treasurer shall receive count for all monies, and pay ver by order of the board of gers.

The Board of Managers, un- direction of the Bishop, shall it missionaries, and superin- heir missionary labours, and ize them to receive such com- ion for their services, as may med adequate.

Persons shall be appointed various sections of the State, cit such aid for the support of naries, as the pious and chari- nay be disposed to contribute, o transmit the same to the urer, together with the names contributors.

h. Each person whose sub- on may amount to one dollar lly, shall be considered a mem- f this Society. Ten dollars ntitle a subscriber to member- or life.

h. This constitution may be al- or amended by a vote of two of the attending members of Convention of the Protestant opal Church of the State of ont.

h. The members attending always constitute a quorum for ansaction of business.

ne 27, 1821.

Extract from the Address.

IAN BRETHREN,

s with extreme diffidence, not the value of our object, but the consideration of the embar- ents of the times, and the fre- y of similar calls, from one er and another, that we now address ourselves to your religious charity. Vast sums have been yearly collected, in this and the other states, for missionary and other charitable purposes; and no inconsiderable part of it from members of our own Church, and large portions of it applied to foreign religious enterprizes, the success of which remains still a secret in the counsels of Him, who will bring about the great objects of his government and providence over men, in his own way, and in his own due time.

It is by no means our design to request you not to give to other objects of religious beneficence, as you shall deem them *worthy;* but merely to propose you one from a source, and confined within limits, that must meet your entire acquiescence. It originates in that primitive and apostolic Church, which you ever venerate, and is confined to the territories of that state, the religious instruction and improvement of which will become the particular benefit of every citizen of it. Your bounty will be applied under your own observation, and the effects of it, should a divine blessing descend upon it, will be witnessed by yourselves and by your children. It will be bestowed in watering and fertilizing the garden in which it has pleased God to place us, and to make it our duty "to dress it, and keep it."

Report of the General Convention,

ON THE STATE OF THE CHURCH.

NORTH-CAROLINA.

At a period no more remote than the fall of 1816, the Protestant Episcopal Church in this State was nearly at the lowest point of depression. There were indeed, some who felt a lively interest in her welfare, and who wept when they remembered Zion. But, like Israel of old, they hung their harps upon the willows

in almost hopeless anguish. Even those few houses of God, which had, for some years before, occasionally or statedly resounded with his praise, were closed and deserted; and the pious of our communion, though attached both by education and principle to the Church of their fathers, despairing of seeing her ever again arise from the dust, stood ready to abandon her cause, and to unite themselves with any among whom they could enjoy, in any measure, the benefit of divine ordinances.—But, blessed be the name of the Lord, the set time for Him to have compassion upon this part of Zion had come. He viewed with an eye of relenting mercy, the desolations with which his justice had visited her sins. The prayers of the faithful were heard by the great Head of the Church, and the decree was sent forth—Let Jerusalem be rebuilt.

In the spring of 1817, was held the the first Protestant Episcopal Convention, ever held in North-Carolina; at which were present lay delegates from four different parishes, and three of the clergy, whom Divine Providence had, for the time being, brought to that State. Of these, two have since removed, the Rev. Bethel Judd, rector of St. John's Church, Fayetteville, to whom has succeeded the Rev. Gregory T. Bedell; and the Rev. Jehu C. Clay, rector of Christ Church, Newbern, whose place is now supplied by the Rev. Richard S. Mason. Besides these three, the Church in this State is blessed at present with the labours of four others, the Rev. John Avery, rector of St Paul's Church, Edenton; the Rev. John Phillips, who is settled in Trinity Church, Tarborough, and performs stated services at various places in its vicinity; the Rev. William Hooper, Professor in the University of North-Carolina; and the Rev. Thomas Wright, missionary. Mr. Hooper will also act in the capacity of missionary, as far as it may be in his power; and the Rev. John Toland is daily expected, who will engage in the same service.

Besides these seven clergy, there are at present six candidates for holy orders.—William M. Greene, George S. Phillips, Robert Davis, William Lowry, John Davis, and Burton H. Hicocks

Since the last General Convention, the Right Rev. Richard C. Moore, D. D. has admitted the Rev. Richard S. Mason to the holy order of priesthood; and William Hooper, Thomas Wright, and Henry M. Shaw, to that of deacons. The last mentioned of these gentlemen has since removed to the diocess of New-York.

The Right Rev. Bishop Moore has also consecrated a new church, lately erected in Fayetteville, by the name of St. John's Church; and held confirmation at various places, where were confirmed as follows: Fayetteville, sixty; Newbern, fifty-three; Edenton, thirty; Wilmington, one hundred and thirty-eight; amounting in all to two hundred and eighty-one.

It may tend farther to throw light on the condition and history of the Church in this State, to remark, that, a few years ago, the number of communicants in all our churches did not exceed fifty; whereas, they amount now to more than three hundred and fifty; that besides the Protestant Episcopal Missionary Society of North-Carolina, various charitable and religious societies have been established by the members of our communion; that bible classes and Sunday schools are to be found in almost every parish; and that the baptisms reported at the several diocesan conventions since the last general Convention, are two hundred and seventy-five; of which, twenty are stated to be the cases of adults.

Since the Church was organized in this State, ten parishes have, at

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y observe the canons and ru-
of the Church. The case of
e baptisms forms, it is believ-
e only exception; and in that
, even, a reformation has com-
d, which, we trust, will ere
ecome complete and universal.
the good Providence of our
the Church in this State has
ed help of the Lord at the ve-
e when she seemed most like-
become extinct. Had this
ɔeen delayed but a few years
, death would probably have
away all those episcopal pre-
ons which yet exist in every
ı of the country; and which,
: blessing of Heaven, will be-
he seminal principles by which
ıurch, like the fabled phœnix,
arise from her ashes. Her
ɔcts are every day brightening
ınd more. Her friends are eve-
ere excited to hope and exer-
May their most sanguine
soon be realized! may the
Head of the Church prosper
ork! and may this section of
peedily become the joy of the
earth.

rom the Christian Remembrancer.

AVE observed with great re-
ı many Churches and Chapels
vine service begins with sing-
his is not only a violation of
der in the rubrick, but it is
stly improper in a creature
cknowledges, or ought to ac-
knowledge, that he is a *sinner*. Man, had he remained in innocence, or celestial angels who have never fallen, may conduct their worship by beginning with singing; but it is totally unsuitable to a fallen being. It seems to imply that he has no sins to be first pardoned, no forgiveness to be asked, no aid to be supplicated for; but as soon as he comes into the divine presence he is to lift up the voice of joy and gladness. This was not the temper of the humble publican, "God be merciful to *me* a sinner." Undoubtedly the expression of his voice corresponded with the humility of his contrite soul: can we conceive that he would quaver in some melodious tune? Singing, or praise, may constitute a part of divine worship at a proper time; but this should only be introduced when supplication has been made for the pardon of sin, and forgiveness has been authoritatively pronounced. Let any one consult Dr. Bisse's BEAUTY of HOLINESS, and then he must be forcibly struck with the manifest impropriety of beginning divine service with singing.

It is such a violation of propriety that I wish to see a mild but salutary exertion of episcopal authority to correct at once the growing evil, to put a stop to this absurd violation of all liturgical order, and to teach the members of the Church of England that the *rubrick*, and the rubrick *alone*, is, and must be, the rule of their service; that this will not allow alterations, or additions, or retrenchments; that they who offend in any of these points are not obedient children of the Church of England. This violation has generally been introduced in proprietary or charity Chapels, principally under the direction of laymen, who neither know nor care for any of the rules and orders of the Established Church, but, in many instances

which I could specify, are more willing to oppose them than strictly and conscientiously to comply with them. A. S.

July 27, 1820.

German Universities.

"A German University," says a late traveller, "is little more than a place where there is a good library, and a *collection* of professors, who read lectures to those who choose to attend them. They afford bare opportunities for study, with few facilities, no compulsion, no discipline, no subordination. The consequence is, the broken windows, riots and disturbances, with which the students annoy the citizens, are visited very lightly by the university magistrates, and they are not under the control of the ordinary police. At Heidleburg, where there are many of noble and respectable families, they are rather better behaved than usual; and a lady told me, she found them tolerably quiet, considering."

These tolerably quiet youths are to be known in a crowd, by their swagger and their mustachois, their hair flowing on their shoulders, without cravats, their pipes in their mouths, and parading the streets with a rude impudence. The spirit of patriotism, and political follies, of the students, are the natural consequences of the same unbounded license, which often corrupts their morals. Finding themselves distinguished, by large privileges, from their fellow-citizens, in a despotick state, they become insolent, and set about reforming their country, with well meant, but childish extravagance. The professors seldom check, and often partake, the spirit, though not all the follies of the students.

Two years of coarse riot and disorder, in the most susceptible period of life, must, necessarily, often unhinge the principles, corrupt the morals, and harden the feelings. Even the independent spirit, it is thought to impart, is often too outre and extravagant, to be permanent: and as extremes meet, this spirit, not unfrequently, slides into the basest servility, when transplanted into the atmosphere of a despotick court.

Ib.

Christ Church, Newbern, North-Carolina.—The corner-stone of a new Church was laid in Newbern, North-Carolina, on the 5th day of July. On this occasion, divine service was performed in the old church, immediately after which the congregation repaired to the site of the new church, where an interesting address was delivered by the Rev. Richard S. Mason, rector of Christ Church, by whom the corner-stone was laid. Christ Church is to be a spacious brick edifice, and, when completed, will reflect great credit upon the individuals by whose liberality it is erected.—[*Chris. Journal.*

Ordination.—On Sunday the 29th day of April, at the Parish Church of St. Paul, Covent Garden, (England) a converted Jew was ordained by the Right Rev. the Lord Bishop of St. David's, in the presence of a very large congregation.—[*Ib.*

*** B. C., on the distinctive tenets of the Church, has been received.

THE

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For the Churchman's Magazine.

Wickliff.

AMONG the great men who preceded the Reformation, and helped to prepare the way for that event, the name of John Wickliff holds a distinguished place. A brief notice of his life, therefore, and a sample of his translation of the Holy Scriptures, may be interesting to the readers of the Churchman's Magazine.

Wickliff is supposed to have been born about the year 1324, in the parish of Wickliff, near Richmond, in Yorkshire History first notices him as a commoner of Queen's College, Oxford: from whence he was removed to Merton College as a probationer. Here he distinguished himself by his attainments in all kinds of classical and scholastic learning. But besides the fashionable learning of his time, he rendered himself conspicuous by his study and knowledge of the Scriptures This was a rare accomplishment in his time, and procured him the title of the *Evangelic Doctor*.

There seems to have been a controversy of long standing between the mendicant friars, and the governors and scholars of the University, in relation to certain privileges. In the year 1360, on some crisis in this dispute, Wickliff stepped forth as the advocate of the University, and treated his opponents, and certain abuses of the authority of the Popes, with a freedom of speech to which they were but little accustomed. This dispute, while it procured for him the gratitude and favour of the University, brought upon him the hatred of the friars, and laid the foundation of those controversies on the abuses of ecclesiastical power, in which he was so frequently engaged.

In the following year Wickliff was raised to the dignity of Master of Baliol College. Shortly after this, he was presented with the living of Fullingham; and in the year 1365, he was appointed Warden of Canterbury Hall, Oxford From this latter post he was ejected in the following year, on the elevation of Langham, Bishop of Ely, to the Archbishopric of Canterbury; who being a monk, thus took it upon him to revenge the affront which had been offered to his order. From this act of the Archbishop, Wickliff appealed to the court of Rome. But while the suit was pending, he engaged in a defence of the rights of the English monarchy against some pretensions of the Pope, which not only lost him his suit, but widened the breach between him and the Holy See.

In the year 1372, Wickliff was elected Professor of Divinity, by the Chancellor and Regents of the University. The methods of preaching then in common use, were by *postillating*, or *declaring*, as they were termed The *Postillator* took a large portion of scripture, and commented on the several sentences in order, making such reflections as he

thought proper. The *Declarer* announced or declared his subject, without taking any particular text. Both these methods of instruction might have been useful in their way, if they had been properly conducted. But instead of making their discourses the vehicles of rational instruction and salutary exhortation, it was the custom of the preacher to fill them with legendary tales, the traditions of men, or fictitious miracles, as repugnant to our reason as destitute of truth. Such of the school divines as deviated from these methods, resorted to a subtle logic, and divided and subdivided their discourses into endless particulars, with all the intricacies of the science, though without its solidity.

The new Professor soon extricated himself from all those trammels of style and manner, which priestly craft and a false taste had established; and inculcated the doctrines and duties of religion, with a simplicity and energy, which had been unthought of, and which raised him to the highest distinction for theological learning and eloquence.

Wickliff was now appointed by the King, in conjunction with the Bishop of Bangor and others, to treat with the Pope concerning the liberties of the Church of England. In these negociations he was engaged more than two years, when he returned from abroad with increased abhorrence of the abuses and corruptions of the Romish hierarchy. On his return to his college, he began to unfold these abuses and corruptions, and to "hold them up in all their enormity, both in his lectures in the schools, and in his discourses from the pulpit. He inveighed against the profligate lives of the clergy, their gross ignorance, and the unscriptural doctrines they inculcated. But the weight of his indignation was directed against those base practices which were resorted to for the purpose of enriching the Apostolic See, and a corrupt hierarchy, at the expense of the everlasting welfare of the souls of men. In these discourses he made no scruple to call the Pope "Antichrist—the worldly priest of Rome"—and the mendicant monks, "the most cursed of clippers and purse-kervers."

In such an age it is not wonderful that such doctrines and such language should bring down upon him the wrath of the ecclesiastical arm. Articles extracted from his various writings (often unfairly) were censured or condemned by the ecclesiastical tribunals. Before these tribunals he was often cited in person—sometimes to confute his accusers, and sometimes to be borne down by the prejudices of his judges, and the weight of their authority. Whenever the controversy turned upon the questions at issue between the court of Rome and the rights of the English government, he was sure to be supported by the secular power; but whenever he attempted to advocate his great plans of reformation, in relation to theological errors, and ecclesiastical corruptions, he was constantly admonished by his politic friends in power, to submit to his ecclesiastical superiors: And then admonitions, injunctions, and deprivations, were sure to be dealt out to him with an unsparing hand.

It was during these troubles and controversies, that he became convinced of the necessity of a translation of the Scriptures into the national language, that he might appeal to them for his justification in the eyes of his countrymen, who were profoundly ignorant of them.

The version of the Scriptures heretofore in use throughout Europe, was the Latin. This was originally received as a matter of necessity, since no other written language was generally understood by Europeans. But when the Latin became a dead language, the Romish hierarchy were too crafty to encourage any transla-

tion of the sacred volume, which would place the key of divine knowledge in the power of the people. They plainly saw that so long as they had the key of the treasure in their own hands, they could impose upon mankind for doctrines of revelation, whatever articles of faith they pleased; and thus pursue their schemes of interest and influence, without the fear of contradiction.—Wickliff saw the advantages they enjoyed, and perceived the abuse of them. And he was firmly persuaded, that if the superstitions and errors which they had fastened upon mankind, were ever to be removed, it must be by laying the Bible before them in their native language. Impressed with these ideas, he devoted himself to the translation of the Holy Scriptures, and in due time had the glory of giving to the world the first entire version of the Bible in the English language.

Wickliff died in the year 1384, at his living of Lutterworth, which he had been permitted to retain after his other deprivations; and was buried in the chancel of his Church. In the year 1415, the Council of Constance pronounced him to have died an obstinate heretic—ordered his writings to be burnt, and his bones, if they could be distinguished from those of the faithful, to be disinterred and cast upon a dunghill. This pitiful sentence was afterwards carried into execution.

But Wickliff's doctrines were neither buried with him, nor perished with his bones. They spread with great rapidity, both at home and abroad, and formed the most fruitful topics of discussion among the learned. Their effect on the world had a most important influence in preparing the way for the Reformation; and for this great benefit his memory is entitled to the warmest gratitude of posterity.

The early historians of Wickliff are his *bitter enemies*. According to them, he held many opinions the most erroneous and absurd. But it is not to be doubted that his sentiments are often misstated, and that most unwarrantable conclusions are drawn from those which he openly professed. There is reason to believe that his sentiments were somewhat tinctured with the errors of the Lollards. This sect made a great figure in England in Wickliff's time, and with many errors and extravagancies, propagated many important truths, greatly at variance with the Romish doctrines. But it is to the writings of Wickliff that we are to look, as the correct interpreters of his opinions. These, with a few abatements, rank him among the first and the most distinguished of the reformers.

He contended that the Holy Scriptures contained in themselves the only, and sufficient rules of faith and practice—to the exclusion of all human traditions.—He denied the supremacy of the Pope, his infallibility, and his right to interfere, in the least, in temporal matters.—He refuted the absurd doctrine of transubstantiation; condemned the celibacy of the clergy, and the refusal of the sacramental cup to the Laity; and expressed his unfeigned horror of the baleful doctrines of pardons and indulgencies. Such a clear perception of truths, through the prevailing clouds of superstition and corruption that concealed them, and so bold an avowal of these truths, are sufficient to redeem his character from a few minor errors of opinion, and to exhibit him as one of the greatest lights of the age in which he lived, and one of the most distinguished benefactors of mankind.

It may not be uninteresting to the readers of the Magazine to subjoin a sample of Wickliff's translation of the Scriptures. The work is extremely rare, and affords an example of the purest written language of Britain at the time. I take for a speci-

men a part of Paul's defence before Agrippa, in the 26th chapter of the Acts of the Apostles.

"And agrippa seide to poul, it is suffrid to thee to speke for the silff. thanne poul heelde forth the hand and began to ghelde resoun. of all thingis in whiche I am accused of the jewis, thou kyng agrippa, I gesse me blessid, at the whanne I schal defende me this dai, mooste for thou knowist all thingis that ben among jewis customs and questiouns. for which thing I beseche heere me pacientli. for alle jewis that bifore knewen me fro the biginnyng knewen my lyf fro ghougthe that fro the beginnyng was in my folk in ierusalem, if thei wolen bere witnessyng that bi the moost certeyn secte of oure religioune I lyuyde a farisee. And now for the hope of repromyssioun that is maad to oure fadris of god I etoond suget in doom, in which hope our twelue lynagis seruing night and dai hopen to come, of whiche hope, sir kyng I am accused of the jewis. what unbileeful thing is demed at ghou if god reisith deede men? and sotheli I gesse that I oughte do many contrarie thingis aghens the name of ihesu nazarene. whiche thing also I dide in ierusalem, and I encloside manye of seintis in prisoun when I hadde take power of the prynces of preestis. and whanne thei weren slayn I broughte the sentence, and bi alle synagogis ofte I ponyschide hem, and constreynyde to blasfeme, and more I wex wood aghens hem and pursuede in to aliene citees." A. B.

From the Christian Observer.

Memoir of the late very Rev. Dr. Isaac Milner, Dean of Carlisle.

THE subject of this memoir was born in the neighbourhood of Leeds, in Yorkshire, in the year 1751. His father, as we learn from himself, in the life which he wrote of his brother, the Rev. Joseph Milner, was a man of strong understanding, who had felt, in his own case, the want of a good education, and who formed an early resolution to remedy that defect, in regard to his children, to the utmost of his power. Accordingly Isaac, who was the youngest son, when only six years of age, began to accompany his brother Joseph every day to the grammar school; and when he had reached his tenth year he could construe Ovid and Sallust, and was beginning to learn the rudiments of the Greek language. The death of his father, however, at this time, ruined all his prospects of a literary education; and his mother was under the necessity of withdrawing him from school, and placing him in a situation where he might learn several branches of the woollen manufactory at Leeds.

A favourable opportunity soon after occurred, of sending his brother to the university of Cambridge. He obtained the office of Chapel clerk of Catherine Hall, and, in 1766, he took his degree of Bachelor of Arts. In about three years after he had graduated, he obtained the Headmastership of the grammar-school of Hull, and was soon after elected Afternoon Lecturer of the principal church in that town, with an income, amounting, in the whole, to upwards of two hundred pounds per annum. The conduct which Joseph Milner, under these circumstances, pursued towards his brother, cannot be so well related as in the words of the late Dean himself; which, while they record the liberality of the former, strikingly illustrate what we shall hereafter have to say on that warmth of affection and tenderness of spirit by which the latter was characterized.

"'*But the bowels of Joseph yearned upon his brother*;' and as soon as we find him in a situation to do him service, and to prosecute the excellent system of the father, he

loses not a moment's time, but instantly releases him from his temporary obligations at Leeds, and takes him under his own tuition at Hull. Isaac's memory was not bad; for though, at this period, he had been absent several years from the grammar school at Leeds, and was still but a boy, he was found perfectly well qualified to act as assistant to his brother, in teaching the lower boys of his crowded school at Hull, so well initiated had he been in the Latin and Greek by Mr. Moore.*

"He redoubled his diligence, that he might make up for lost years, and was sent to Queen's College, Cambridge, in the year 1770. Under Providence, he owes his present honourable and elevated situations, as Dean of Carlisle and Master of Queen's College, and professor of Mathematics in the University of Cambridge—indeed he owes all he has to the kindness of this same brother; and he here WILLINGLY acknowledges the obligation with tears of gratitude and affection.—'He made' ISAAC 'glad with his acts, and his memorial is blessed for ever.'"

At the university he greatly distinguished himself. He took his Bachelor's degree in January 1774, when he attained the high honour of being the senior wrangler of his year, and the first Smith's prizeman. His superiority above all his competitors was so strongly marked on this occasion that, contrary to the usual practice, it was deemed necessary by the examiners to interpose a blank space between him and those who followed him on the list;† and he was honoured with the designation of *Incomparabilis*. But the academical fame of Dr. Milner was not confined to his mathematical proficiency: he was eminent in other walks of literature and science. The late Bishop of Llandaff, Dr. Watson, bears an honourable though incidental testimony to this fact. "I remember," he says, "having seen the divinity school filled with auditors from the top to the bottom, when the best act (by Coulthurst and Milner—Arcades ambo) was keeping, that I ever presided at, and which might justly be called a real academic entertainment." Now when it is considered, that the disputations in the schools are carried on in the Latin language, it is evident that Dr. Milner must have made great progress in classical, as well as mathematical knowledge, to have thus acquitted himself

In 1775, he was elected Fellow of Queen's College. He acted as Moderator in the schools, in 1780, 1783 and 1785. In 1782, he was nominated Proctor. In 1783, he was chosen the first Jacksonian Professor of Natural and Experimental Philosophy and Chemistry. He had previously given several courses of public lectures, with great acceptance in the university. He was elected Master of Queen's College in 1788, and was appointed Dean of Carlisle in 1791. In 1798, he was placed in the chair which had been successively filled by Isaac Barrow, Isaac Newton, Whiston, Saunderson, Colson, and Waring; namely that of Lucasian Professor of Mathematics. He was twice chosen Vice-Chancellor of the University; namely in 1792, and afterwards in 1809. During his first vice-chancellorship, he presided at the extraordinary trial of Mr Frend, who was expelled for what was considered as a libel on the Liturgy.

Having given this brief view of the events of Dr. Milner's life, we proceed to consider more particularly his character.

The late Dean of Carlisle was unquestionably one of the first men

* Usher of the grammar school at Leeds.

† A similar distinction, it is said, has only once been conferred since that time; namely in the year 1819, when Mr. King, of the same college took his degree as Senior Wrangler, with the same acknowledged superiority over every competitor.

of his day, in respect of his intellectual powers and endowments. He possessed what might be termed a gigantic understanding; he had a comprehension and vigour of mind, which could embrace the most extensive and difficult subjects; and his clearness of conception was such as enabled him to contemplate a long series of argument with distinctness. His knowledge was not confined to one or two branches of science, but spread itself over almost the whole field of human inquiry. He was gifted with a very extraordinary memory, which enabled him to retain the large stores he had amassed; and it was remarked by a friend, who had enjoyed opportunities of seeing him in all circumstances, that Dr. Milner was, perhaps, less than any one he had ever known, a man of times and seasons; for that he was always able to bring his powers into full action. As a mathematician he ranked among the most eminent in Europe. In experimental philosophy, chemistry, and the various useful arts, he had pushed his researches to an extent which would have raised other men to distinction, but which, in him, seemed only the accompaniments and attendants of still higher gifts.

With these powers he united a felicitous talent of conversation, which is seldom met with in persons addicted to the severer studies: the flow of his familiar talk, his cheerfulness of disposition, and his easy communicativeness, were as attractive as his other faculties were commanding. There was a sort of dignified simplicity about him, which, without abating the respect, won the affections of those who were in his company. Part of this might arise, perhaps, from his unaffected frankness of manner. There was, in all his statements, a force and plainness, which were quite abhorrent from that indecision of sentiment, and those affected involutions of style natural to inferior minds. He expressed what he thought, fully, with a clearness of conception, an authority of intellect, and a vigour of language, which at once instructed and convinced. He seemed to have an almost instinctive dislike to the outsides of questions; and, indeed, would hardly suffer the person with whom he conversed to proceed, if he wandered after secondary and unessential points; or if he hesitated and lingered in making a fair and perspicuous exposition of what he really meant. On the other hand, no one was more ready to grapple with a great question, and to meet a worthy opponent on fair grounds of argument.

It was in part to be ascribed to the peculiar character of his understanding, and partly to his having addicted himself chiefly to the severer sciences, that, in common conversation, he was less ready than might have been expected, in apprehending the meaning of those with whom he was conversing, when, instead of expressing themselves in distinct propositions, they rather intimated, or hinted at, their opinions. It was, perhaps, this love of certainty and precision, which led him to investigate and ascertain any subject, which might present itself to the view of his mind; and a severe critic might, perhaps, have urged that he was sometimes thus led off from the fixed and unbroken pursuit of greater and more adequate objects of investigation.

Dr. Milner possessed a surprising insight into human nature, and could put himself into the situation and circumstances of others, comprehend the process of their reasonings, and develope their errors of judgment, with a facility almost approaching to intuition.

These remarks on the intellectual character of Dean Milner are intended only as introductory to the consideration of the testimony which he bore to the great truths of the Chris-

tian religion. His sentiments on these subjects will be found more fully stated in the continuation of Joseph Milner's Church History, in his strictures on the publications of Dr. Marsh against the Bible Society, and perhaps yet more distinctly, if possible, in the life prefixed to the first volume of his brother's posthumous sermons. In these different publications, he has given his clear and decided views of the leading doctrines of the Church, and of the Reformation, the history of which he had so carefully studied. The fall and total corruption of man; salvation by grace; the necessity of repentance unto life, and a living faith in the merits and death of the Son of God; the doctrine of justification by faith only, and of the sacred operations of the Holy Spirit in regenerating and sanctifying the soul; and the indispensable obligation to holy obedience in the heart, temper, and life; —these were the truths which he considered to constitute the essence of the Gospel of Christ, and to lie at the foundation of our Protestant Reformed Church. The indistinct statement of these doctrines, if not the denial of them, by too many of the clergy; and the still more prevalent neglect of enforcing them, and applying them closely to the consciences of their hearers, he regarded as a dangerous defection from sound doctrine.—In addition to the above essential truths, he held the doctrine of personal election; but at the same time, he was no less firm a believer in the doctrine of universal redemption. He conceived that in this way he gave its due place and weight to every part of the Word of God; and he by no means admitted those positions which the enemies of the doctrine of election affirmed to be the necessary consequences of that tenet.* It was his opinion that the doctrine of election had been maintained, in common, by all the chief reformers, as well by those who followed Luther on the controversy about the sacrament, as by those who held with Calvin. He sometimes expressed strong indignation at, what he considered, the presumptuous ignorance displayed on these questions by modern writers; and at their unfairness, in charging men with being Calvinists, when they held merely the great truths which had been universally admitted for a century or more after the Reformation. The difficulties confessedly adhering to the questions connected with the Divine purposes, the Dean very fully admitted; and was only surprised, when men, who had obviously never studied the subject, dogmatized upon it, and affected to regard every point as clear and free from mystery. Respecting his opinions on these subjects, he speaks thus strongly in his work on the Bible Society,—

"I confidently affirm it to be impossible to produce a single expression, written or spoken by me, from which a charge of Calvinism may fairly be inferred, by any person who knows what the offensive and objectionable parts of the tenets of Calvin really are; or, in other words, who knows how to distinguish the sound doctrines of that learned divine, from those peculiar dogmas which he pronounced with great positiveness, and which I, with many others, exceedingly disapprove, as violent, rash, and unscriptural.

"I sincerely hold, and ever have held unequivocally, the very important scriptural doctrine of universal redemption.

"Moreover, the Seventeenth Article of our church, in its plain and

* In expounding one day, on that text in Revelations iii. 5, where our Saviour is represented as saying to the Church of Sardis, 'I will not blot out his name out of the Book of Life,' the Dean remarked, "So you see we must take care, though our names be already entered lest they be blotted out."

liberal sense, unpresses my unfeigned sentiments on the difficult subjects of which it treats. That the doctrine of universal redemption is reconcileable with the Seventeenth Article, I make no question: nevertheless, those who find no difficulties in considering the abstruse subjects of the Divine prescience—the freedom of man and his responsibility—the declarations in Holy Writ concerning the native innocence of our first parents, and the subsequent corruption of human nature—convince me that hitherto they have only reflected on these points in a superficial manner."

But it is not on questions, which respect only the doctrines of Christianity, that the Dean's testimony is important; it is not less so, as to the spiritual and holy effects of these doctrines on the hearts and lives of men. The experience of the power and influence of religion on the heart—producing, through the grace of the Holy Spirit, regeneration and conversion, repentance for sin, and a new creation to holiness, manifested by love to Christ our Saviour, and the dedication of soul and body to *his* service, who bought us with his own blood—was a topic on which he frequently insisted with great force.

As connected with this subject, the Dean was disposed to view the late controversy on Baptism as one of the utmost moment. He thought, indeed, that the question of the grace accompanying the sacrament had always been one of considerable difficulty; and that to pretend that nothing was more clear than that regeneration, in the view of our church, always attended baptism, was contrary to the real state of the fact, and to the general sentiments of our Reformers. He thought also, that to object to the use of the terms, *new birth* and *regeneration*, in the cases of conversion, whenever that conversion might take place, was to quibble about words, and was contrary to Scripture, and to the practice of our most pious and eminent divines; and, if it meant any thing, must mean to weaken the doctrines of the fall of man, and of the necessity of that inward and spiritual change by which alone he can be re-created after the lost image of God.

As a preacher, the Dean ranked among the most impressive of our day. His simple dignity of manner, his seriousness, his richness of thought, his perspicuity, his solid and weighty observations on human life, his searching argumentation, his close and overwhelming appeals to the conscience, were calculated under the blessing of God, to produce a powerful effect on those who candidly attended to him. His sentiments and feelings, with respect to the tenor of his ministry, and the opposition which his faithful discharge of it excited, may be gathered from the following extract of a letter to a friend, dated the 3d of August, 1813. "In short," he says, "I find most assuredly, that the longer and the more explicitly I preach the Gospel, the more numerous are my adversaries, and the more determined and inveterate their hostility. It is *my business* to examine myself thoroughly, and to review the matter, and to see whether the dislike and opposition I meet with arise from a real love of the Gospel, and from wise exertions in the best of causes, or whether SELF has not much to do in imposing upon me. There is, however, one thing evidently taking place, at which it is lawful for me to rejoice, and at which, therefore, I will rejoice; namely, that I hear more and more, every year, of the blessed effects of some of my labours. These smiles of the HEAD of the church, are, to my mind, the most delightful thing by far that I meet with in this world; and I thank God, that the effect which they seem to have on my mind, is to dispose me to be more simple in my addresses, to use less

ise, and to rely less and less on *uman* schemes and artifices for ıg the Gospel more palatable. plans never answer: they do no at the time, and afterwards the nbrance of them is sure to prove · a burden or a snare, or both, : conscience. To live the life : disciple of Christ, in all our l intercourse with men, and to ıe faithful part, I find a much r task; and I must say that I iably succeed best by coming rom among them. I do this more than I have done, though er gave very greatly into the ise."

ain: "I have preached this day, or nearly an hour. The sub- was Demas forsaking Paul, gh love of the world. I had led to have been only half an but somehow or other I could elp being so much longer. I ertainly wrong, and I suffer for "The Gospel certainly thrives Much opposition—much in- tion. I feel myself drawn out rit to work. O that God would it me to honour his cause a lit- fore I die."

ı another occasion: "I am ad- shed every day of my short stay s world, and it is my earnest : to be as useful as I can. The hing of the Word is, I see plain- it always was, the great means by God, in bringing about con- ons. I have written a good or the pulpit this summer."

is to be hoped that some of the 's sermons may be published.

ıe manner in which the Dean :d subjects of theology in con- tion, was always serious. The antry and humour which over- d in his common discourse, for a moment mingled with his leration of religion. It was bly his deep sense of the im- nce of the subject, and the con- sness of his own tendency to hi- , that induced him rather to abstain from religious questions in mixed companies, and to reserve himself for opportunities of more private intercourse. If, however he happened to find that the attention of a company where he was present had been drawn towards such subjects, he would sometimes expatiate with great delight on any important question in divinity which might be proposed to him: but it was more usual with him, in such circumstances, not to dilate upon it, but to confine himself to one or two weighty and brief remarks respecting it. When, however, any individual seemed really desirous to obtain information, or to have his doubts on any topic solved, the Dean took great pleasure in conferring with him alone, and in fully explaining to him his views, and the reasons on which they were founded. The writer of these pages had many long conversations with him. One on justification, for several hours, afforded him more instruction on that great doctrine than he ever derived from any other quarter. There were two texts which the Dean appeared to have thought over deeply. The one was, "That He might be just and the justifier (the just maker, one who makes another just) of him that believeth in Jesus;" the other, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." He esteemed Jonathan Edwards' Sermons on Justification as the most satisfactory he knew; with, perhaps, the single exception of that of the judicious Hooker on the same subject.

The writer had various other conversations with him on the doctrine of the holy Trinity; on the dangerous notions of the late seceders from the church; on separation from the spirit of the world; and on many kindred topics, in all of which he poured out, not only the riches of a full, but the instructions of a most pious mind,

fraught with practical observations on the internal springs of human conduct, and limited by a conscientious regard to the prescriptions of sacred writ

The Dean's health had been for upwards of forty years in a precarious state. Excessive application to study, in the early period of his residence at the university, with inattention to the first indications of disease, tended to fix, in a constitution naturally robust, and even Herculean, some distressing complaints. His life was thus rendered a perpetual conflict with valetudinarian infirmities. Spasms in the stomach and bowels, severe and almost uninterrupted head-aches, oppression of the breath, broken slumbers, disturbed by the most painful dreams, debilitated his frame, and at times assumed such alarming appearances, as to threaten him every moment with dissolution.

A great flow of animal spirits, indeed, sustained him during the presence of a friend, or when any sudden emergencies of duty demanded an unusual effort; but his sufferings were often very acute; and it would have been surprising if they had not reduced him, as he advanced in life, to a state of comparative incapacity for laborious effort. He writes to a friend, in the year 1787: "My mind is totally enfeebled. The sudden sight and conversation of a near friend or two, enliven me for some hours; but it is only to sink deeper. In short, I am a cast-away, of no use to any one about me, but rather matter of patience to my intimates." In one letter, he says, "I happen to-night to have one of those excrutiating head-aches, and therefore must be as concise as possible. My head! my head! How fond should we be of this world, if there were not these plagues!"—When it is considered, therefore, that for the last thirty years of his life he had numerous duties to discharge, and that during this time he could seldom leave his chamber without danger, to use his own words, to his "poor fragments of health," we cannot wonder that he should have accomplished no more than he did, in the way of great public undertakings. His life of his brother, accompanied by some animadversions on the writings of Dr. Hawels; the publication of the third volume of the Church History, and part of the fourth from his brother's manuscript; and of the remainder of the fourth, together with the whole of the fifth volume, entirely from his own resources; and his powerful work on the Bible Society, must have cost him great efforts in his infirm state of health. But, besides this, he struggled hard for a great many years to preach six, eight, ten, and even twelve times in the year at Carlisle, and four or five times at Queen's College. But, for the last few years, he was evidently declining fast in strength. The state of his mind, under the pressure of sickness, may be collected from such expressions as the following, which occur in familiar letters, written in the greatest haste, and not in the course of any formal discussions on religion. "I endeavour to make it my prayer, that these afflictions may not be removed till they have brought about and finished the work which our gracious and merciful High Priest intended them to do. How this sickness will end, really seems very doubtful. Indeed, my dear friend, I assure you I am greatly inclined to believe that I shall never be good for much any more. I hope, however, I have been with Jesus." "It is impossible for me to forget what —— said, that with such a pulse as mine, a man's life was not worth one minute. How loudly all this says, Prepare to meet thy God; and what an awful admonition! What a deal could my heart pour out to you on this subject! These are the lights in which my case is to be viewed: first,

as putting an end to life in a moment; second, as having the effect of laying one on the shelf. God's will be done; and may I submit without a murmur, is my constant prayer!"

"I consider myself as being in a very, very doubtful state, to say the least. Prepare, prepare ought to be my motto, no doubt, in great letters. What the divine mercy has yet in store for me, is not easy to predict. My hope is, that 'sufficient unto the day,'" &c. &c.

"For this week past, my voice has been almost gone. I am better of it. To how little good purpose have I used the benefit of a good voice hitherto! There cannot be a bitterer reflection: it haunts me constantly, and overcame me the other day, on your asking me a certain question. But should God, in his mercy grant me my voice and strength again, should I apply them to better purposes? I cannot honestly say that I believe I should, so sottish and hardened is the heart! Nothing less than God's immediate power, converting the soul, will do. Happy to have a God to go to, let other things be as they may!"

"I endeavour to make it my prayer, that as this load is certainly laid upon me for good, it may not be removed till it has done its work. To support this belief, and the prayer connected with it, is no easy task; but as, I thank God, I cannot, I find, be easily driven from this belief, I trust I shall never suffer the buffetings of Satan to drive me from my prayer."

"The rest must be left with a merciful God, who makes all work for good. The few prayers of Pascal, at the close of his little book, are most charming. I have experienced manifest consolation, from the eleventh particularly. Oh, what a state of mind is implied!" The prayer alluded to is this: "Confer on me the grace, O Lord, to join thy consolations with my sufferings, in order that I may suffer as a Christian," &c. Vol. II. p. 126. Paris. 1812.

The close of a life passed in this spirit, however it might terminate with regard to bodily suffering, must be blessed. A few weeks before his death, the Dean had come up to town on business, when he took up his abode, as usual, in the house of his old and very dear friend, W. Wilberforce, Esq. and he embraced the opportunity of receiving medical advice. His medical friends, however, had no idea of his disease being attended with any immediate danger to life; nor indeed did he himself appear to entertain more than his general and long fixed conviction of the extreme uncertainty, arising from the very broken state of his health, of his continuance in this world. The last conversation which the writer of this article had with his venerable friend was on the subject of awakening the attention of a mixed audience to the concerns of religion. He will never forget the force with which the Dean spoke. The last observation he made was expressive of his conviction of the importance of, what he usually called, the doctrine of grace; and that all religious reasonings, which did not proceed on that doctrine, were essentially erroneous; adding, that the common ways of evading its force got rid of no one real difficulty, but only left greater difficulties in some other step of the argument. This was only a few weeks before his death. On a subsequent occasion, the Dean held a long conversation with a friend, on the importance of personal piety and submission to God—As his end drew on, his mind and body seemed to sink together, and he became incapable of conversation. He said, however, in his own ponderous way, to a clergyman long known to him, who was about to return into the country—"God bless you: Take care *where* you and I meet *again*.

that is every thing." And not many days before he was confined to his room, in taking leave of a friend, who was setting out on a long voyage, the Dean, after bidding him farewell, with the rest of the company, called him back and shook hands with him again, saying, "Farewell —God bless you—my heart will be with you, and with all, I trust, who love the Lord Jesus in sincerity. Time is short. Let us hope to meet on DURABLE ground."

A day or two before his death, he made an attempt to engage in prayer with his servant who attended him. He desired also the same servant to read to him a chapter of the New Testament which he pointed out. It was the fourteenth of St. John. When the reading was over, he put his hand to his forehead, and said, "I cannot tell what is the matter with me, but I cannot think: my mind is gone." The writer would here notice, that he remembers the Dean pointing out to him this very chapter, several years before, and dwelling especially on our Lord's expression: "In my Father's house are many mansions: *if it were not so, I would have told you;*" on which the Dean observed, that it was as though our Lord had said, "Did I ever deceive you? Have I not told you the real truth? Have I concealed any difficulties from you? If there were not many abodes in my Father's house do you think I would not have told you?" And the writer cannot but reflect with pleasure, that even in the extreme infirmities of approaching death, the good Dean reposed his faith in the same blessed promises of his Saviour, on which he has so often meditated in former years. The night before his death, his oldest and most affectionate friend, came to his bed-side, when he expressed, with great weakness, a word or two, which conveyed the idea that he was looking for a better world. On Saturday morning, April the 1st, about eleven o'clock, he suddenly extended his limbs, and uttering three sighs, breathed out his soul into the hands of his Saviour, having attained the seventieth year of his age.

The circumstances of his death, unexpected as to the actual time of it, and, therefore, unaccompanied with any explicit testimony of his faith, resembled a good deal those of his excellent brother Joseph, who, "having retired to rest, and appearing to sleep tolerably easy, was seized in a moment with hiccup, and breathed with some difficulty, and upon his attendant being alarmed, and drawing near to the bed-side, he was found to have indeed breathed his last." In truth, the circumstances of a sincere Christian, in the immediate article of death, are comparatively of small moment. A last testimony to the grace of the blessed Saviour, is without doubt, exceedingly gratifying to surviving friends; but the real question is, not so much how men die, as how they have lived. It would have been impossible for either of these brothers, without a miracle, to have given that last attestation of their faith, which their previous lives rendered unnecessary, and which the suddenness of their departure almost entirely precluded. They slept in that Saviour in whom they had believed, whom they had loved, and followed, and whom they had preached to others: and they will be found, doubtless, at his right hand, when he returns to judgment.

Indeed, these two eminent men deserve to be cherished in the fondest recollections of their friends. They were both born in an obscure situation: they rose to distinction by the diligent application of great talents. The one was head master of a grammar school and the laborious lecturer in the populous town of Hull. To these occupations, the

insatiable desire of doing good prompted him to add a weekly attendance, on the Sunday morning, in a country church at Ferriby, about eight miles from Hull; the pecuniary emoluments of which scarcely paid his horse-hire, but where his sermons and his family devotions on a Saturday evening rendered him a blessing to many. They were especially instrumental in the instance of a notorious profligate, whose conversion, perhaps as extraordinary as that of Colonel Gardiner, was afterwards published by Mr. Joseph Milner, under the title of the "Conversion of Mr. Howard."—The other brother, as the governor of a college, and the dean of a cathedral, "served his generation. also, according to the will of God." They were both united in the great work, which will perpetuate their names, their Church History. It was begun by the elder brother, to whom, therefore, the honour of the design must be attributed. But it was carried on by the other, with a congeniality of sentiment, and a colossal power of intellect, which may leave it difficult to decide, to which the greater portion of interest may hereafter be attached. In the whole course of their lives, indeed, the brothers appear to have been inseparably united in heart Their joint affection is quite beautiful.* No sooner had Joseph been fixed at Hull, than he sent for his younger brother, then consigned to manual labour by a widowed mother, and laid the foundations of his future knowledge. Isaac, outstripping his elder brother in the race of academical distinction, and fixed in an important station in the university of Cambridge, and at Carlisle, retained the most affectionate regard for his brother, and aided him in the prosecution of his labours. They both formed the same judgment as to the chief doctrines of our church. They both lived in the same faith, and died in the same hope. Joseph, perhaps, more rapidly attained that vigour of personal piety, which was of a more gradual growth in the mind of the Dean, but which in the elder brother seems to have been aroused at once, and to have been successfully cultivated in the active exertions of parochial duties. The Dean, indeed, from the pressure of extremely ill health, and the different line of his pursuits, was less likely to advance in that life of personal religion, which the calls of the ministerial office are so much calculated to quicken and keep in its due activity. Yet, in both the heart was the same, the inward religion, the same; and in both appeared the same prominent, though somewhat varied, features of a distinguished piety.

There were, perhaps, a point or two in the Dean's character, which seem to require some explication. He had a turn for humour and hilarity, which was thought, at times, to border on levity; and there also appeared a general inaction about him, which was supposed to be not quite consistent with the exertions he was occasionally observed to make Upon the first point, it may suffice to say, his cheerfulness was always innocent and inoffensive, always under the control of principle, and, when religion became the topic of conversation, always subdued to the

* The Dean's own words on this subject, in the life of his brother, deserve to be transcribed.—"Perhaps no two brothers were ever more closely bound to each other. Isaac, in particular, remembers no earthly thing, without being able in some way to connect it tenderly with his brother Joseph. During all his life, he has constantly aimed at enjoying his company, as much as circumstances permitted The dissolution of such a connexion could not take place, without being severely felt by the survivor. No separation was ever more bitter and afflicting: with a constitution long shattered by disease, he never expects to recover from that wound."

most sedate seriousness. Indeed, as early as the year 1787, we meet with the following evidence of the vigilance which he exercised over this disposition. "I have often admired our frequent coincidence of odd conceptions of persons and things. This tendency, however, to the comic, I am more and more convinced, it is our duty to check and restrain and suppress, if not entirely stifle. This world is not a place of mirth."—The second point, of comparative inactivity, may be sufficiently explained, from the actual state of suffering and debility to which he was reduced, and which, though it admitted, in a man originally of uncommon strength of constitution, of occasional vigorous efforts (efforts, however, not made without considerable difficulty, and often at the risk of much subsequent suffering,) yet it paralysed all those powers of persevering application and laborious research, which were necessary for any great productions of the mind. On this subject, also, we meet with the following just hints, in a letter dated October 1806.

"In the midst of my own concerns, which are sufficiently numerous, and often far from being pleasant; I can assure you, I very often think of you, and run over in my mind a variety of scenes that have passed between us: and to own the truth, it generally happens that in reviewing many of the old scenes to which I allude, I see reason to be mortified with having neglected to perform many things, which I had projected as things *to be done*, and which I could scarcely have believed would have been left so long undone, had any body pretended to predict the event. All this is, I suppose, what happens to a great part of mankind, as well as to myself, and perhaps to you. The misfortune is, we are constantly supposing that there is something or other peculiar in our own cases, which has prevented us from putting into execution the good plans we had devised, and so we fabricate excuses from day to day. In my own case, very indifferent health has certainly clipped my wings, or laid a cold hand on many of my schemes. Nor is this an imaginary excuse by any means; but of late years I have learnt, I think, to see further into this matter, and to be convinced that even infirmities, when properly managed, may become a source of industry and exertion. For I believe we fail much more through an erroneous or indolent application of our faculties, than we do through a real want of powers or opportunities."

A third remark may possibly be required, on the air of severity which he has been charged with assuming in his controversy on the Bible Society. This apparent harshness was rather the effect of a powerful intellect exercised on a question he had thoroughly considered, with perhaps some remainder of the unpolished roughness of his early life, which sometimes appeared in his controversial writings, and sometimes also in his merriment, than to any design of being rudely severe. The fact was, he had too great a mind, was too well read in history, and too warmly attached to the Bible Society, not to write in a way which might seem almost as if it were his object to crush and destroy his antagonist. But of the Dean's tender and affectionate heart, all who knew him would bear witness. Let the following extracts, from a few of his letters, suffice as an exemplification of it:—"I leave you with the more reluctance, because heavy thoughts hang on my mind. I know not when I may be in London again. I say no more. God be with you and yours. I take up my pen again, but my heart misgives me; once more yours."

October 1815.—"What a change in that blessed family! To be sur-

rounded with the comforts of this world pretty plentifully in such scenes, is very desirable, no doubt; but how very plain is it that to any one that thinks and looks into futurity at all, nothing can much mitigate such melancholy and affecting scenes, but a comfortable reflection that *the one thing needful* has been so duly provided for as to exclude any harassing anxieties. The accounts of our departed friend from all quarters have been very gratifying. May our latter end be like hers! Oh, I could say a deal: my heart is full: But another subject, you must know, hangs very heavy on my mind!—Your own dear sister! what shall I say to you? I have for some time past smothered a good deal of my apprehensions respecting her; and indeed, I have endeavoured, almost with my eyes open, to deceive myself. I know your unbounded affection for her, and her's for you; and I have really dreaded to speak out quite freely."

January 1817.—"Surely my last visit to London was a gloomy one. I really dreaded to see poor ——. My own heart was brimful; and I was sure he would make it run over, whenever we were to meet. He came, and sat with me some hours the evening before I left town. We had (both of us no doubt) the same things in our head; but we both abstained, till a very little time before we parted, and then floods of tears, on both sides, prevented our saying much."—"There are two points which I can never forget, while I have any memory at all; but they are points which I know not whether I shall ever be capable of reviewing with a calm and temperate degree of sensibility; I mean his relation of the unbounded warm and affectionate regards which were constantly expressed towards me by his dear partner as long as she lived, and the strong effect which the same regards have produced on his own mind, in reflecting on me as the friend whom the partner he has lost esteemed so much. It is certainly a grateful. but very affecting consideration, for me to observe how greatly his kindness to me is evidently increased from this cause. I hope I shall ever know how to estimate it on *all* accounts."

"Your letter, put into my hand this afternoon, is like that of an affectionate friend indeed. I bolt my door, to weep for some minutes."

Never, perhaps, indeed, did there exist a man more richly endowed with the milk of human kindness, or whose affectionate concern for every living creature about him was more remarkable. This was particularly manifested in his warm sympathy and incessant assiduity, on the occasion of the illness of a friend, or even of any inmate of the family, in which he was residing; while, at the same time, his simplicity, both of mind and manner, might seem to render him almost rough and blunt in the treatment of a trivial complaint, or such as he thought perhaps rather imaginary than real. He was always ready to manifest his kindness in the liberality of his pecuniary contributions, on any charitable call either of a public or private nature; and it was the remark of one of the oldest and most intimate of his friends, that he was naturally so generous that his liberality might be said to be the effect rather of nature than of principle.

One the whole, whatever imperfections were observable in so great a man—and no one could be more ready to acknowledge them than the Dean himself—all who are capable of appreciating real worth, will long remember his prodigious powers of understanding; his simplicity, and his tenderness of affection; his firm belief and profession of the essential truths of the Gospel, at a time when they had fallen too much into neglect; and the large share he had in advan-

cing by his labours, from the pulpit and from the press, the diffusion of true Christianity amongst us. And surely we may add, that so long as the memory of the Reformation shall be cherished in this Protestant country, so long will the names of the two Milners be recollected and beloved, as the historians of its chief supporters, and the defenders of the great doctrines which it developed and established throughout the Protestant world.

From the Christian Remembrancer.

LETTER OF ARCHBISHOP CRANMER.

The Archbishop to the King's Ambassador abroad, Archdeacon Hawkins; of occurrences in England. The Holy Nun and her Miracles, &c.

My Archdeacon, in my most hearty wise I commend me unto you. These be to ascertain you of such news as be here now in fame among us in England. And first you shall understand, that at Canterbury, within my diocese, about eight years past, there was wrought a great miracle upon a maid, by the power of God and our lady of Curtupstrete. By reason of which miracle there is established a great pilgrimage. And ever since many devout people have sent to the devout foresaid lady of Curtupstrete.

The miracle was this. The maid was taken with a grievous and continual sickness. And during her said sickness she had divers and many trances: speaking of many high and godly things, telling also wondrously, by the power of the Holy Ghost, as it was thought, things said and done in other places; whereas neither she was herself, nor yet heard no report thereof. She had also in her trances many strange visions and *revelations*; as of heaven, hell, and purgatory, and the state of certain souls departed. And among all other visions one was that she should be conveyed to our lady of Curtupstrete; where she was promised to be healed of her sickness, and that Almighty God should work wonders in her.

And when she was brought thither and laid before the image of our Lady, her face was wonderfully disfigured, her tongue hanging out, and her eyes being in a manner plucked out, and laid upon her cheeks, and so greatly disordered. Then was there a voice heard speaking within her belly as it had been in a tun, her lips not greatly moving; she all that while continuing by the space of three hours or more in a trance. The which voice, when it told any thing of the joys of heaven, it spake so sweetly, and so heavenly, that every man was ravished with the hearing thereof. And contrary when it told any thing of hell, it spake so horribly and terribly, that it put the hearers in a great fear. It spake also many things for the confirmation of pilgrimages, and trentals, hearing of masses and confessions, and many other such things.

And after she had lain there a long time, she came to herself again, and was perfectly whole, and so the miracle was finished; and solemnly rung, and a book written of all the whole story, thereof, and put into print; which ever since that time hath been commonly sold and gone abroad among all people.

After this miracle done she had a commandment from God in a vision, as she said, to profess herself a nun. And so she was professed; and hath so continued in a nunnery at Canterbury, called St. Sepulchre's, ever since. And then she chose a monk of Christ's Church, a Doctor in divinity, to be ghostly father. Whose counsel she hath used, and evermore followed in all her doings. And evermore since from time to time hath

lmost every week, or at the
very fortnight, new visions and
ions. And she hath had often
trances and rapts: by reason
of, and also by reason of the
perfectness that was thought to
her, divers and many great men
realm as (well as) mean men;
earned men, but especially di-
and many religious men had
confidence in her; and often
ed unto her, and communed
ier, to the intent they might by
iow the will of God, and chief-
cerning the king's marriage,
eat heresies and schisms with-
realm, and the taking away
erty of the Church. For in
three points stand the great
r of her visions, which were
ny, that her ghostly father
scare write them in three or
uires of paper.

I surely I think she did mar-
sly stop the going forward of
ng's marriage; by the reason
visitations which she said were
l; persuading them that came
how highly God was displeas-
rewith; and what vengeance
hty God would take upon all
ers thereof. Insomuch that
ote letters to the Pope, calling
im in God's behalf to stop
t the said marriage; and to
s high and heavenly power
1 as he would avoid the great
of God, which then hang-
dy over his head if he did the
ry. She had also communica-
vith my Lord Cardinal, and
ny Lord of Canterbury, my
essor in this matter; and in
inion, with her feigned visions
dly threatenings, she stayed
very much in the matter.

had also secret knowledge of
other things; and then she
l that she had knowledge
f from God. Insomuch that
ntrived letters and sent them
making divers people believe
ese letters were written in hea-
ven, and sent from there to earth by
creatures.

Now about midsummer last, I
hearing of these matters sent for this
holy maid to examine her; and from
me she was had to Mr. Cromwell, to
be further examined there. And
now she confessed all; and uttered
the very truth; which is this. That
she never had vision in all her life,
but that all that ever she said was
feigned after an imagination only to
satisfy the minds of them that re-
sorted unto her; and to obtain
worldly praise. By reason of which
her confessions, many and divers re-
ligious men and others be now in
trouble. Forasmuch as they con-
sented to her mischievous and feign-
ed visions, which contained much
perilous sedition, and also treason;
and would not utter it; but rather
further the same to their power.

She said that the king should not
continue a king a month after he
were married; and within six months
after, God would strike the realm
with such a plague as never was
seen, and then the king should be
destroyed. She took upon her also
to shew the condition and state of
souls departed; as of my Lord Car-
dinal, and of my late Lord of Can-
terbury, and divers others. To shew
the whole story of all the matter,
it were too long to write in two or
three letters. You shall know fur-
ther thereof at your coming home.
As touching the bishopricks that be
void, you shall know that Dr. Salcot,
the Abbot of Hyde, is elect Bishop
of Bangor, Dr. Lee the lawyer, is
elect Bishop of Chester. There is
as yet none elected Bishop of Ely.
You shall know at your coming who
shall be. *(It was himself.)* The
Parliament is not holden this term:
but is prorogued to the 15th day of
January. The Queen's grace was
brought to bed about the 13th or
14th day of September, of a prin-
cess. I myself was godfather; and
the old Duchess of Norfolk, and my

lady Marchioness of Dorchester, were godmothers. The Duke of Richmond hath married my lady Mary, the Duke of Norfolk's daughter. From Lambeth, 20th of December, Anno 26 Reg. (An. Dom. 1883.)

From the Christian Remembrancer.

Extract from Archbishop Laud's Speech on the scaffold.

"And first, this I shall be bold to speak of the King our gracious sovereign. He hath been much traduced also for bringing in of Popery; but in my conscience (of which I shall give God a very present account) I know him to be as free from this charge as any man living: and I hold him to be as sound as Protestant (according to the religion by law established) as any man in this kingdom; and that he will venture his life as far and as freely for it. And I think I do, or should know, both his affection to religion, and his ground for it, as fully as any man in England.

"The second particular, is concerning this great and populous city (which God bless.) Here hath been of late a fashion taken up to gather hands, and then go to the great court of this kingdom, (the Parliament,) and clamour for justice; as if that great and wise court, before whom the causes come, (which are unknown to many,) could not, or would not do justice but at their appointment. A way which may endanger many an innocent man, and pluck his blood upon their own heads, and perhaps upon the city's also: and this hath been lately practised against myself, the magistrates standing still, and suffering them openly to proceed from parish to parish, without any check. God forgive the setters of this (with all my heart I beg it,) but many well-meaning people are caught by it. In St. Stephens's case, when nothing else would serve, they stirred up the people against him. And Herod went the same way when he had killed St. James: yet he would not venture on St. Peter, till he found how the other pleased the people. But take heed of having your hands full of blood; for there is a time, (best known to himself,) when God (above other sins) makes inquisition for blood; and when that inquisition is on foot, the Psalmist tells us that God remembers (that's not all,) he remembers and forgets not the complaint of the poor. That is, whose blood is shed by oppression, ver. 9. Take heed of this; it is a fearful thing to fall into the hands of the living God; but then especially, when he is making inquisition for blood. And (with my prayers to avert it) I do heartily desire this city to remember the prophecy that is expressed, Jer. xxvi. 15.

"The third particular, is the poor Church of England. It hath flourished, and been a shelter to neighbouring churches, when storms have driven upon them. But, alas! now it is in a storm itself; and God only knows whether, or how it shall get out. And (which is worse than the storm from without) it is become like an oak cleft to shivers with wedges made out of its own body, and at every cleft profaneness and irreligion is entering in, while (as Prosper speaks in his second book de Contemptu Vitæ, cap. iv.) men that introduce profaneness, are cloaked over with the name, religionis imaginariæ, of imaginary religion. For we have lost the substance, and dwell too much in opinion: and that church, which all the Jesuits' machinations could not ruin, is fallen into danger by her own.

"The last particular (for I am not willing to be too long) is myself. I was born and baptized in the bosom of the Church of England established by law; in that profession I have

since lived, and in that I come
to die. This is no time to dis-
le with God, least of all in mat-
f religion; and therefore I de-
: may be remembered, I have
's lived in the Protestant reli-
:stablished in England, and in
come now to die. What clam-
ınd slanders I have endured for
ring to keep an uniformity in
tternal service of God, accord-
› the doctrine and discipline of
:hurch, all men know, and I
abundantly felt." *The History
: Troubles and Trials of W.
, Archbishop of Canterbury.*

From the Christian Guardian.

he first Sunday after Easter.

ıR Church-service has a much
:er claim to antiquity than is
ally supposed: for it is only
: ancient usage of the primitive
h that we can account for the
ntment of that portion of Scrip-
'hich is selected for the Epistle
; day.

the early ages of Christianity
dministration of baptism to
was confined to two seasons
year, Easter and Whitsuntide.
atter was intended to remind
ndidate, that except a man be
of water and of the SPIRIT, he
t enter into the kingdom of
n. The former, which perhaps
be more general season, was
ered as peculiarly appropriate,
:e as many as were baptized in-
us Christ, were baptized into
ath; therefore we are buried
ptism into death, that as Christ
ıised up from the dead by the
of the Father, even so we also
walk in newness of life. In
connexion with this truth, the
as administered on Easter eve,
y throughout which Christ lay
sepulchre. Accordingly, the
: has a particular reference to
ıth of Christ, and the baptized
person is said to be made partaker of it. But to testify the newness of life in which they were required to walk, these new members of the church were clothed during the festival of Easter, i. e. from Easter Sunday to the Sunday following, in white garments: they attended public worship every day, received the Sacrament, and had a particular service appropriated to themselves, independent of the service which the church in general, in those times of piety and devotion, frequented. With respect to these services, it is further said, that, during these eight days, the eight beatitudes of our blessed Lord were proposed to their consideration, as summing up the blessings of that kingdom into which they had entered, as well as their characters as members of it. It must have formed an interesting sight, when purer generations of early Christians were greeting their newly acquired converts with their benedictions each successive day: "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peace-makers, for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you, falsely, for my sake: rejoice and be exceeding glad, for great is your reward in heaven." The last of these beatitudes, which has a reference to the treatment the new converts must expect from the world, and is intended to strengthen them under such trials, falls as upon this day, and points out to us the

great propriety of the Epistle. When the services to which we have before alluded, which are still distinct in some Liturgies, came to be united with the general service, as adult baptism became less frequent, the EPISTLE of this day was retained, 1 John, v. John, v. 4—12.

Whatsoever is born of God overcometh the world. We are taught to expect, that he who is born after the flesh will persecute him who is born after the Spirit. It is, however, an unequal contest, where flesh opposes itself to the Spirit, and a corruptible perishing creature rises up against one that is heaven-born, a partaker of the divine nature, a child of God, an heir of glory, who cannot be deprived of his inheritance. He has indeed victory on his side: it follows close upon the privileges by which he is distinguished from the world. The Apostle has expressed this truth in the strongest terms: *πᾶν τὸ γεγεννημένον*, ALL that is born of God, that the assertion might bear the strictest universal application, and speak comfort to EVERY soul in which the work of grace is begun.—*And this is the victory that overcometh the world, even our faith.* Every act of faith is indeed a triumph over the world, and all our spiritual enemies. It is the evidence and the means of a superiority that none can lessen. The just shall live by faith, and that faith shall in the fullest sense be triumphant, when all its prospects are realized in endless fruition. Should any ask the reason why such a privilege belongs to faith; its object ensures the victory.—*Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?* The divine character of Christ was denied or disregarded by all who despised his salvation. They only could call him Lord who were taught by the Holy Ghost their own need of salvation, the way in which they are made partakers of it, and the Redeemer's ability as God to carry it on. It is in this view of him we see the complete fulfilment of the promise, that the seed of the woman should bruise the serpent's head; a victory gained and communicated. And in the same view are centred all the blessings expected or enjoyed by true believers in all ages; or, in other words, his coming was in perfect accordance with the hopes and privileges of God's people.—*This is he that came by water and blood.* These were the leading types of the Old Testament dispensation, the former of purification, and the latter of reconciliation; and they were fulfilled in His appearance, who came to purify to himself a peculiar people, and to make reconciliation for their iniquities: *not by water only*, the use of which formed so material a part of the Jewish rites, as it did also in the admission of proselytes to their religion; *but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth*; the fountain of truth, and the only means of its communication to man. It is, therefore, his office to bear witness, as we shall see hereafter, to salvation planned, effected, and applied.—*For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.* This is the record of the Father, that he hath given us eternal life; he has confirmed this record, by sending his own Son into the world to deliver it, by a voice from heaven at his baptism, by the works he gave him to do, by raising him up from the dead, and receiving him again to heaven at his own right hand. He then that believeth not this record hath made God a liar. Of the Son it is said, "Behold, I have given him for a witness to the people." Accordingly he was the Messenger of the covenant to the fathers of the Old Testament church; but when the Word was made flesh, he said, "For this end was I born, and for this pur-

pose came I into the world, that I should bear witness unto the truth:" a testimony which he sealed by his blood. He then that believeth not the record of his Son, hath trodden under foot the blood of the everlasting covenant. The Spirit also bore witness to the plan of salvation, by descending in a bodily shape at Christ's baptism, by resting upon him in the discharge of his ministry, and by quickening his human frame at his resurrection. It is the same Spirit that now testifies of Jesus in the hearts of convinced sinners, and turns them from darkness to light, giving them an inheritance among them that are sanctified.—*And there are three that bear witness on earth, the Spirit, and the water, and the blood; and these three agree in one.* The Spirit, i. e. the work of grace in the heart, so called in opposition to the contrary principle the flesh; the new man, raised up in the believer, bears witness to the truth of the record of eternal life sent down from heaven, and of those exceeding great and precious promises by which we are made partakers of the divine nature. Purification and justification are also additional witnesses to the truth of the Gospel, as being in reality the communication of spiritual life in order to eternal life. The Apostle unites these three evidences of the power of the Gospel in the following passage: "Such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."—1 Cor. vi. 11. Should we consider the expressions, water and blood, as alluding to the two Sacraments, it may be said that they are witnesses, as the outward and visible signs are tokens and seals of the inward and spiritual grace; or rather because they are pledges of God's love, and the appointed means whereby we receive the blessings they represent.—*If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son.* There are certain rules under which the testimony of man is fully admitted, and an oath for confirmation is an end of all strife. Let us apply the inference which arises from this consideration to the authority with which this plain and decisive record comes down to us, "that God hath given to us eternal life, and this life is in his Son," in order that our faith may be more simple and more settled, and the evidence arising from its influence more decisive.—*He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son.* Whoever takes not the benefit of the declaration that God has made with respect to the mode of salvation, does in effect discredit the truth of the declaration, and its efficacy for that purpose; he makes God a liar.—*And this is the record;* let the substance of it be often repeated; let no one add to it or take from it by any private interpretation; let God be honoured by a faithful publication of it, in its own original plainness, by those who are the bearers that God may be glorified in the fulfilment of his own promises, *that God hath given to us eternal life*; it is the free gift of Him who is no respector of persons; *and this life is in his Son*, that it may be communicated by him to all his people—*He that hath the Son*, that hath received him as his Saviour, that admits his testimony with respect to salvation, that depends simply and unreservedly upon him for deliverance, *hath life*, by union with Him who is the fountain of life, and communion with the body of Christ, which is the Church.

This Epistle is a powerful and seasonable appeal to all nominal members of our Church, while it bears a strong testimony to the fulness of consolation flowing to the

real believer from the doctrine of the resurrection. O that those who unite in the service of this day may be led to consider the awful responsibility of not receiving with simplicity the message of salvation witnessed by heaven and earth, and so faithfully recorded in the services of our Church; and that those who have thus received it may improve the great and glorious doctrine of this season in newness of life!

"Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification, grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. Amen." W.

For the Churchman's Magazine.

On the comparative value of Men's opinions on Religious Subjects.

It seems to form a part of the arrangement of society, that the opinions of men reputed wise, and elevated in some degree above the common level of mankind by the station they hold, should have a perceptible influence in governing the decisions of those beneath them. This influence is so far from being, in all cases, the consequence of intellectual superiority, that a country justice of very limited capacity and attainments shall give the law to the whole neighbourhood on politics, ethicks, and religion; and such is the deference for station, that few will be found hardy enough to dispute the infallibility of his decisions.

No small share of this magical controul seems also to be attached to the possession of wealth. It would be difficult to say what necessary connection there is between riches and wisdom, or why we should bow to a sentence as oracular, because it happens to be pronounced by a man of some five or six thousand a year. He is authorized perhaps by his experience to prescribe the rites of worship at "Mammon's dirty fane," for "the children of this world are usually competently skilled in the wisdom of this world:"—but, "ne sutor ultra crepidem." Let him dictate only in matters of his calling, till he has become skilled in other lore, by the usual methods of study and investigation, and can open his mouth without exposing his ignorance. Is it not true, that in the eyes of a world ever prone to judge from appearances, wealth invests its possessor with wisdom and knowledge as well as with a fine coat; and that a lucky turn of fortune may constitute him a critic at once learned, logical, and profoundly competent to decide on questions of the first importance?

But seriously—the decisions of men of talents and eminence in other professions on questions of religion, often possess an authority to which they are by no means entitled. Eminence in one branch of knowledge does not, I conclude, necessarily imply eminence in another; and I know not why the opinions of a man of genius on a subject he has never studied with attention, should be entitled to any particular respect, merely because he is a man of genius. An advocate, however profoundly skilled in statutes and decisions, may be as ignorant of the healing art as the most unlettered of his clients; and the able physician must travel through a painful and laborious course of legal reading, before he is qualified to say what is law, and what is not. But it would seem that the common sense of mankind, which assigns to opinions pronounced on the mysteries of these learned professions, a degree of importance proportioned to the means possessed of forming a correct judgement, relaxes in its demands, when

Revelation is brought into question; and that a reputation for talents or general knowledge was enough to constitute a person a judge on the oracles of God. It is here on sacred ground, and in reference to a subject of infinite personal importance, that the disputers of this world feel themselves released from the troublesome preliminaries of studying evidence in order to become enlightened. What can be the cause of this? Can it be the vanity of wishing to appear more knowing than the multitude, who are willing, for the most part, to receive the Bible without gainsaying? Or is it because their attainments extend only to a knowledge of popular objections, which a better acquaintance with Scriptural evidence, and the meaning of the Scriptures themselves, would remove? It is not improbable that both ignorance and prepossession conspire to constitute the Deist. The evidence is full and complete: it has vanquished, I had almost said, every man of talents enough to comprehend it, who has made himself acquainted with its strength and bearings, be his prejudices what they might. But alas! the Deists of the present day know nothing about the various proofs by which Christianity is placed among the most certain of all truths. The folly of unbelief is as much the offspring of ignorance, as it is the consequence of a perverted will.

It might surprise one how a person could decide so lightly on a question involving his eternal weal or woe, if we did not recollect that infidel principles are usually imbibed before the foundations of religion have been examined, and thus the poison is suffered to work without any thing to counteract it. Where is the wonder that a young man, nothing distrusting his own sagacity, should feel some little pride in separating himself from the popular belief; especially when the system he is about to embrace in its stead, promises him a greater latitude in the indulgence of his passions than is consistent with the rules of christian virtue? And how is he to escape, when a long subjection to skeptical errors has rendered him a confirmed, though ignorant unbeliever? His unbelief is founded neither in reason nor in evidence, and is therefore not to be overcome by the usual weapons of conviction. No proofs however luminous and convincing can make him a christian, till he is *willing that christianity should be true.*

It may perhaps be doubted whether there ever was a deist who had maturely examined the arguments in support of Revelation, which have been embodied by such men as Grotius, Lardner, Butler, Paley, Chalmers, &c.; or one who has remained an unbliever after giving them a fair hearing. Nothing has ever yet been advanced by the shrewdest apostle of infidelity to meet their arguments; and for the very best of reasons—they are founded in eternal truth. It is mortifying, no doubt, to be charged with ignorance; but the charge cannot be withheld from a man who has arrived at conclusions unfavourable to Revelation, without being acquainted with the labours of these christian champions. He must be contented to pass for a man of very superficial attainments on a subject which he would be thought to have investigated more deeply than other men, since his inferences are diametrically opposed to theirs, and infinitely hazardous to his eternal prospects, if they should prove to have been ill-founded.

The ignorance however of which we are complaining, is an ignorance which attaches to many men of undoubted talents, and even eminence in other departments of knowledge. Their opinions are valuable on the more immediate subjects of their re-

search, and will ever be listened to with deference by the judicious part of the community; but when they come to dogmatize on those articles which have hitherto lain without the range of their examination, it is difficult to say what title they have to a favourable hearing. Hume described the case of more enemies of christianity than himself, when he confessed that he had never read the New Testament through: but it is quite certain that *had* he read it in the same spirit in which he wrote his treatise on miracles, he would have been no nearer the kingdom of Heaven than before. Indeed, the Bible is not the only book to be read for the removal of *speculative* unbelief. Few men of a skeptical turn will undertake the labour of collecting and arranging for their own conviction the internal evidences of its authenticity, which constitute, indeed, but a small part of the body of proof. The testimony derived from the fulfilment of prophecy—the history of the scriptures themselves—their origin, and the manner in which they have been transmitted to us,—all involve a reference to authentic and cotemporary records. He who is ignorant of the proofs derived from these sources, must be pronounced totally unqualified for giving an opinion on a subject so momentous as divine Revelation, and can by no means be considered a safe instructor in articles of faith.

Nor is it a *smattering* acquaintance with Ecclesiastical History and the general evidences of Christianity, which can excuse a man for plunging into the depths of unbelief. In a cause like this, in which his *all* is put to hazard, he must attain a degree of certainty which shall leave no place for rational doubt. His mind must be stamped with bolder features of native strength than *Newton's*; he must surpass *Locke* in his powers of accurate metaphysical enquiry: he must annihilate the evidence which converted *Lyttleton* and *Jones*, from unbelief to Christianity: in a word, he must prove beyond question that all the great, and learned, and wise, from the days of St. Paul to the present hour, have been grossly and palpably deceived in their judgment on a subject, to which many of them have devoted years of intense and laborious study. If it should be thought this was making a larger demand than the case would seem to require; the reply is found in what we have already stated,—that the unbeliever is not in search of *probable* evidence to bear him out in rejecting the Scriptures; He is taking a step which exposes him to everlasting damnation, if he should be found at last to have been mistaken. His safety depends on his being able to prove in the fullest manner, that no such being ever existed as Jesus of Nazareth, or that he was an imposter; and if he fails to make out his proof, he incurs at once the guilt of denying the Lord that bought him, and the awful sentence pronounced on him that "believeth not." It is idle therefore for him to talk of *probabilities*, and of balancing the weight of evidence on either side; for it is not enough for him to render it probable even in a high degree, that christianity is a delusion. He must so far annihilate the proofs on which its authenticity now rests, as to leave no reasonable doubts of their fallacy in an honest and unprejudiced mind; for the least defect in the demonstration involves an equal degree of danger of the sentence against unbelief.

Now, it certainly argues, not only an astonishing degree of ignorance of Scriptural evidence already existing, but of the strength of opposite evidence required in a case so hazardous, to give sentence against the inspiration of the Bible. Such a sentence ought to be founded on a degree of certainty which no man

ever attained, and which it is impossible to attain at this late hour. There were not wanting men in the *early stages* of Christianity, who were disposed to crush it if they could; but they gained no advantage by living nearer the days of the Apostles, when the fallacy of the christian religion, if it is a fallacy, might have been more easily detected.

If the truth of the Gospel is to be successfully opposed, it must be done in some other way than by retailing the common place objections which have been solved or refuted as often as they have been advanced. They who labour for the promotion of infidelity, must be sure that they are in possession of the body of evidence in support of Christianity, or they will be chargeable with the folly of attempting to instruct on a subject of which they are themselves ignorant, and of the guilt of seducing others into the paths of ruin.—They are responsible for their conduct in proportion to the influence attached to their station; and when this is considerable, they are set for the fall or rising of many in Israel. Men of little reading or reflection naturally attach a high degree of importance to the opinions of those, whose talents are held in general esteem; not perceiving how possible it is for talents to be perverted, and how easily a show of knowledge is assumed, when the substance may be altogether wanting. Unless therefore they have been early and deeply grounded in the principles of the oracles of God, their religious opinions lie very much at the mercy of those who have the reputation of superiour knowledge. How little the wise of this world are worthy of this confidence, they cannot often know, for their want of accurate discrimination too often leads them to confound the *ability* to know the truth, with the *knowledge* of the truth itself.

For the Churchman's Magazine.

Reason and Revelation.

I have sometimes thought that the friends of Revelation have done injury to their cause by disparaging the free use of reason in religious inquiry, and too often given occasion to suspect that the tenor of the Bible and the deductions of sound reason were not merely so dissimilar, but so *opposite*, that the one could not be embraced without surrendering the other. But is this a just representation of the case? I hesitate not to express my firm conviction, that no subject was ever yet submitted to human enquiry, which demanded a larger and more enlightened exercise of man's reasoning faculties, than the Word of God; and that this exercise is so far from leading to scepticism, that it is to the *perversion* of reason, or more frequently, to the *want* of it, that all the infidelity that has been in the world may be attributed. To one of these causes we may also assign those garbled and erroneous interpretations of scriptural doctrines, which, if they could be supported, would render the book of God worth little or nothing as a rule of belief—there being nothing in the world more *un*reasonable, than to draw conclusions from it which are contradicted by the plain and repeated declarations of the volume itself.

The incautious language which has often been held by the friends of religion on the use of reason has arisen I apprehend, from not distinguishing with sufficient care the proper province of its exercise, from the department of faith. The distinction is so obvious, that I have often wondered that the limits of each have not been more accurately drawn, and more frequently insisted on, as a pretty direct way of stopping the clamour against christianity, as though a person must shake

hands with common sense before he could become a sound believer.

The proper use of reason then I conceive to lie in answering the following enquiries :—

1. *Has God given a revelation to man?* Here is an extensive field of enquiry laid open, in which men are not only permitted, but invited, nay, commanded at their peril, to bestow the exercise of their reasoning faculties. The investigation of the evidences of revelation is an exercise wholly intellectual. It demands, in the first place, an extensive knowledge of historical facts connected with the alledged revelation; and secondly, a process of sound and conclusive reasoning on the facts supplied by history. Our assent to the Bible is not demanded, unless the Bible can be proved to be the word of God; and he is as justly chargeable with credulity who believes it to be a human invention, without proof, as he who believes it to be a Divine Revelation, without proof. The inquirer is sitting in judgment on a question which is to be decided by the usual laws of evidence; and such is the importance of the point at issue, that he is bound to make the ablest use in his power of the reasoning faculties which God has given him. If he has doubts they ought to be prosecuted to a termination one way or the other. The evidences which go to remove them must be faithfully explored, and every kind of knowledge which bears upon the question, must be summoned to his aid, before he presumes to pronounce an unfavourable decision. I say an *unfavourable* decision; for the hazard is infinite if he should decide that those are *not* the Oracles of God which should prove at last to be really his, while there is no hazard at all in acquiescing in the revelation we now possess. Who then will say that the faculty of reason is not to be exercised, in laying the *foundation for* belief, when it is by *the exercise* of this faculty on the body of Scriptural evidence, that we are assured that the Bible we have is the Word of God?

The fact of a Revelation's having been given being once established, the reasoning powers are again summoned into exercise in a new field of enquiry, of equal importance with the foregoing.

2. *What is the meaning of this Revelation?* The Scriptures must now be brought to the test of reason, though in a different sense from what some understand it. The question now is not, what the sense of Scripture *ought* to be, but what is it? The Lord hath spoken: what has he said? This is the next enquiry which occupies a rational being, after he has satisfied himself that the Bible is the Word of God. If he doubts or disbelieves the inspiration of this or that particular passage—if he hesitates to receive them as containing the sayings of God, he is either thrown back at once on the former stage of his enquiries, and must go over his proofs anew, or he has got a revelation which after all is not a revelation, and is worth little to him as a rule of faith. Unless he can reverently acquiesce in permitting the Scriptures to speak their own language and declare their own sentiments, he is not likely to receive any great benefit from them.

The province of reason, then, in the second stage of enquiry, is to ascertain what is the *meaning* of God's Word—what are the doctrines proposed to our faith—what are the duties enjoined on us to perform :—an enquiry not difficult to be satisfied, if we study the Scriptures for information, and not with a view to confirm some erroneous opinion adopted in ignorance and prejudice.

The authenticity of the Scriptures having been ascertained during the previous enquiry, their declarations are now to be received as conclusive, because they are known to be the declarations of God. "My belief,"

says the enlightened Christian, "is founded on the deductions of my reason. I believe in the Scriptures, because I see the fullest evidence that they contain a revelation from God to his people; and I study them now with the view to ascertain what is the mind of the Spirit, without suffering my conclusions to be biassed by any prepossessions of my own.—Where the word of God leads me, there I am bound to follow; and being fully assured that it *is His Word* that speaketh, I have no choice left but to receive it. so far as I can understand it, and to be careful how I pronounce any part of it contrary to my reason. I see many things there which I am unable to comprehend, as I also see in the material works of the creation; but nothing which I would pronounce *contrary* to reason, even if I was not assured that God was its author."

Here then is laid a solid foundation for faith Reason is first employed in ascertaining that a revelation has been made, and secondly, ascertaining what that revelation is. When these two points have been settled, I cannot conceive on what grounds a reasonable being can withhold his belief in the things revealed. The faith of an intelligent mind is so far from being an act of credulity, that it is the perfection of reason—it rests on the firm basis of moral demonstration. I acknowledge that this belief in the Scriptures is far short of that evangelical faith by which men are justified in the sight of God; but the latter evidently cannot be had without the former.

I cannot conclude this paper, without remarking that the doctrines of the Gospel are often submitted to a torturing operation, to make them very different from what they are; or, in the language of the wise of this world, to make them *agreeable to reason*. Some, for instance, conceiving it to be highly absurd that there should be three Persons in the Godhead, *can see nothing in* Jesus Christ to distinguish him from one of the Prophets; and in the Holy Ghost, but a quality, as wisdom, power, or efficiency. Hence, the "Three that bare record in Heaven", are treated with no small irreverence, in their interpretations of Holy Writ. Others, scandalized at the idea of human corruption, show as little ceremony towards those passages which represent mankind as "dead in trespasses and sins." Others, again, are quite sure that the terms everlasting, eternal, for ever and ever, world without end, &c. when applied to the punishments of the wicked, mean nothing but a temporary duration, or indeed no duration at all. It is easy to see what havoc will be made of the doctrines of the New Testament, if men are to judge before they enquire; or if they enquire, merely to ascertain how far the decisions of Scripture harmonize with their own views. I conclude, therefore, with asserting once more, that the legitimate use of reason does not consist in speculations on what a revelation *ought* to contain, but in ascertaining what it actually *does* contain; for as it proceeds from the fountain of light and truth, it can teach nothing but what is necessary to our eternal good. S.

For the Churchman's Magazine.

On the misapplication of the term Charity.

Few religious terms are more incorrectly applied in common discourse than the word Charity. By some, it is used in such a way as to imply a belief in any and every error which may happen to be propagated under the name of religion. If a new sect chances to spring up, denying some of the leading points of Christianity, and separating itself from "the communion of the saints;" or in other words, if it is guilty at

ance of "false doctrine, heresy and, schism," the supporters of it are very apt to consider a decided disapprobation of their proceedings, as a breach of christian charity. If the lovers of truth and "the good old way," are prompted by their zeal for the cause of evangelical religion, to use their best endeavour in exposing the fallacy of their ruinous tenets, and checking their circulation, Oh! they are uncharitable, foorsooth! They have not that most excellent gift of charity,—they are cruel persecutors,—they are bigoted—they are illiberal and the whole contents of the pulpit vocabulary of modern heresy is emptied on their heads, without mercy or restraint.

Every person must regret that a term so proper and expressive in its original meaning, should have been incorporated into the canting phraseology, in which every modern sect attempts to vindicate its erroneous opinions from the charge of being ill-founded and heretical. All know that charity is an eminent christian virtue; but so much has the term been perverted by misapplication, that few now know what it means. It may not be inappropriate therefore to give its scriptural signification; that the reader may have the means of judging when he is justly or unjustly accused of a breach of this virtue, and how little ground there is for the charge of uncharitableness, when we merely declare our disapprobation of men's *opinions*. Schoetgen defines it, "amor Dei erga nos; amor in Deum; amor hominum erga homines; amor christianorum erga christianos"—*God's love towards us; our love to God; the love of men towards each other; the love of Christians towards Christians.* Schoet. in verb.—This then is the scriptural definition of charity; and it is most obvious, that no unfavourable judgment of a man's opinions can be construed into a breach of the virtue. If I impeach the sincerity of his intentions, without any just cause for doing so, it may be inferred that I am actuated by a hostile spirit, and do not love him as I ought; but if I am careful to regard him as a brother for whom Christ died, and cherish towards him the feelings of a brother, while I deplore, and even reprobate his errors, I do not offend against the law of charity. The virtue we are defining is wholly an exercise of the *affections* and not of the judgment; and it would be as absurd to pronounce a man uncharitable, for not giving his assent to a false demonstration in mathematics, as for believing a religious opinion erroneous, and calling it what he believes.

But is this *all* that is permitted to the advocates of truth? Are we forbidden by the law of love to give vent to our feelings of honest indignation, at seeing attempts to undermine our faith, and weaken our confidence in the almost universally received interpretation of the Scriptures? Must we be set down as blind and bigotted persecutors, if some degree of *feeling* should happen to animate our endeavours to check the progress of palpable religious error? If it was not inconsistent with the benevolent feelings of the Saviour of the world, to denounce with unrivalled severity the hypocrisy of the Scribes and Pharisees, there can be nothing morally wrong in opposing with some degree of indignation, attempts to disseminate dangerous and unscriptural opinions. I should regret to see a man contending for important religious truths with the same apathy he would display in demonstrating a point of speculative science. It would look as though his belief had no influence on his heart. Like Horsley contending with the king of modern heresiarchs, I would have him "kindle as he wrote." It was not in an affected, complimentary style of writing, that the "apolo-

gies" of the early champions of the church were interposed between christianity and its enemies. It was not thus that the Apostles opposed the attacks of Jews and unbelievers; —no nor the false teaching of those who had intruded into the fold. "I would they were even *cut off* which trouble you," said an apostle concerning the wrong headed teachers who troubled his Galatian converts. Was Paul *uncharitable?* "But these, as natural brute beasts made to be taken and destroyed, speak evil of the things they understand not—an heart have they exercised with covetous practices; cursed children; which have forsaken the right way, and have gone astray." Was Peter uncharitable? This indignant strain of reprobation was very common with the writers of the New Testament, and forms a singular contrast with the whimpering cant about charity, of which the modern apostles of error are so lavish. Truths once held in profound veneration, because founded on the plain declarations of God, are now held to be disputable because they are disputed; and a man can hardly take up his pen in their vindication, without incurring the charge of being bigotted and uncharitable. The present, we are informed, and we have it on the authority of numerous pamphlets distributed with amazing industry from the "emporium of American literature," is an era of uncommon light—it is a day of universal reformation, we do not mean of morals, but of religious doctrines, from which the Scriptures themselves are not to be exempted; and should we be so old fashioned as to prefer them in their original state, before they have been purified in the newly-constructed theological furnaces, or so *uncharitable* as to enter our protest against the process, we can only regret that some portion of the 'excess of light" with which other parts have been favoured, has not yet reached us. A. Z.

A brief and imperfect History of the Protestant Episcopal Church in New-Milford.

As no documents of the origin and progress of this Church have been preserved, the following facts have been collected from the memory of aged persons still residing in the parish, one of whom has nearly attained the age of ninety-three years.

About eighty years ago, or in the year 1741, it is supposed that the Rev. Samuel Johnson of Stratford, and the Rev John Beach of Newtown, both of whom were missionaries from the venerable Society in England for the propagation of the Gospel in foreign parts, visited New-Milford, and performed the services of the Church according to the directions of her formulary. preached, and administered the ordinances of our holy religion. At this time there but six or seven families residing in the town who called themselves Churchmen. These clergymen continued to officiate occasionally for two or three years, and the congregation, through their exertions and the blessing of God, gradually increased.

Now it was, that though few in numbers, a small house was erected for public worship, at the south end of the street—an event which caused much joy in the little fold, and encouraged them in their future prospects. In this house they continued to assemble for public worship, not only when they were enabled to procure the occasional services of a clergyman, but also for lay reading.

This house was erected about the year 1743, or 1744, according to the best information which can now be obtained. Although the members of this little flock were unable to procure a clergyman to assume the pastoral charge over them, as there were then but few in the New-England colonies, yet they were not unmindful of the promise of their Di-

vine Master, "Where two or three are gathered together in my name, there am I in the midst of them."

Thus they went on with cheerful alacrity to perform the weekly services of the sanctuary, till God, by his providence, opened the way for them to secure for a part of the time the stated pastoral labours of the Rev. Solomon Palmer. He had previously been a settled congregational minister in the town of Norfolk, but had conformed to the Episcopal Church, and been to England for holy orders —and on his return, was employed as a missionary by the Society already mentioned. They solicited and obtained him to become their teacher and guide in their spiritual concerns, and his settlement amongst them caused much joy and satisfaction in the parish. This event took place about the year 1755, and through his zeal and labours the congregation increased very considerably, and there seemed to be a prospect of larger additions to the Church in the course of a few years.

But this prospect so cheering was soon obscured; for the Rev. Mr. Palmer, finding it to be for the general welfare of the Church, left the congregation about four or five years from the time of his settlement, and removed to Litchfield, leaving them again destitute. But through the goodness of God they were not permitted to remain long vacant. Mr. Thomas Davis, who went to England to obtain holy orders in 1761, returned on the 16th of January, 1762, clothed with ministerial authority, and under the patronage of the Society for propagating the Gospel in foreign parts, to which the Church in this country is so deeply indebted. In the following spring he assumed the pastoral charge of this, and two or three other parishes, to the great joy of the flock.

Mr. Davis was a man of the strictest integrity—of superior talents and *urbanity* of manners. In him, the congregation placed the fullest confidence; nor were they disappointed in that confidence; for in his public exhibitions and private deportment he was equalled by few, and more than answered their raised expectations. And more than all this, he was eminently pious, and devoted to the cause of Christ, the interests of his Church, and the salvation of his flock. He was greatly beloved by his people, and by all his acquaintances, notwithstanding some differences of opinion between him and the religious sects around him. Under his care the congregation increased very considerably, and it was soon discovered that the house in which he officiated was not sufficiently large for the accommodation of those who assembled there for worship.

Under these circumstances, Mr. Davis began to urge his people to erect another house; nor were his remonstrances in vain. About three years from the time of his settlement amongst them, or in the year 1765, the parish laid the foundation and erected the frame of the present building, about twenty or thirty rods north of the site occupied by the former Church. This was done with the fervent hope and expectation that their worthy Pastor and much beloved Shepherd would long continue his faithful labours amongst them.

But it appeared in the event, that God, in his wise providence, had otherwise determined; for in the Spring of 1766, their beloved pastor became very ill, and expired on the 12th of May, in the 30th year of his age, to the great grief of his flock and of all who knew him. Thus, "in the midst of life we are in death."

But he who takes away, even the God of the whole earth, can give new blessing, as was experienced in the present instance; for in the following year, 1767, the Rev. Richard Clark, another missionary from the

propagation society in England, visited the parish by their desire, and in the course of a few weeks was elected their Pastor, and commenced his labours on the 21st of June in the same year.

In conjunction with this, he had the pastoral care of some of the neighbouring parishes, and continued in his station through the Revolutionary War, during which he suffered many privations in consequence of his attachment to the people and government of Great Britain—an attachment which he shared in common with his clerical brethren, and the members of the Episcopal Church generally. At the close of the war he was deprived of the stipulated sum of thirty pounds sterling, which he had annually received from the Society in England, and this with his other troubles, induced him to think of removing within the dominions of the King of Great-Britain. This was accomplished in the year 1787, by his removing with his family to Nova-Scotia. Thus the Episcopal Church became again vacant, after enjoying the regular administration of the ordinances of religion about twenty years in succession, under the pastoral care of the Rev. Richard Clark.

But the Parish was not suffered to remain long destitute; for in the year 1790, the Rev. Truman Marsh, having been previously requested, took the pastoral charge of the Church, together with that of the Episcopal Churches in New-Preston and Roxbury; and all things were again settled and conducted with order and regularity, and strictly upon the principles of the Episcopal Church. On the fourth day of September, 1793, the members of the Congregation requested the Right Rev. Bishop Seabury to consecrate their Church to the service of Almighty God by the name of St. John's Church; to which request the Diocesan acceded; and the Vestry and Congregation were highly pleased, and grateful to him for his fatherly care over them.

From this period to 1797, nothing transpired of a nature sufficiently important to be entitled to a place in the annals of the Parish. But in the Spring of this year, a Resolution was passed to sell the glebe house, and lot of land attached to it, consisting of about an acre and three quarters, and lying on the west side of the principal street in nearly the centre of the town. How this glebe came into the possession of the Church is now a matter of uncertainty; although report attributes it to the munificence of some unknown individual, and the sale of public highways, the proceeds of which were shared between the Episcopal and Congregational Societies. The glebe was sold for one thousand and thirty-seven dollars.

The Rev. Mr. Marsh continued in the pastoral superintendance of the Parish till the Autumn of 1799, when he applied to the Society to be released from the pastoral charge he held over them. The reasons which induced him to think of a removal were not founded on any misunderstanding between him and his flock, for they had lived in entire harmony during the whole of their connexion; but other circumstances rendered it highly expedient in his mind, that their present relation should be dissolved. Accordingly on the first of November, 1799, the Society voted, though with much reluctance, to grant his request, and at the same time expressed their desire that he should visit them as often as possible.

Thus, with the consent and approbation of the Bishop of the Diocess, the connexion between them was dissolved, and their beloved Shepherd removed the same year with his family to Litchfield.

Once more then had the Parish become vacant; and in consequence

of their Pastor's removal the members were left in a discouraging condition. More than one year had elapsed before much effort was used to procure the services of a clergyman amongst them; and it was discovered by the more discerning members of the Parish, that such a course would tend to obliterate Episcopal principles, and render cold and indifferent many members who had heretofore been attentive on the worship and service of our primitive and apostolic Church Considerations like these induced some of the members to become more active, and to make exertions to procure the services of candidates for holy orders, in the hope of finding one whose services were agreeable, and who would be willing to settle amongst them. They also made arrangements to secure the occasional assistance of neighbouring clergymen, to preach with them, and administer the ordinances of religion. Accordingly their desk was for some time supplied by several candidates, and they were often visited by the neighbouring ministers: but all this time they felt as sheep without a shepherd, and Divine Providence did not seem to open a way for the settlement of a clergyman till the year 1806, when Mr. Benham, a candidate for holy orders, and who is their present Rector, read prayers for them at their request, and was soon after desired to take the pastoral charge of the Parish, as soon as he was ordained to the ministry. Pursuant to this request Mr. B entered into an agreement with the committees from the three parishes of New-Milford, New-Preston, and Roxbury, to become their pastor, as soon as he should obtain holy orders, and to receive annually for his services the sum of five hundred dollars. Mr. B. accordingly commenced his services as a candidate, on Easter Sunday, in 1807, and soon after removed his family to New-Milford. Thus the parishes were again supplied with the regular services of a pastor residing amongst them; and agreeably to their expectations, Mr. B. was ordained Deacon on the 16th of the following September, in the Church at Bridgeport, by the late Right Rev. Bishop Jarvis; and on the 31st of the following August he was ordained Priest in the Church at Norwalk, by the same Bishop.

Thus the expectations of the parishes were answered, and universal harmony prevailed in the Cure.—Since Mr. Benham's assumption of the pastoral charge, a number of very valuable acquisitions have been made to the Parish and Church, who have been liberal in their gifts, and faithful and frequent attendants at the altar of their God and Saviour, and whose praise is already in the Churches. What the members of the Parish have done to advance the pecuniary interests of the Church generally, and of this Parish in particular, will hereafter we trust appear in the Treasurer's book.

And may the rising and future generations be prompted to similar works of faith and labours of love, by the example of the pious and liberal among their predecessors, that when the Divine Head of the Church shall appear in judgment, they, with their fathers who have been devoted to the cause of Christ, may receive the cheering commendation, "Well done, good and faithful servants, enter ye into the joys of your Lord."

Feb. 1, 1821.

*** The address to the Sunday School, Watertown, was received in time for insertion; but the matter had already been arranged for the the present Number It will appear in our next. Some other articles are necessarily omitted

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ecimen of Welch Preaching.

a meeting of Ministers at), the Rev. Mr. —— invited ıl of his brethren to sup with among them was the Minister ıting at the Welch Meeting , in that city. He was an en- ranger to all the company, and ly attentive to the general con- tion of his brethren. The sub- n which they were discoursing he different strains of public hing. When several had giv- eir opinions, and had mention- me individuals as good preach- nd such as were models as to of composition, &c. Mr. —— d to the Welch stranger, and ted *his* opinion. He said he felt e a *privilege* to be *silent* when men were *discoursing;* but he felt it to be a *duty* to com- vith his request. "But," said if I must give my opinion, I d say, that ye have no good :hers in England. "No," said L—, "No," said he; "that mean no such preaching as we in the Principality." "I r," said Mr. L—, "you are us for jumping in Wales, but is not owing, I suppose, so ı to the strain of preaching h the people hear, as to the en- asm of their characters." "In- ," said the Welchman, "*you* d jump too, if you heard and un- ood such preaching." "Why," said Mr. L—, "do you not think I could make them jump if I were to preach to them?" "You make them jump," exclaimed the Welchman, "you make them jump? A Welchman would set fire to the world, while you were lighting *your match.*" The whole company became very much interested in this turn of the subject, and unanimously requested the good man to give them some specimen of the style and manner of preaching in the Principality. "Specimen," said he, "I cannot give you; if John Elias were here, he would give you a specimen *indeed!* Oh! John Elias is a great preacher." "Well," said the company, "give us something that you have heard from him." "Oh no," said he, "I cannot do justice to it; besides, do you understand the Welch language?" They said "no, not so as to follow a discourse." "Then, said he, it is impossible for you to understand it, if I were to give you a specimen." "But," said they, "cannot you put it into English?" "Oh!" said he, "your poor meagre language would spoil it; it is not capable of expressing those ideas which a Welchman can conceive; I cannot give you a specimen in English without spoiling it." The interest of the company was increased, and nothing would do but something of a specimen; while they promised to make every allowance for the language. "Well," said the Welchman, "if you must have a piece, I must try, but I don't

know what to give you, I do not recollect a piece of John Elias, he is our best preacher; I must think a little;—well, I recollect a piece of Christmas Evans. Christmas Evans was a good preacher, and I heard him a little time ago, at an association of Ministers. He was preaching on the depravity of man by sin —of his recovery by the death of CHRIST. He said—"Brethren, if I were to represent to you in a figure, the condition of man as a sinner, and the means of his recovery by the cross of JESUS CHRIST, I should represent it something in this way: suppose a large grave-yard, surrounded by a high wall, with only one entrance, which is by a large iron gate, which is *fast bolted*. Within these walls are thousands and tens of thousands of human beings, of all ages and of all classes, by one epidemic disease bending to the grave; the grave yawns to swallow them, and they must die. There is no balm to relieve them—no physician there —they *must* perish. This is the condition of a man as a sinner—all, all have sinned, and "the soul that sinneth it shall die." While man was in this deplorable state, *Mercy*, the darling attribute of Deity, came down and stood at the gate, looking at the scene, and wept over it, exclaiming, "Oh, that I might enter, I would bind up their wounds—I would relieve their sorrows—I would save their souls!" While Mercy stood weeping at the gate, an embassy of angels, commissioned from the court of Heaven to some other world, passing over, paused at the sight, and Heaven forgave that pause; and seeing Mercy standing there, they cried "Mercy, Mercy, can you not enter? Can you look upon this scene and not pity? Can you pity and not relieve? Mercy replied, "I *can* see!" and in her tears she added, "I can pity, but, I cannot relieve." "Why can you not enter?" "Oh!" said Mercy, "Justice has barred the gate against me, and I cannot, must not, unbar it." At this moment, Justice himself appeared, as it were to watch the gate. The angels enquired of him, "Why will you not let Mercy in?" Justice replied, "my law is broken, and it must be honoured; die *they* or *Justice* must!" At this there appeared a form among the the angelic band, like unto the Son of GOD, who addressing himself to Justice, said, "What are thy demands?" Justice replied, "my terms are stern and rigid—I must have sickness for their health—I must have ignominy for their honour —I must have death for life. *Without shedding of blood there is no remission.*" "Justice," said the Son of GOD, "*I accept thy terms.* On me be this wrong, and let Mercy enter." "When," said Justice, "will you perform this promise?" JESUS replied, "four thousand years hence upon the hill of Calvary, without the gates of Jerusalem, I will perform it in my own person." The deed was prepared and signed in the presence of the angels of GOD— Justice was satisfied, and Mercy entered preaching *Salvation* in the name of JESUS. The deed was committed to the Patriarchs, by them to the Kings of Israel and the Prophets, by them it was preserved till Daniel's seventy weeks were accomplished; then at the appointed time. Justice appeared on the hill of Calvary, and Mercy presented unto him the important deed. "Where," said Justice, "is the Son of GOD?" Mercy answered, "behold *him* at the bottom of the hill bearing his own cross;" and then she departed and stood aloof at the hour of trial. JESUS ascended the hill, while in his train followed his weeping Church. Justice immediately presented him with the deed, saying, "this is the day when this bond is to be executed." When he received it, did he tear it in pieces, and give it to the

of Heaven? No. He nailed his cross, exclaiming, "It is ed." Justice called on holy come down and consume the ce: holy fire descended, it wed His humanity, but when ched His Deity it expired? here was darkness over the Heavens: but Glory to Gon highest, on earth peace, good men." "This" said the man. "this is but a specimen istmas Evans."

For the Churchman's Magazine.

On Christian Liberality.

e great principle of Christian y and liberality, is constantly ore us and inculcated in the .—We are commanded to or our enemies: and the duty ending, even to notorious sin- the hand of hospitality and ss, is enforced, not only by recepts, but by the example f our blessed Lord and Mas- It may seem strange, there- t first thought, that a passage be found in the sacred vol- from under the hand of an e of our Saviour, in such ap- contradiction to these distin- d principles, as the follow- *"If there come any unto you, ring not this doctrine, receive ot into your house, neither bid God speed: For he that bid- him God speed, is partaker of il deeds."*—2 John, 10, 11. n further examination, it will nd, that no such contradic- ally exists; and that the di- in this passage might have followed at the time it was , and may be followed under circumstances now, without iolation of the principles or ts of the gospel.

second epistle of John, was addressed to a woman of distinguished piety, who lived at an early period of the Christian era, when the converts to the doctrines of the gospel were few and scattered, and when the means of information were of course very limited; and was designed among other things, to put this woman and her household, on their guard against a certain description of imposters and deceivers, who denied the incarnation of the Son of God—*"who confess not that Jesus Christ is come in the flesh."*

These false teachers, like their followers of modern times, were very industrious in disseminating their heresies—travelling from place to place, and attempting, by specious and plausible reasoning, to seduce the Christian converts from the true faith—asserting, among other things, that Christ did not really appear in the flesh; that he did not become man, but only assumed the appearance of the human nature; and that his performances and sufferings were not real, but altogether illusory.

Such men, it may well be conceived, could not be viewed by the apostle, in the light of ignorant or misguided victims of imposture; nor could the principles which they disseminated, be viewed with indifference. On the contrary, they were considered as wicked and mischievous teachers—not deceived themselves, but deceiving and seducing others: And their heretical tenets were calculated and designed, at a single blow, as it were, to overturn the whole gospel scheme of salvation; to subvert the doctrine of grace, as founded on the atonement of Christ; to destroy the hopes of believers; and to turn the whole system of faith into a dream or illusion.

Now, it is not pretended, that even to such men, the ordinary offices of hospitality were to be denied: But by advising this woman

not to receive them into her house, the apostle intended to caution her against receiving them as welcome and acceptable guests, or as familiar friends; and against treating them with such respect and attention, as to give credit or currency to their doctrines, and to enable them the more effectually to spread abroad their heresies. And, above all, he charged her not to bid any such person, "*God speed*"—giving as a reason, that "*he that biddeth him* GOD SPEED, *is a partaker of his evil deeds*"—that is, by wishing success to men engaged in such enterprizes—by giving encouragement to them—or, in short, by greeting them even with a friendly salutation—she was promoting their designs, by giving *them* more confidence and courage, and inducing *others* to hear and receive their doctrines with the less suspicion; and thereby becoming chargeable with much of the evil and mischief, produced by the dissemination of their heresies.

Thus we perceive, that there is nothing in the direction embraced in the passage before us, contradictory to the great principle of Christian charity and liberality; and that this direction might have been followed at the time it was written, without the least violation of the spirit of the gospel.

But it is our principal object to apply this rule to present existing circumstances; and to enquire, how Christians are, at this time, to treat that sect of deceivers and false teachers, who deny the incarnation of the Saviour?

If, within a century of the birth of our Saviour, the apostle felt bound to say—"*Many deceivers are entered into the world; who confess not that Jesus Christ is come in the flesh*"—it must not be deemed surprizing, if such deceivers are still found in the Christian world. And if the apostle then thought proper to *stigmatize* each of these deceivers, as "*an anti-christ*"—there can be no impropriety in ascribing to them the same anti-christian spirit now. It may, however, be a matter of doubt, in the minds of many, whether the Christian world has, in modern times, been much infested by the propagators of heresies of this description. But if those who deny that Jesus Christ came in the flesh—that the Son of God, the second person in the Trinity, became incarnate—and, assuming the human nature, suffered and died for the sins of the world;—if those, I say, who deny this great and fundamental article of the Christian faith, be deceivers and anti-christs, we certainly need not look back solely to the early ages of the Church to find them. The present state of the dissenting congregations both of Europe and America, furnish abundant and melancholy proofs, that *many deceivers of this description are entered into the world.* It is true, and we are bound to acknowledge it with gratitude, that the Episcopal Church has thus far been enabled, through divine favor, to present a formidable barrier against corruptions of this nature. A regularly constituted and faithful ministry—an apostolic form of church government—a precomposed liturgy—and a well-settled bond of faith—have been happily instrumental, in the hand of God, in preserving this Church from the prevailing anti-christian heresies. But, when surrounded by danger, if *not* immediately threatened, it behoves us, in common with the orthodox of other persuasions, to enquire, how we can treat those *deceivers, who are entered into the world, who confess not that Jesus Christ is come in the flesh*, without violating, on the one hand, the principle of Christian charity and liberality, or incurring, on the other, the charge of partaking of their evil deeds.

It is to be observed, in the first place, that those who have fallen in-

to the anti-christian heresy, are of two classes—the *deceivers* and the *deceived*.

Among the *deceived*, we find those of the sect, who are ignorant, or credulous, or inconsiderate. The *ignorant*, being unable to discriminate between truth and falsehood, are liable to become the victims of any imposture which wears a plausible appearance, and is presented to them under the sanction of a respectable name. The *credulous*, distrusting their own judgment, suffer themselves to be led blindfold by those, who substitute impudence for argument, and bold and positive assertion for proof. And the *inconsiderate*, careless and negligent of their eternal interests, receive any doctrine, and embrace any faith, which requires neither examination, nor thought, nor trouble. From persons of this description, the Christian is not bound to withhold the offices of kindness and hospitality: On the contrary, he is not only to pray for them, but it is his duty to endeavor to inform and instruct the ignorant, to undeceive the credulous and misguided, and to awaken and arouse the inconsiderate—striving, by every lawful expedient within his power, to win them to the path of duty, and to lead them to a true knowledge of God and the doctrines of his gospel.

But the apostle's injunction, refers more particularly to the class of *deceivers*—to the *teachers* of heresy—to those who are not deceived themselves, but who are aiming to deceive and seduce others from the true faith. Of the motives of these men, we are not to judge. We have neither the power, nor the right, to search their hearts: Nor ought we, on our own authority, to brand them with any opprobrious epithet. But the apostle expressly pronounces every one who teaches, *that Jesus Christ is not come in the flesh*, A DECEIVER, *and* AN ANTICHRIST: And if such he says, "receive him not into your house, neither bid him God speed: For he *that biddeth him God speed, is partaker of his evil deeds*."

Does this direction inculcate an intolerant spirit? And would it subject those who should follow it, at this day, to the charge of bigotry? Such, undoubtedly, is the opinion of the world in general. It is so easy to raise the cry of persecution—and it is so natural for mankind to fly to the relief of the persecuted—that the most gross impostor and deceiver is sure to find his advocates, if he can but succeed in provoking opposition to his tenets. But when we consider, how much injury we may do to the cause of truth, by giving a welcome reception to the teachers of falsehood—by treating them with familiarity and friendship—with respect and attention;—when we consider, how much we may help to promote and spread the heresies of anti-christian deceivers, by giving them flattering salutations and greetings—ought we to hesitate? Can it be our duty, through fear of incurring the charge of bigotry, to virtually bid every such deceiver *God speed*, by any act which may tend in the slightest degree, to give credit or currency to his doctrines? The apostle has pointed out the reprehensible nature of such a course of conduct, by declaring, that those who are guilty of it are partakers of the evil deeds of such deceiver.

By what course of conduct, then, do we so receive a false teacher, and virtually bid him *God speed*, and thus become partakers of his evil deeds?

Do we not thus virtually bid him *God speed*, and thus become partakers of his evil deeds, *when we attend upon his teaching*? It is not a sufficient excuse, that we ourselves are in no danger; that our faith is well established, and cannot be shaken or subverted by hearing false and

heretical doctrines. Nor is it sufficient to say, that we may glean, even from among his erroneous notions in matters of faith, some excellent morals and valuable rules of conduct Have we yet to learn the amazing influence of example upon mankind? If a well-settled Christian be seen to attend upon the preaching of one who denies the divinity of Christ, how many may be induced to follow his example, whose faith is not so well established, and whose integrity may be more easily shaken or subverted? And how many may imperceptibly imbibe, with a few lessons of morality, all the errors in doctrine that may be artfully mingled with them? It is alarming to reflect on the responsibility incurred by those who thus give countenance and encouragement to the propagation of falsehood and imposture.

Again, do we not thus virtually bid the deceiver *God speed*, and thus become partakers of his evil deeds, when we undertake to palliate his errors, by giving him credit for good motives, while we reluctantly condemn his practice? Nothing can have a more direct tendency to promote his designs: For when the Christian does but tolerate, in the slightest degree, the propagator of a palpably false doctrine, what is to prevent others from justifying and defending the doctrine itself? It is impossible to set up a rule, by which a heresy can be condemned, while the teacher of that heresy is justified and applauded. He, therefore, who defends the deceiver, must, at least by implication, tolerate the imposture. And are we willing, as Christians, to run the hazard, through a mistaken idea of liberality, of giving our sanction to a doctrine so severely stigmatized by the apostle?

Again, do we not thus virtually bid the deceiver *God speed*, and thus become partakers of his evil deeds, when we exhibit his moral qualities in a favorable point of view? It has always been a common artifice of infidelity, to set up systems of morality in opposition to the doctrines of revealed religion: And it is probably an artifice, that has been more successful in the ruin of souls, than any other that has ever been adopted. It is so well calculated to flatter the pride of man—to give him exalted ideas of his own righteousness—to set aside the necessity of an atonement for sin—and, of course, to render the gospel scheme of salvation improbable—that it has found advocates in all ages and in all countries. When, therefore, we admit the moral honesty of a teacher of heresy, it is difficult to connect with the admission, the idea that he is a deceiver: For every one, who wishes to rest his hopes of salvation on his own merits, will very strenuously insist, that *his faith cannot be wrong, whose conduct is in the right.* Let the Christian, then, beware. Let him reflect, that *he who means deceit*, can easily steal a comely shape. And it certainly cannot be uncharitable to infer, that he who becomes the propagator of falsehood, cannot be swayed by the principles of moral honesty.

And again, do we not thus virtually bid the deceiver *God speed*, and thus become partakers of his evil deeds, when we address him personally in the language of approbation and friendship, and when we speak of his errors with very great tenderness, if not with complacency? Can we calculate, how much he may be emboldened by such treatment, and with how much more confidence he may assert and defend his heresies? Can we conceive, how much it may enable and induce him to boast of the progress of his tenets, to such of his brethren as are timid or lukewarm in the cause? And how much it may tend to establish them in

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Close of the Sunday School in the Episcopal Parish, Watertown.

This school consisted of about eighty scholars of both sexes, from the ages of five to fifteen years. They were divided into seven classes, and placed under the care of as many faithful teachers, who attended regularly to hear them on Sundays during intermission between morning and evening service Early in the summer of this year, they commenced their recitations in the Church Catechism, and were principally confined to the lessons containing the enlargement and explanation. Besides these, which, some of the most forward committed entire, several chapters from the New Testament, and a great number of Hymns were learnt. Occasional exercises in finding the places of the service, and in making the responses were also added.

On the 10th of October, at a public lecture in the Church, presents procured by contribution, were indiscriminately conferred on the children, and the following address was delivered to them by the Rector.

Dear Youth,—The providence of God hath placed you under the care of christian parents. You live in an age and in a country much favored with the means of daily subsistence, and with the opportunities of useful instruction. For these blessings you are principally indebted to God. Your parents, under him who made, and who preserves us all, are your immediate protectors and your best friends. Much, they well know, depends on the manner in which you come forward into life. If you would be either useful or happy in time, if you would be prepared for a never-ending state of happiness after this life, the foundation ought to be laid now in the season of youth. For though there is a possibility of your being reclaimed to the path of truth, virtue, and religion, after you

have once deserted that straight and narrow way, and gone into the disgraceful practices of vice, yet, believe me the experiment is dangerous. There would be as much reason to expect the preservation of your lives, if the plague, or any other pestilential disease, were admitted among you, as of your morals, after you have once become unprincipled, intemperate, and debauched in your practices. Vice is odious and detestable; it is fatal and ruinous both to your reputation in time, and to your happiness in eternity. The world in which you live, and with which you are now beginning to form some acquaintance, is a sinful world. The conduct of wicked people has made it such.

God who is the author of all being, and "hateth nothing that he hath made," is disposed to love his creatures; but when they disobey him by departing from his ways, and falling into vice, they become sinful in his sight, and deserve correction. On entering the world, you are at once exposed to the influence of bad examples. Scarcely a day of your lives passes away, but you see or hear that which is sinful. You become familiarized to it, and the child who would shudder on hearing a profane oath, or witnessing an act of dishonesty for the first time, very soon becomes so well acquainted with things of this sort, as not only to witness them without emotion, but to practice them almost without remore of conscience. Vice puts on the deceptive appearance of pleasure, and thus attracts your attention, and insensibly steals upon your affections. The world is very careful to dress up its pleasures in such attire, that they come well recommended to our depraved sense, and are put off upon us with much deception and artifice.

This is not exaggeration, as you will learn when experience shall have taught you a few more lessons. What then shall be done to save the cause of virtue? Shall it be neglected; shall we do worse than this, by trampling on the mercy of God, and suffering you to go to destruction? When so much is done in one way and another to promote vice, and propagate folly in the world, shall nothing be done to promote the cause of virtue and religion in your hearts? How can we expect you to escape the pollutions of the world, and to have your hearts established in the fear of God, in the love of his holy name and his word, unless you are taught? In sin you need no instruction, and if you did, the world would furnish it without our pains. But who will teach you the "strait and narrow path;" that path of peace and of safety, which will conduct you through this life with reputation, and into that which has no end, with the joyful hope of eternal glory, unless you may expect this from your natural parents, and your spiritual teachers? This is a duty which we acknowledge, and which we have been making some attempts during the past season, to discharge. Considering the opportunities with which we are in providence furnished in this favored land, we cannot justify ourselves in doing any less for you. Your respectability in time, as well as your preparation to give up a final account to your Maker, demands this pious care, this "work and labour of love" at our hands.

The time will not allow me to dwell long upon the nature and design of the Christian Church; nor are you capable of understanding as much on this subject, as you may hereafter know, when you call to remembrance these early instructions, and recollect what you have now learned with a more understanding mind. In regard to the Church, however, I would barely remark, that it is that society or kingdom,

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ments, and by exercising that faith and that repentance, without which it is impossible to come unto him or to please him. When you have done these things, God will be your Father, your Friend, and your God. Then will he sanctify your hearts, and keep you by his power through faith unto salvation. For such purposes it was, that you were baptized; but unless you learn the object of that baptism, and at a proper age take the promises on yourselves to fulfill them, you will defeat our hopes in "this charitable work:" and this is by no means all; you will forfeit the privileges of the christian covenant, and with them, your eternal happiness.

When we comply with the commands of God, by using the ordinances of his Church, our salvation is not rendered absolutely certain by all, or by any one of these things; yet they are to be used as means of grace, in obedience to the will of God. And even when God sends that grace into our hearts, which these things are designed to procure, we are only making progress in a good work, and must, of our own free will, persevere unto the end. The sentiments which are often advanced, "that the smallest portion of grace is sufficient for all the purposes of our salvation," and that "persons having been once illuminated can never fall away," are not the sentiments of inspiration. "The bruised reed, and the smoking flax" spoken of in scripture to show the compassion of God, are undoubtedly designed to represent small portions of grace; the one shall not be broken, nor the other quenched, *till* God send forth judgment unto victory. Then by plain inference, if there should be nothing found but the miserable "reed" that produces no melody, and "the smoking flax" that emits no light, such will undoubtedly fall into condemnation.

But not to pursue this part of our subject; it was for your good that you were brought into the Church of God, and by baptism dedicated to him. We know of no better method than this, to guard your morals and to defend your virtue against the allurements of vice, that you may be useful in time; nor any other than that which God hath himself prescribed to prepare your souls for death and eternity hereafter. Such being the reasons which led to your baptism at this altar, permit me next to inform you, that you belong here, and that in religion and the public worship of God, this is your home. Here it is your duty to assemble every Lord's day to worship your heavenly Father, and to learn his holy will. If the world is of opinion that your devotions may be as acceptably performed in one place as another, and in one manner as another, this is neither consistent with your obligations to God, nor with your spiritual interest, nor with that part of holy writ in which we are cautioned against being "carried about by every wind of doctrine." To be pleased and edified with the service of the Church, is only to become acquainted with it on the ground of that impartiality, by which alone a right judgment can be formed on any subject.

The first principles of the doctrine of Christ are to be made the object of your early attention. A summary of these is contained in the Catechism, and in that "enlargement and explanation" to which you have attended the past season. Little can you realize at this time the importance of these instructions. The want of them has left thousands, who live under the light of the gospel, almost in a state of heathenish ignorance, exposed to every vice and every error, having in religion no opinion, and of course, easy to be led into infidelity on the one hand, or fanaticism on the other. May you by the grace of God, and his blessing on the means of a christian education, be effectually preserved against them both. May your minds be fortified, not with prejudice, but with truth, against the errors and the vices of men. The past season has afforded you a good opportunity to become acquainted with the plan of salvation through Christ, and to lay the foundation of virtuous habits. I am happy, on this interesting occasion, in being able to bear testimony to the improvement already made. All that could be rationally expected has been more than realized in the attention and care of your instructors, and in your own diligence. Your friends will rejoice at this: the Church of God in this place, which very soon must rest upon you, may, and doubtless will rejoice, in that you have been raised up to maintain her righteous cause; and your souls, which must finally fall into the hands of that God who made them, we hope will rejoice in eternity, by reason of what has now been done for them. You ought to be very thankful to your parents for putting you here, and to your instructors for their pious care.

Do not disappoint our hopes, nor think that you have learned all that you ought to know, or done all that you ought to do. There remains much for you to accomplish; you are now just entering the field of action and of improvement. You have yet many enemies to combat, both in your own bosoms, and in the world in which you live. Will you be virtuous, wise, and good, that you may be happy? Will you banish sloth ignorance, and vice? Will you be active in the way of duty? Will you look continually unto Jesus, your Saviour, "who, for the joy set before him endured the cross, despising the shame?" May God have you in his holy keeping, "and may you so conduct through

things temporal. that finally you lose not the things eternal."

From the Christian Observer.

Christ's Invitation to the Weary.

When we familiarly term our present state "a vale of tears," we do not properly mean, that every step in our pilgrimage to eternity is wearisome and painful; but, that each individual has a human share of suffering. The most careless observers know, that some of their fellow-travellers are, for example, languishing under disease; others distressed in mind; a third party oppressed by indigence; a fourth perplexed by the cruelty of a relation, or disheartened by the ingratitude of a friend; several ruined in their estates, and several in their reputation; and that there are numbers, who though they have suffered none of these things specifically, are yet disappointed and vexed by the world, and with many a bitter sigh, confess to themselves, that whatever else they possess, they have not attained the happiness they once expected. In this sad and disordered state of mankind how welcome ought to be the invitation which Jesus Christ addressed to the world; *Come unto me, all ye that labour, and are heavy laden, and I will give you rest!* It does not appear that this was exclusively addressed to such as mourn for their sins, but generally to every person who feels himself depressed and disquieted; to the man of affluence, and the man of fame. I instance these characters from a conviction that the first of them has not reached the summit of the golden eminence which his avarice keeps stedfastly in view; nor that the latter is at all satisfied with the applause, which is the envy or boast of his flatterers and dependents. Could we penetrate into their bosoms, we should either smile or mourn at the contemplation of immortal creatures panting after an unknown something, and burdened by feelings of disappointment and insulted vanity. The life of an earthly-minded man, no matter what shape his earthliness assume, is a life of discontent. He may not be conscious of this while engrossed by a favourite pursuit, and sustained by health and general success: but let him be surprised by sickness, or by a derangement of affairs once prosperous; let the career of his happiness be rudely arrested, and then the feebleness of his strength will discover itself; he too will be weary and heavy laden. Under these circumstances he will naturally attribute his inward distress to the secondary cause of it; when the real source is the earthly mind, which neither expected trouble, nor is able to endure it when inflicted. I am not here adverting to such afflictions as are permitted by God to come even upon his most faithful servants; but to such disquietude and dismay as a lover of the world brings upon himself by his very eagerness to possess the world. There is an essential difference between an unsought but heaven-commissioned affliction, and the perplexity which is the natural fruit of human wishes.

Leaving, however, this character for the present, let me turn to one of another description, to a humble penitent, whom I will suppose to have lived in a state of false security, indifferent concerning his eternal prospects, at ease in his sins, mingling confidence with ingorance, and practical infidelity with self-righteousness. At length he begins to suspect the stability of his foundations, to enquire whether he has not been throughout deluded; and proceeds by the first gradations of alarm and conviction, to the great

question, "What must I do to be saved?" This is the man who is weary and heavy laden. He looks back on his past life as a long course of mistake and rebellion; he has no consolation in retracing a line never to be trod again; his hours are gone, and gone for ever, or rather preceding him, to be witnesses of his folly at the day of judgment; his conscience is loaded with the remembrance of a slothful, wasted life, and regards itself as all but inaccessible to the impressions of the Holy Ghost. The time was, when his solicitude and anxiety centered in this world: but now they are transferred to eternity. Sins which once appeared to be venial errors, or were never suffered to become matter of reflection at all, now hang as a depressing weight on his soul: forgotten follies are restored to his memory: he becomes his own judge, and his decisions are unrelenting. He regards a world once flattered and flattering, as his enemy and the destroyer of souls Death also, and the reckoning to come, startle and alarm him; and the fear of what lies beyond that reckoning is no longer dispelled by the society and example of the unthinking:—

Those awful syllables, hell, death, and sin,
Though whisper'd, plainly tell what works within:
His hours no longer pass unmark'd away,
A dark importance saddens every day:
He hears the notice of the clock, perplex'd,
And cries—perhaps eternity strikes next!
Hard task—for one who lately knew no care,
And harder still as learnt beneath despair.

All this, more or less, takes place in the mind of him who is burdened by the discovery and the conviction of sin. It is not, indeed, safe to prescribe a certain course of inward disquietude or terror as an indispensable evidence of repentance; but it would be treachery to the souls of men to deny that a process either of serious uneasiness, or of actual horror (I do not shrink from the use of a strong term,) has been experienced by the majority of religious persons at the outset of the Christian life. Jesus Christ grounds his own eternal Gospel on the assumption that his followers feel such a degree of guilty anxiety, as causes them first to examine, and finally to embrace, a doctrine suited to such an exigent case as theirs and theirs only. In fact, what is the promise which he adds to his invitation? *I will give you rest.*

To recur in this place to the character whom we left in a state of mere worldly suffering, as distinguished from him who "sorrows after a godly manner,"—the inquiry is, how Jesus Christ offers even to this character repose and happiness. It is conceived that the offer is made, inasmuch as there is no partiality, no exclusiveness, in the general invitations of the Gospel: "Whosoever will, let him take the water of life freely." Bring, therefore, this disappointed, murmuring lover of the world to the cross, which, "once seen, is death," not only "to every vice," properly so called, but to every emotion of discontent. He may indeed, ask with the scorn and incredulity natural to an unsanctified heart, "What will Christianity do for *me?* Tell me specifically, what are the advantages which it will confer upon *me?*"—I think the reply would be, "It will give you the very thing you now want,—peace of mind; it will ensure you what you have been hitherto seeking in vain,—contentment; it will take a range beyond even this, for you shall repose yourself on the hope of eternal glory;—but, in whatever terms the consequence of your submission may be described, assure yourself that the Gospel brings what will quiet and satisfy your restless soul for ever;

pardon, resignation, hope, and fervid anticipations shall be yours on this side the grave: whatever may arise during the remainder of your earthly existence, there will ever be this to soothe and elevate your mind, that Jesus Christ is your guardian and friend, your confidence, and your exceeding great reward."—If this be not rest unto the soul of a worldly man, and distinct, so far, from the fulfilment of the promise to a penitent, (though every worldly man, if saved, must be a penitent,) it is difficult to ascertain how the invitation of Christ may be termed universal.

I would now pass on to the more promising subject of this invitation; namely, the man of a broken spirit. This person, whatever be his anxiety or alarm, is convinced that something must be done, for all around is dark and threatening. His soliloquy is, "How must I obtain relief! As heaven and hell are before me, how can I escape the one; how can I aspire to reach the other!" Then, perhaps, sins long since committed, flash upon the conscience, and he may be ready to give up all as lost. Assume, however, that he is able calmly to enquire, by what mysterious means Christ can impart rest unto the soul of a creature so guilty, so abject as himself. If the inquiry were addressed to me, I might answer, "You think your sins great, and great they certainly are, far viler than even your fears suppose them: but are *you* an exception to the universal offer of forgiveness? Is every mourner to be comforted but you? Did Jesus Christ endure the sharpness of death, the thorny crown, the scourge, the scorn, the cross itself, the curse and the punishment of sin, but not for you? Come, then, to Calvary, make a surrender of your soul and body before Him who is there lifted up. He will teach you, by his word and Spirit, that he is able to save to *the uttermost* those that come unto God by him; he will assure you, that his blood was shed to redeem you from the guilt and punishment of your iniquities; he will reveal himself in all the fullness of his mediatorial character, as a Ransomer, Deliverer, Saviour; as a Surety and a Pledge; and as having, by one offering, perfected for ever them that are sanctified; and this shall be rest unto your soul!"

We are all nearly and eternally interested in this great subject. I know not that I could select an individual, either among my immediate connections, or among such persons as the accidents of vicinity or business bring under occasional observation, whom I could not adduce as a living evidence of the general weariness which characterizes this present world. An exception, indeed, is to be made with regard to these who, through the infinite grace and mercy of Jesus Christ, repose their souls on the solid peace already in their possession, and on the glorious hopes of what is hereafter to be realized. Yet it is discernible, that whenever these persons make a deviation, not evident, perhaps, to the world at large, such deviation is followed by a proportionate return of the weariness from which they still, in the main have escaped. If an enlightened Christian is betrayed into any thing like sin, and wanders from the direct path of holiness, his peace *must* be deranged, because, in deserting Christ, he turns aside from the source of all tranquillity; and, instead of finding rest among the pleasures of sin, those delights are turned into vexation, remorse, and anguish. The yoke of sin feels heavier, much heavier, than it was in the days antecedent to his illumination, and the burden is more intolerable to be borne.

Young people, to whom life is fresh, to whom "all that sparkles in

the eye of hope" is as exhilarating as "all that pants in the bosom of suspicion" is hateful, will indeed listen with incredulity to the assurance, that all *do* labour and endure this general weariness; and they may probably urge the falseness or partiality of this doctrine, by citing their own gay feelings in evidence of the contrary. But I should not despair of convincing even them (I will not say beyond the hour of conviction,) that "the whole creation groaneth and travaileth in pain together until now." Inexperienced as they are, the majority of them have not escaped some practical experience of the real nature of the present state of our existence. I would ask my young fellow-travellers, whether they have lost no parent, brother, sister, or companion? Have they never languished under sickness, or sunk under the pressure of inferior distresses and disappointments? Oh, yes! *You* also have sighed and wept, and have had, at least, a minor's share in the general desolation of mankind. I sympathize with you, as with all sufferers beside; but I am not sure that, had your earthly destinies been controlled by my wishes, I would have permitted you to reach maturity without a sigh or a tear. A youth of uninterrupted gayety is purchased at too costly a rate, it furnishes no preparatory discipline for future days; and there is no heavenly wisdom in that popular philosophy, which teaches us not to 'destroy the paradise' of young persons by warning them that their Eden must quickly be lost, or rather by the assurance that no paradise can be opened in the wilds of this world but by the grace of God in Christ Jesus. The invitation of the Saviour of mankind to the weary knows no distinction of age; and is indeed peculiarly worthy of the acceptation of immortal creatures in the morning of life; when they are soon to enter the world; a period requiring decision of conduct, and a spiritual hardihood or inflexibility of soul. When they have once entered, the choice cannot be long suspended: and there is no neutral territory between the kingdoms of light and darkness.

It might be well for young probationers (whose minds are so far at least illuminated as to be able to discern the sanctifying effects of religion in some, and the entire absence of those effects in others,) to select, as a kind of spiritual study, an example of irreligious old age. If ever compassion be called to its fullest exercise, it must surely be summoned to the contemplation of a man who is weary and heavy laden on the verge of the grave, with no bright prospects beyond it.—Strange and melancholy as the expression may appear—this man has lost both time and eternity! By his own confessions, complaints, and retrospective upbraidings, the promises of the world have ended in disappointment; and by his insensibility, or silent alarms, he has secured no celestial reversion in the life to come. The sight of such an accumulation of ruin as this, might, for a moment, persuade even the libertine to forget his pleasures in sympathy or terror; and how much more may it strengthen the convictions, and awaken the exertions of those who view in this painful spectacle the consequences of a wasted day of grace!

Although Jesus Christ introduced his invitation by that awful address, *I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent*, it is yet very credible, that he wept tears such as he wept over Jerusalem, when contemplating the characters and habits of the wise and prudent sages of the world; and particularly when he witnessed any individual among them who had

reached hoary hairs in the prejudices of a Pharisee, or in the sensuality of the Sadducees; in either case weary and heavy laden, without hope, and beyond conviction. Not that old age is universally impenetrable by Divine grace; for instances are to be found where the loiterers of a long life have laboured in the vineyard during the eleventh hour; but the examples are few, although numerous enough to forbid despair, and too rare to flatter indolence.

I have frequently been struck, when attending at the Holy Communion, with the indirect commentary prefixed by the Church to the passage which forms the basis of the present paper:—Hear what comfortable words our Saviour Christ saith unto all that truly turn to him; "*Come unto me,*" &c. The precaution here is very observable. The invitation is termed *comfortable*;—but to such and such only, as turn, and *truly* turn, to Christ. It is thus, as it were guarded from the touch of those who remain in an unconverted state. The example of the Reformers in confining the consolations of the Gospel to penitent and self condemned souls calls for our imitation. I have myself been distressed and indeed confounded, by witnessing the apparent self-congratulation and confidence with which notoriously irreligious persons have appropriated encouraging and highly spiritual passages of Scripture; passages, in truth, which many exalted believers have either been too humble to apply to themselves, or, when they have applied them, have received them as a self-convicted traitor would receive favours from his sovereign. I appeal to any clergyman conversant with the religious state of the majority of his parishioners, whether he has not been frequently embarrassed and pained by misapplication of the promises. The error indeed is sufficiently natural; for we are all ready to come for the wages before we have done our work: we are expert in selecting what will bring pleasure at no expense of suffering, and would waste the children's portion at the table of strangers. But the symmetry of the Gospel is not formed by human rules of proportion. If there are "exceeding great and precious promises," there are also the threatening "terrors of the Lord." Jesus the Saviour will quickly assume the severe attributes of a Judge; and they who now slight or reject the offer of salvation, will find no shelter in the unreal peace which they imagine themselves to have derived from the consolations of the Scripture,—no shelter from "the wrath of the Lamb" in the day of his final appearance; "and these shall go away into everlasting punishment: but the righteous into life eternal."

Extract from Swift's Letter to a Young Clergyman.

"Proper words in proper places make the true definition of a style. But this would require too ample a disquisition to be now dwelt on: however, I shall venture to name one or two faults which are easy to be remedied with a very small portion of abilities.

"The first is, the frequent use of obscure terms, which by the women are called hard words: and by the better sort of vulgar, fine language: than which I do not know a more universal, inexcusable, and unnecessary mistake among the clergy of all distinctions, but especially the younger practitioners. I have been curious enough to take a list of several hundred words in a sermon of a new beginner, which not one of his hearers among a hundred could possibly understand; neither can I ens-

ly call to mind any clergyman of my own acquaintance who is wholly exempt from this error, although many of them agree with me in the dislike of the thing. But I am apt to put myself in the place of the vulgar, and think many words difficult or obscure which the preacher will not allow to be so, because those words are obvious to scholars. I believe the method observed by the famous Lord Falkland, in some of his writings, would not be an ill one for young divines. I was assured by an old person of quality, who knew him well, that when he doubted whether a word was perfectly intelligible or not, he used to consult one of his lady's chamber-maids (not the waiting-woman, because it was possible she might be conversant in romances,) and by her judgment was guided whether to receive or reject it. And if that great person thought such caution necessary in treatises offered to the learned world, it will be sure at least as profitable in sermons, where the meanest hearer is supposed to be concerned, and where very often a lady's chambermaid may be allowed to equal half the congregation, both as to quality and understanding. But I know not how it comes to pass, that professors in most arts and sciences are generally the worst qualified to explain their meanings to those who are not of their tribe. A common farmer shall make you undestand, in three words, that his foot is out of joint, or his collar-bone broken; wherein a surgeon, after a hundred terms of art, if you are not a scholar, shall leave you to seek. It is frequently the same case in law, physic, and even many of the meaner arts.

"And upon this account it is, that among hard words I number likewise those which are peculiar to divinity, as it is a science; because I have observed several clergymen, otherwise little fond of obscure terms, yet in their sermons very liberal of those which they find in ecclesiastical writers, as if it were our duty to understand them, which I am sure it is not. And I defy the greatest divine to produce any law, either of God or man, which obliges me to comprehend the meaning of omniscience, omnipresence, ubiquity, attribute, beatific vision, with a thousand others so frequent in pulpits, any more than that of eccentric, idiosyncrasy, entity, and the like. I believe I may venture to insist farther, that many terms used in holy writ, particularly by St. Paul, might with more discretion be changed into plainer speech, except where they are introduced as part of a quotation.

"I am the more earnest in this matter, because it is a general complaint, and the justest in the world. For a divine has nothing to say to the wisest congregation of any parish in this kingdom, which he may not express in a manner to be understood by the meanest among them. And this assertion must be true, or else God requires from us more than we are able to perform. However, not to contend whether a logician might possibly prove a case that would serve for an exception, I will appeal to any man of letters, whether at least nineteen in twenty of those perplexing words might not be changed into easy ones, such as naturally first occur to ordinary men, and probably did so at first to those very gentlemen who are so fond of the former.

"We are often reproved by divines from the pulpit, on account of our ignorance in things sacred, and perhaps with justice enough: however, it is not very reasonable for them to expect that common men should understand expressions which are never made use of in common life."

For the Churchman's Magazine.

Ostentation in Charity.

:n thou doest thine alms, do not
a trumpet before thee, as the hy-
's do in the synagogues, and in the
, that they may have glory of men.
I say unto you, they have their
. But when thou doest thine
et not thy left hand know what
ht hand doeth. MAT. 6 2, 3.

EDITOR;

*npora mutantur, et nos mu-
in illis*—Time was, when
irit of the above command was
usly observed by christian
ies, and men were more desi-
f doing good in secret, than of
hing their benefactions to the

In the inspired language of
otto, they let not their left hand
what their right hand did,
they gave away their alms;
satisfied that their good deeds
een of One, who would not
:m pass unrewarded.

: because we love the praise of
nore than the praise of God.
e present age is as much dis-
hed for an ostentatious dis-
f liberality, as for the virtue

At no preceding period, I
, has so much been given for
lent purposes, as at the pre-
and we have reason to thank
hat *any* motives are powerful
to open the hearts and the
of the community, for the re-
the suffering and the desti-
But if all the good which is
one, could be effected with a
ss parade of names, and sub-
ons, and benefations—of so-
and committees, in the daily,
, and monthly papers, which
te about the country, we
certainly give less occasion
e our *good evil spoken of.*
s too, it would have a better
n the christian temper of the
themselves, if their names
:o appear less often on the
list of subscriptions, to be
. I. No. XII. 47

handed about as examples worthy of imitation. If they did their alms with a little more secrecy, they could also form a much more correct judgement of the *motives* from which they acted, and be able to say how much they gave, *that they might have glory of men*, and how much, from motives of christian benevolence. It is of vast importance to the individual to analyze his motives, for on their rectitude depends his future reward—"Verily I say unto you, they *have* their reward," was Christ's judgement of the hypocrites, who did their alms to be seen of men. They sought volitare per ora virum—they loved the praise of men more than the praise of God; all they wanted, was, to be eulogized for their liberality, and that was all the reward they could hope to receive.

It may not be easy to fix the precise limits of our Saviour's rule, respecting secrecy in works of charity. *Some* benefactions ought undoubtedly to be made public; or rather, some are so ample, that they cannot be concealed from the world, even if their authors desired to remain in obscurity. No reason however can be assigned why the same publicity should be given to a five dollar subscription for the support of missionary labours, as to the princely donations of a Bartlett, or a Sherred; unless it is urged, that publicity is necessary to provoke others to similar deeds of benevolence.

However desirable it may be to keep men's purses open to the demands of charity, it is a question in casuistry perhaps somewhat difficult to settle, how far we are at liberty to make the vanity of men minister to the wants of the necessitous. The prospect of appearing in print, as the patron of benevolent institutions, has something in it very flattering to minds of a certain cast, and may contribute to swell the vanity which already needs restraint. There can

be no doubt, but that appeals to this base passion may augment the subscriptions to any popular charity; but the question is, will not the expedient be likely to do more harm to the individual, than his subscription can do good? Is it right to cherish a passion, wrong in itself, even where the end proposed is a good one? Such a course, to say the least, approaches very near to an infringement of the apostolic rule, *not* to do evil that good may come.

When I look at the parade with which many charitable societies are managed at the present day, and the ostentatious display of petty donations in the public papers, I cannot but fear, lest our Saviour's rule respecting alms should be growing obsolete. If he did not mean to prohibit *all* publicity, he certainly did intend, that unusual pains should not be taken to *blazon* abroad every little act of charity, however pure the motive. His words are too emphatic not to claim particular attention from all, who, at the same time, that they are actuated by some really good motives, are too solicitous of having spectators of their liberal exertions.

PHILOKRUPTOS.

For the Churchman's Magazine.

Theological Seminary.

At a late special meeting of the *General Convention* of the Protestant Episcopal Church of the United States, held in the city of Philadelphia, it was determined to remove the *Theological Seminary* from New-Haven to the City of New-York. The circumstances which led to this measure must be in part known to our readers—The late Mr. Jacob Sherred of New-York had made a munificent bequest—amounting, as is supposed to Sixty or Seventy Thousand Dollars—for the advancement of theological education: And it became doubtful, from the terms of his will, whether this Legacy should of right accrue to the Diocesan Institution which had been established in that State, or whether it would belong to the general seminary of the Church, upon its removal there. To avoid any litigation of conflicting claims, a compromise was resorted to by which the general Seminary was to be transferred to New-York, and the local Institution of that Diocess merged in it.

The friends of the general Seminary, in this State, will doubtless regret its removal:—And that not merely from the consideration of the especial accommodation which its location afforded the Candidates for Orders within the Diocess, but from the conviction that there is no place in the Union more favourable to the prosperity and general interests of the Institution, than that in which it has been so successfully conducted for the year past.—But the friends of the Seminary could not be indifferent to the dignity or harmony of the Church; and they were fully aware what these must be exposed to in the litigation of a contested claim. They were also apprehensive. that though the claims of the general Seminary should be voluntarily relinquished, the two Institutions at New-Haven and New-York would become *rivals;* and that jealousies and prejudices might be imbibed, which would hereafter endanger the peace and unity of the Church. They had always been in favour of *one general Seminary* which should combine the patronage, and the talents, and concentrate the interests and sympathies of the Church, in preference to local Institutions, which nothing but insignificance could prevent from becoming the fruitful sources of discord.

Influenced by these considerations, they were happy to perceive a

spirit of compromise so universally prevalent in the General Convention. In this spirit it was determined to remove the general Seminary to New-York; in which event the local Institution of that Diocess is to be consolidated with it, so as to form only one Institution, subject to the control of the General Convention of the Church.

We trust we shall now see (what we have always wished to see) *one general Theological Seminary of the Protestant Episcopal Church.* We earnestly hope it may receive the universal and liberal patronage of the Church; and that in its progress, it may realize those high expections which its successful commencement at New-Haven is calculated to excite.

We subjoin a copy of the act of the General Convention, by which a most difficult matter has been settled with distinguished unanimity.

Constitution of the General Theological Seminary of the Protestant Episcopal Church in the United States of America.

I. The Theological Seminary of the Protestant Episcopal Church in the United States of America, shall be permanently established in the state of New-York. The trustees of the said seminary shall have power from time to time to establish one or more branch schools in the State of New-York, or elsewhere, to be under the superintendance and control of the said trustees.

II. The management of the said seminary shall be vested in a board of trustees, who shall have power to constitute professorships, and to appoint the professors, and to prescribe the course of study in the respective schools, and to make rules and regulations and statutes for the government thereof; and generally to take such measures as they may deem necessary to its prosperity; provided, that such rules and regulations, and course of study, and measures be not repugnant to the constitution and canons of the church, and to the course of study for candidates for orders which is or may be established by the house of bishops.—The bishops in their individual and collective capacity, shall be visitors of the seminary, and shall see that the course of instruction and discipline be conducted agreeably to the foregoing provision.—The trustees shall make report to every general convention of their proceedings and of the state of the seminary.

III. The board of trustees shall be permanently constituted, as follows. The bishops of the church shall be ex-officio members of the board. Every diocese shall be entitled to one trustee. and one additional trustee for every eight clergymen in the same; and to one additional trustee for every two thousand dollars of monies in any way given or contributed in the same to the funds of the seminary, until the sum amounts to 10,000 dollars; and one additional trustee for every 10,000 dollars of contributions and donations, as aforesaid, exceeding that sum. The trustees shall be resident in the dioceses for which they are appointed. They shall be nominated by the diocesan conventions respectively, to every stated General Convention, who may confirm or reject such nominations. The senior bishop present shall preside at every meeting of the board of trustees. And whenever demanded by a majority of the bishops present, or a majority of the clerical and lay trustees present, the concurrence of a majority of the bishops present, and a majority of clerical and lay trustees present, shall be necessary to any act of the board. Eleven trustees shall constitute a quorum. The trustees shall continue in office until their successors are appointed. In the interval between the stated meetings of the General Convention, the board shall have power to supply all vacancies, from the dioceses

respectively in which they may have occurred.

IV. For the present, and until the next stated general convention, the board of trustees shall consist of the bishops of the church and of the twenty-four trustees of the general Theological Seminary, heretofore established by the General Convention, and of fourteen trustees chosen by the managers of the Protestant Episcopal Theological Education Society in the state of New-York. These trustees shall exercise the powers of the permanent board, as detailed in the foregoing article, and agreeably to the provisions thereof.

The board of trustees shall always meet in the diocess where the seminary is established, at such stated periods as they may determine; and special meetings may be called by the bishop of the said diocess, and shall be called by him at the requisition of a majority of the bishops.

V. The professors of the General Theological Seminary heretofore established by the General Convention, and the professors in the Theological Seminary in the diocess of New-York, shall be professors in the General Theological Seminary hereby established in that diocess.

The board of trustees shall have power to remove professors and other officers; but no professor shall be removed from office except at a special meeting of the board called to consider the same; nor unless notice of an intended motion for such removal, and of the grounds thereof, shall have been given at a previous meeting of the board. The nomination of professors shall be made at one meeting of the board of trustees, and acted upon at a subsequent meeting; due notice being given of the object of the said meeting to every member of the board.

VI. The funds and other property, and claims to funds or property of the General Theological Seminary heretofore established by the General Convention, shall be vested in, and transferred to the General Seminary hereby established, except as an act of the board of managers of the Protestant Episcopal Theological Education Society, in the state of New-York, shall vest in and transfer to the same Seminary all their funds, and other property and claims to funds and property. And all engagements and responsibilities entered into, or assumed by either of the said institutions, for the purpose of their foundation, consistent with the other provisions of this constitution, shall be considered as binding upon the General Seminary, as established within the state of New-York.

VII. This Constitution shall be unalterable, except by a concurrent vote of the board of trustees, and of the General Convention.

FROM THE CHRISTIAN OBSERVER.

To the Editor of the Christian Observer.

AMONG the many excellent remarks which have at different times appeared in your pages relative to the inspired prophecies, I do not recollect to have seen any allusion to what has often struck me as one very strong corroboration of their truth; I mean the attempts which have been made, but in vain, to defeat their accomplishment. The modern state of the Jews is an invincible argument on this subject; but what I intend more particularly to urge at present as an illustration of my remark, is the plan conceived by Julian, and revived by D'Alembert and Voltaire, to rebuild the temple of Jerusalem. I shall give the account of this transaction in the the words of the Abbe Barruel.

"It is well known what strength the Christian religion draws from the fulfilling of the prophecies, and particularly from those of Daniel, and of Christ himself, on the fate of the Jews and of their temple. Ju-

lian, the apostate, in order to give the lie to Christ and to the prophet Daniel, had sought to rebuild the temple. It is also known, that flames bursting forth from the earth at di vers times, and devouring the workmen, had obliged him to desist from the undertaking. D'Alembert was not ignorant of this act of the divine vengeance having been certified by a multitude of eye-witnesses He had undoubtedly seen it recorded in Ammianus Marcellinus—an author of unquestionable authority, for he was the friend of Julian, and, like him, a Pagan. But this did not hinder him from writing to Voltaire, 'You probably know that at this present time there is in Berlin a Jew, who, expecting Mahomet's Paradise, is in the mean time gone to wait on your former disciple in the name of the Sultan Mustapha. Writing to that country the other day, I mentioned, that if the king [of Prussia] would but say the word, it would be a fine opportunity to have the temple of Jerusalem rebuilt.'

"That word was not said by the former disciple, and D'Alembert gives the following reason to Voltaire: "I have no doubt but that we should have succeeded in our negociation for the rebuilding of the temple of the Jews, if your former disciple had not been afraid of losing some of his Jewish worthies, who would have carried away thirty or forty millions of money with them.' Thus, in spite of all their inclination to give the lie to the God of the Christians, even the sordid interest of the conspirators was to add a new proof to the truth of his doctrines.

"Voltaire had not, eighteen years after, given up the plan, nor lost all hopes of accomplishing it. Seeing that D'Alembert had not succeeded with Frederick, he endeavoured to prevail with the Empress of Russia. He writes to her, 'If your Majesty is in a regular correspondence with Ali Bey, I implore your protection with him; I have a little favour to ask of him; it is to rebuild the temple of Jerusalem, and to recall the Jews, who will pay him a large tribute, and thereby make a mighty lord of him.'

"Voltaire, when nearly eighty, still persisted in this plan, by which he was to prove to the people that Christ and his prophets were impostors."

The truth of the circumstances attending Julian's attempt, has been often called in question; but I think that no person can deliberately weigh the strong arguments of Bishop Warburton, in his treatise on this subject, without admitting both that the attempt was made, and that it was defeated in the manner described by Ammianus Marcellinus.—Voltaire's plan seems to have been half in jest; though, had the project been favourably received, it can scarcely be doubted but that he would have pressed it in earnest. So much for the intention both of the ancient and the modern Julian: as for the project itself, it would have proved nothing but the impiety of the devisers, had it been put into execution; for, as the Abbe Gregoire, in speaking on this very subject, justly remarks, "The prophecies foretold that there should not remain one stone upon another, which has been strictly fulfilled; but they no where relate that the edifice should never be rebuilt."

FROM THE SAME.

To the Editor of the Christian Observer.

THE plan recommended by a correspondent, in your Number for last November, for young clergymen "to devote a regular time in private to weigh the critical import of each prayer, and the proper mode

of presenting that import to the hearer," was adopted by the writer of this article soon after he was in orders. He was led to this from the conscious want of ability to excite in his congregation that feeling and attention which he wished, when he read the prayers. He was, from the first, deeply impressed with the great importance and responsibility of his office. This gave a seriousness to his manner in all his ministrations; but it was accompanied with such defects in articulation and inflection of the voice, as made all appear unnatural He found that a good intention, serious mind, and even an ability to read with propriety in private, would not alone enable him to discharge his public duty of reading in the church, so as to assist rather than interrupt the devotion of his congregation. Defects which were scarcely discernible in private reading, were most glaring when the voice was raised high enough to be heard by a large assembly. He endeavoured to remove his defects by studying such books as are commonly recommended. By following these implicitly, he saw a danger of falling into the error of those who, considering themselves good readers, do not fail, by their voice and manner, to let others discover what they think on the subject. He had experienced some of the bad effects which the appearance of display had upon his own mind when a hearer. Anxious to overcome his defects, without falling into the error just alluded to, he determined to adhere to this plain rule: *To aim at no excellences, but endeavour, at all times, to avoid faults.*

He found a distinct articulation to be of the greatest importance. A weak voice, with distinct articulation, will be much better heard than one which is powerful without it. Some attention should also be given to the naturally tremulous voice in supplication; but great care should be taken not to fall into a whining tone. A distinct, but slightly tremulous, articulation seems to be the natural voice of prayer.

Though he may have derived some assistance from various works on the subject of elocution, he has received the most useful information from a particular attention to the grammatical construction of the sentences in the Liturgy.

PHILO.

Little H——d Vicarage.

Lady Jane Grey.

MESSRS. EDITORS—

If the following particulars, relating to a character so universally celebrated for her endowments, and pitied for her misfortunes, should be thought worthy of a place in your pages, I should be glad to see them inserted. They are taken from Burder's "Memoirs of eminently pious women of the British Empire;" and if they are not all of them *new* to the reader, *some* of them at least are not recorded in the current histories of those times. S.

Lady Jane very early in life gave astonishing proofs of the greatness of her mind; and though there was very little difference in age between her and King Edward the Sixth, who was thought almost a miracle, yet in learning she was much his superior. Her person was extremely pleasing; but the beauties of her mind were still more engaging.

The early part of her short life was undoubtedly devoted to female accomplishments; for she played admirably on various instruments of music, and accompanied them with a voice exquisitely sweet in itself, and assisted by all the graces which art could bestow. The performances of her needle and her pen were

e most finished style of ele-
; but brilliant as her accom-
nents were, they were inferior
endowments of her mind.
der the care of her instructors,
ing and Aylmer, both eminent
eir literature, she made a most
rdinary proficiency in learning.
poke and wrote her own lan-
with peculiar accuracy and el-
e, and it is said that the French,
n, Latin, and especially the
k tongues, were as natural to
s her own; for she not only
stood them perfectly, but wrote
with freedom; and this, not
opinion of superficial judges,
f Mr. Ascham, and Doct. Ayl-
men who, in point of veraci-
ere as much above suspicion,
respect of abilities they were
able of being deceived. She
also versed in Hebrew, Chal-
and Arabic, and all this, when
vas but a child in respect of
. With all her remarkable en-
nents, she was in no respect
l; but was distinguished for
entle, humble, and modest de-
our.

r native inclination for study
ndoubtedly heightened by the
ge and unnatural severity of
arents, for whose conduct to-
s a being so gentle, it seems
ult to find an apology. When
ified and confounded by their
rited chidings, she returned
double pleasure to the lessons
r learned preceptor, Dr. Ayl-
and sought in Demosthenes
Plato, her favourite authors,
delight which was denied her
the other scenes of life.

ıe story of the famous Roger
am's finding her engaged in
ng Phœdo Platonis in Greek,
the family were hunting in the
is well known. And how
you, madam, quoth I, to this
knowledge of pleasure? "And
did chiefly allure you unto it,
g not many women, but very
few men have attained thereunto? I will tell you, quoth she, and tell you a truth which perchance ye will marvel at. One of the greatest benefits that ever God gave me, is, that he sent me so sharp and severe parents, and so gentle a schoolmaster; for when I am in the presence either of father or mother, whether I speak, keep silence, sit, stand, or go, eat, drink, be merry, or sad, be sewing, playing, dancing, or doing any thing else, I must do it, as it were, in such weight, measure, and number, even so perfectly as God made the world; or else I am presently taunted; so cruelly threatened; yea, presently sometimes with pinches, nips and bobs, and other ways, which I will not name for the honour I bear them, so without measure misordered, that I think myself in hell till time come that I must go to Mr. Aylmer,* who teacheth me so gently, so pleasantly, with such fair allurements to learning, that I think all the time nothing, while I am with him. And when I am called from him, I fall on weeping, because whatsoever I do else but learning, is full of grief, trouble, fear, and whole misliking unto me"

What a noble mind must that have been, which could endure such treatment, and turn it to such an account! No wonder that Ascham was surprised to hear a lady of her age, for she was then but fifteen, express such sentiments. "I found," says he, "I found her, a young maiden, by birth so noble, in the absence of her tutor, and in the sumptuous house of her most noble father, at a time too when all the rest of her family, both male and female, were regaling themselves abroad with the pleasures of the chase, I found the divine virgin diligently studying the divine Plato in the original Greek."

But she was selected, on account of those excellent and amiable qualities, which had kindled so high an

* Afterwards Bishop of London.

admiration in all who knew her, to become the chief tool of an ambition notoriously not her own, and to fall an innocent victim for the expiation of crimes which she could not avoid. She was married to the Lord Guilford Dudley without any discovery of the real design of the match, which was to exclude the succession of Mary to the crown, by placing it on her husband's head and her own.

When the design was made known to her by her father and the Duke of Northumberland, she returned them an answer to this effect: "That the laws of the kingdom and natural right standing for the king's sisters, she would beware of burthening her weak conscience with a yoke which did belong to them; that she understood the infamy of those who had permitted the violation of right to gain a sceptre; that it were to mock God and deride justice, to scruple at stealing a shilling, and not at the usurpation of a crown. "Besides," said she, 'I am not so young, nor so little read in the guiles of fortune, to suffer myself to be taken by them If she enrich any, it is but to make them the subject of her spoil; if she raise others, it is but to pleasure herself with their ruin; what she adored yesterday, to-day is her pastime; and if I now permit her to crown and adorn me, I must to-morrow suffer her to crush and tear me to pieces." More she spoke to the same effect, but all in vain. She was prevailed on to asume the crown with her husband, though with a pretty sure presentiment of what was to follow. Her royalty was of very short duration—a sunbeam of glory, which was soon extinguished in clouds and darkness. Her fate is too well known to need recapitulation.

These, and similar passages of her history, furnish ample proof of her superior intellectual endowments; but the brighter parts of her character, her piety and goodness, remain to be noticed.

When Mary had resolved to put her to death, she sent Dr. Feckenham to use his best endeavours to reconcile her to the Church of Rome. The conversation that passed between them is recorded in Foxe's Acts and Monuments; by which it appears that the Popish emissary found himself unequal to the task he had undertaken, the Lady Jane having been deeply instructed in the principles of the Reformed Religion, and the weak points of the old superstition. The following may serve as a specimen of the dialogue.

Feckenham.—How many Sacraments are there?

Lady Jane.—Two; the one the Sacrament of Baptism, and the other, the Sacrament of the Lord's Supper.

F.—No, there are seven.

L. J.—By what Scripture find you that?

F.—Well, we will talk of that hereafter. But what is signified by your two Sacraments?

L. J.—By the Sacrament of Baptism, I am washed with water, and regenerated by the Spirit, and that washing is to me a token that I am a child of God. The Sacrament of the Lord's Supper offered unto me, is a sure seal and testimony that I am, by the blood of Christ which he shed for me on the cross, made partaker of the everlasting kingdom.

F.—Why, what do you receive in that Sacrament? Do you not receive the very body and blood of Christ?

L. J.—No, surely, I do not so believe. I think that at the Supper I neither receive flesh nor blood, but bread and wine; which bread, when it is broken, and which wine, when it is drunken, putteth me in remembrance how that for my sins the body of Christ was broken, and his blood shed on the cross, and that with that bread and wine I receive

enefits that came by the break-
f his body, and shedding his
l for our sins on the cross.
—Why, doth not Christ speak
words, Take, eat, this is my
? Require you any plainer
s? Doth he not say it is his
?

J.—I grant he saith so; and
saith, I am the vine, I am the
: but he is never the more the
nor the vine. Doth not St.
say, He calleth things that are
is though they were? God for-
iat I should say that I eat the
natural body and blood of
t; for then either I should
away my redemption, or else
were two bodies, or two Christs.
body was tormented on the
, and if they did eat another bo-
ien had he two bodies; or if
ody were eaten, then was it not
n on the cross; or if it were
n on the cross, it was not eat-
his disciples.
hen Feckenham said, on de-
ig, that he was sorry for her;
was sure they two should ne-
eet: "True it is," said she,
shall never meet, except God
your heart; for I am assured
you repent, and turn to God,
re in an evil case; and I pray
in the bowels of his mercy, to
you his Holy Spirit."
ias been mentioned before, that
larding was one of Lady Jane's
ptors. It seems that in King
ird's days he was a zealous
stant, and was not only a preach-
he Reformed Religion, but was
ervent in animating its profes-
o abide by it in the face of all
cution and danger. But upon
eturn of Popery in Queen Ma-
eign, he renounced his protes-
m, and became a papist; and
id him afterwards, in the time
zabeth, engaged in an unequal
t with Bishop Jewel, on the
of difference between the Ro-
nd Protestant Churches.

After his apostacy, Lady Jane wrote him a letter of considerable length on his unhappy defection, from which the following are extracts:—

"Wherefore hast thou taken the testament of the Lord into thy mouth? Wherefore hast thou preached the law, and the will of God to others? Wherefore hast thou instructed others to be strong in Christ, when thou thyself dost now so shamefully shrink, and so horribly abuse the testament and the law of the Lord? When thou thyself preachest not to steal, yet most abominably stealest, not from men, but from God, and committest most heinous sacrilege, robbest Christ thy Lord of his right members, thy body and soul, and choosest rather to live miserably with shame to the world, than to die and gloriously with honour reign with Christ, in whom even in death is life. Why doest thou now show thyself most weak, when indeed thou oughtest to be most strong? The strength of a fort is unknown before the assault, but thou yieldest thy hold before any battery be made.

"But thou wilt say, I will not break *Unity*. What! not the unity of Satan and his members? not the unity of darkness? the agreement of Antichrist and his adherents? Nay, thou deceiveth thyself with the fond imagination of such an unity as is among the enemies of Christ. Were not the false prophets in an unity? Were not Joseph's brethren and Jacob's sons in an unity? Were not the heathen, as the Amalekites, the Perizzites, and the Jebusites in an unity? Doth not King David testify, 'convenerunt in unum adversus Dominum?' Yea, thieves, murderers, conspirators have their unity.

"Deceive not thyself with the glittering and glorious name of unity, for Antichrist hath his unity, not yet in deed, but in name. The

greement of ill men is not an unity, but a *conspiracy*. Thou hast heard some threatenings, some cursings, and some admonitions out of the Scriptures to those that love themselves above Christ. Thou hast heard also the sharp and biting words to those that deny him for love of life.

"Disdain not to come again with the lost Son, seeing you have so wandered with him. Remember the horrible history of Julian of old, and the lamentable case of Spyra of late, whose case, methinks, should yet be so green in your remembrance, that being a thing of our time, you should fear the like inconvenience, seeing you are fallen into the like offence."

Her letter to her father, whose feelings may readily be supposed to have been of the most painful kind, as his ambition had been the principal cause of the untimely death of a creature so lovely and accomplished, was of the most tender and consolatory kind. Some judgment may be formed of the spirit of christian resignation which breathes through it, by the concluding sentence. "And thus, good father, I have opened to you the state in which I presently stand, whose death at hand, although to you perhaps it may seem right woful, to me there is nothing that can be more welcome, than from this vale of misery to aspire to that heavenly throne of all joy and pleasure with Christ our Saviour: in whose stedfast faith, if it may be lawful for the daughter to write to the father, the Lord that hitherto hath strengthened you, so continue you, that at the last we may meet in heaven with the Father, the Son, and the Holy Ghost."

The prayer which she drew up for her own use in her time of trouble, is such as would have become the spirit of a martyr, desiring to depart, and be with Christ. Clear and Scriptural views of the justice *and goodness* of God—humility the most profound for her own unworthiness—entire reliance on the merits and intercession of Christ for pardon, and supplications for divine aid to support her through her trials, form the leading traits of this excellent prayer. It is, indeed, more in the style of an Apostle, than of a lady of only eighteen years of age.

It may not be displeasing to the reader, to hear the judgment of Bishop Burnet, of this extraordinary woman. "She read the Scriptures much," says he, "and had attained great knowledge in divinity. But with all these advantages of birth and parts, she was so humble, so gentle, and pious, that all people both admired and loved her. She had a mind wonderfully raised above the world; and at the age when others are but imbibing the notions of philosophy, she had attained to the practice of the highest precepts of it. She was neither lifted up with the hope of a crown, nor cast down, when she saw her palace made afterwards her prison, but carried herself with an equal temper of mind in those great inequalities of fortune, that so suddenly exalted and depressed her."

On the scaffold she addressed the spectators in the following speech:

"My Lords, and you good Christian people which come to see me die—I am under a law, and by that law, as a never-erring judge, I am condemned to die, not for any thing I have offended the Queen's majesty, for I will wash my hands guiltless thereof, and deliver to my God a soul as pure from such trespass, as innocence from injustice, but only for that I consented to the thing I was forced unto, constraint making the law believe I did that which I never understood. Notwithstanding, I have offended Almighty God in that I have followed over-much the lusts of my own flesh, and the pleasures of this wretched world;

r have I lived according to the edge that God hath given me, ich cause God hath appointed this kind of death, and that worthily according to my de- howbeit I thank him heartily e hath given me time to repent sins here in this world, and uncile myself to my Redeem- om my former vanities had in t measure displeased. Where- my lords, and all you good ian people, I most earnestly you all to pray with me, and , while I am yet alive, that f his infinite goodness and mer- ll forgive my sins, how num- s and how grievous soever, t him; and I beseech you all ar me witness that I here die a Christian woman, professing vouching from my soul that I o be saved by the blood, pas- nd merits of Jesus Christ, cast- r behind me all the works and of mine own actions, as things rt of the true duty I owe, that ke to think how much they tand up against me."

ving delivered this speech, she d down, and repeated the fif- t psalm in a most devout man- om beginning to end; after she arose, and gave her gloves er handkerchief to her woman, ier prayer-book to Sir John es, the lieutenant of the tower, ad treated her with much kind- luring her confinement. The tioner kneeling down, request- r forgiveness, which she most gly gave him. Upon this he d her to stand upon the straw, bringing her in sight of the , she said, "I pray. dispatch ickly." Then kneeling down, sked, "Will you take it off be- lay me down?" To which ecutioner replied, "No, mad- She then tied her handker- chief about her eyes, and feeling for the block, said, "What shall I do? where is it?" When one of the standers-by guided her to it, she laid her head down upon the block, and said, "Lord, into thy hands I com- mend my spirit," and immediately the executioner at one stroke sever- ed her head from her body.

Thus fell this most accomplished lady in the morning of life, by the decree of one, in whose reign blood was poured out like water. "A true christian faith," as one observes, "having uniformly produced a chris- tian life, with what triumph did it trample on the sting of death, and spread a glory round the Lady Jane, that eclipsed the faint lustre of the superstitious and cruel Queen Mary on her throne?" None of either sex ever exhibited perhaps at so early an age, talents so various, and ac- quirements so profound; in none have the graces of pure religion ever shone with a milder lustre.

Although few of her sex can hope to rival her in the display of intel- lectual powers, yet that which con- stituted the chief glory of her char- acter, is attainable by all. Religion is so far from being the peculiar pro- vince of those in elevated rank, that "not many wise, not many noble are called." Happily for mankind, great intellectual endowments are not required to constitute the appro- ved Christian: too often indeed they are associated with a proud and self- confident spirit, which too hastily ranks the religion of Jesus in the number of vulgar errors. What a lesson is afforded to characters so constituted, by the example of LADY JANE GREY!

I am unwilling to close these re- marks without first inserting the fol- lowing verses, written by her in the place of her confinement, and it is said with a pin:—

Non aliena putes homini quæ obtingere possint:
Sors hodierna mihi cras erit ista tibi.

In English.

Think not, O mortal! vainly gay,
That thou from human woes art free;
The bitter cup I drink to-day,
To-morrow may be drunk by thee.

Deo juvante nil nocet livor malus,
Et non juvante, nil juvat labor gravis,
Post tenebras spero lucem.

Harmless all malice, if our God is nigh;
Fruitless all pains, if he his help deny.
Patient I pass these gloomy hours away,
And wait the morning of eternal day.

Bishop's College, Calcutta.

It is now we believe about four or five years, since the English Authorities decided on giving a Bishop to their vast possessions in India. The Rev. T. F. Middleton was designated to that responsible office; and since his arrival in Calcutta, has shown by his unwearied activity in projecting and maturing plans of literary and religious improvement, that he is not insensible of the great responsibility attached to his station. He had not been long instuted in office before he discerned the benefits which would redound to the cause of Christianity in the East, by the establishment of a college at Calcutta for the education of young men, both Natives, and of English descent. In the projected establishment, he had principally in view, the supply of the English possessions in India with Christian Missionaries for the conversion of the heathen; and so well have his efforts been seconded both in India and in England, that he was enabled, on the 15th of December, 1820, to lay the foundation of the Calcutta Mission College.

His Lordship commenced with a prayer for a blessing on the work then to be taken in hand; and after a series of appropriate services, the first stone was laid by the Bishop, pronouncing; "In the name of the Father, the Son, and the Holy Ghost, one God blessed forever, I lay this the foundation-stone of the Episcopal Mission College of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, to be commonly called and known as Bishop's College, near Calcutta." His Lordship then proceeded, "O Father Almighty, through whose aid we have now commenced this work of charity, we bless thee that we have lived to this day. O prosper the work to its conclusion: and grant that so many of of us as thy providence may preserve to witness its solemn dedication, may join together in heart and in spirit in praising thy name, and in adoring thy mercy, and in supplicating thy favour to this house evermore; through Jesus Christ Our Lord. Amen."

Receipts of the principal religious charities in London for the year ending—March 25, 1821.

British and Foreign Bible Society, - -	£89,154
Society for promoting Christian Knowledge,	55,100
Church Missionary Society, - - -	31,200
London Missionary Society, - - -	26,174
Methodist Missionary Society, - - -	22,500
Baptist Missionary Society, - - -	13,200
Society for propagating the Gospel, - - -	13,000
Society for the Conversion of the Jews, - -	10,789
National Society for Education, - - -	8,000
Religious Tract Society, -	7,561
Hibernian Society, - -	7,049
Moravian Missions, - -	5,000
Naval and Military Bible Society, - - -	2,348
British and Foreign School Society, - - -	2,035
Prayer Book and Homily Society, - - -	1,993
Total	£295,103

Within the last three years, *the society for building and enlarging Churches*, by the expenditure of £40,082, has provided seats, by building new Chapels and enlarging Churches, for the accommodation of 49,838 members of the Church of England, who were before excluded from attending her worship by the want of room. Of this increased accommodation, 36,632 sittings are free and unappropriated.

"The righteous shall be had in everlasting remembrance"

[redacted]onument has been lately erected [redacted]t. George's Church, New-[redacted], to the memory of the late Rev. *James W. Eastburn*, whose name has already appeared in our pages attached to some fugitive pieces of poetry. The inscription is as follows.

M. S.
Jacobi Wallis Eastburn, A. M.
Ecclesiæ Sancti Georgii
In comitatu Accomack et republica Virginiæ,
Nuper pastoris.
Qui propter ægritudinem,
Ad insulam Sanctæ Crucis navigans.
In gremium Abrahami fuit receptus,
2do die Decembris, A D 1819,
Ætatis suæ 23.
Hoc marmor posuit Pater orbatus.
Quis desiderio sit pudor aut modus
Tam Chari Capitis?

ORDINATIONS.

An Ordination was held by the Rt Rev. Bishop Brownell, in St. Peter's Church, Cheshire, on the 6th day of September, when the Rev. *George B. Andrews* was admitted to the Holy Order of Priests; and *David Botsford* and *Bennet Glover* to the Order of Deacons.

Mr. *Thomas Warner* was admitted to the Order of Deacons in Trinity Church, New-Haven, on Friday the 16th November, and to that of Priests on Sunday the 18th of the same month.

(We understand Mr. Warner has been invited to assume the Rectorship of a church in the island of St. Croix, and that he has already sailed for the place of his destination.)

CONSECRATION.

On the 4th of October, the new Church in Hamden was consecrated to the service of God by the Right Rev. Bishop Brownell. Morning Prayers were read by the Rev. Mr. Croswell—the Sermon by the Bishop. Several of the neighbouring clergy were present and assisting.

The edifice is a chaste and commodious building, highly creditable to the zeal and liberality of the parish It received the name of Grace Church.

A NEW-YEAR'S ODE.

(Selected.)

Stand still, refulgent Orb of Day,
A Jewish Hero cries:
So shall at last an Angel say,
And tear it from the skies.

A flame intenser than the Sun,
Shall melt his golden urn;
Time's empty glass no more shall run,
Nor human years return.

Then with immortal splendour bright,
That glorious Orb shall rise,
Which, through eternity shall light
The new-created eyes.

His mortal triumph then complete—
Jesus our Lord shall place
Before his Heav'nly Father's seat,
The heirs of life and grace.

Unceasing flows the mortal tide;
Unceasing let it flow,
If thou, O Lord, our Guard and Guide,
Wilt daily grace bestow.

Then, Sun of Nature, roll along,
And bear our years away;
The sooner shall we join the song
Of everlasting day.

ODE,

(By Bishop Horne.)

SWEET day, so cool, so calm, so bright,
Bridal of earth and sky,
The dew shall weep thy fall to night;
For thou, alas! must die.

Sweet rose, in air whose odours wave,
And colour charms the eye,
Thy root is ever in the grave,
And thou, alas! must die.

Sweet Spring, of days and roses made,
Whose charms for beauty vie;
Thy days depart, thy roses fade—
Thou too, alas! must die.

Be wise then, Christian while you may,
For swiftly time is flying;
The thoughtless man that laughs to-day
To-morrow may be dying.

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THE

CHURCHMAN'S MAGAZINE.

VOL. II.] MARCH, 1822. [No. 3.

For the Churchman's Magazine.

THE COMMENTATOR:

OR

A GUIDE *to the intelligent comprehension*, and *pious use*, of the LITURGY.

No. II.—The General Confession.

THERE is no subject in religion concerning which there is a more general agreement among Christians than that which now presents itself to our attention,—"*the humble confession of our sins to Almighty God.*" This is a duty recommended by the example of holy men in all ages of the world, and by the positive precepts of Scripture. "We confesed our sins unto the Lord, and he forgave the iniquity of our sin. This has been the religious experience of Moses, Abraham, David, the Prophets, the Apostles, and the primitive Christians. In the Book of Numbers (v. 5, 6) the Lord himself speaks, saying, "when a man or woman shall commit any sin, to trespass against the Lord, and that person be guilty; then shall they confess their sin which they have committed." And in the Book of Ezra, where it is recorded that the *people* had wickedly violated the divine commandment, this is the injunction laid upon them, (x. ii.) "Now, [redacted]re, make Confession unto the [redacted] God of your Fathers, and do [redacted] pleasure."

Wisely then has the Church ordered that when we meet together to present our united tribute of Prayer and Praise to the Father of mercies and God of all consolation, we should first deplore our unworthiness at his footstool, by making an open and sincere confession of our manifold sins and wickedness.

The first sentence in the General Confession, contains a solemn address to God, in language well calculated to inspire us with awe, and at the same time to encourage our devotions:—"*Almighty and most merciful Father.*"—In the first words of this address, we make a public acknowledgement of the greatness of the Being against whom we have sinned. It denotes the absolute sovereignty and dominion of God, both in heaven and on earth, and his infinite power to do all his pleasure. This must be a fearful attribute of the Deity to the impenitent sinner. It effectually destroys all his expectation of escaping the punishment due to his transgressions. An attribute like this, is calculated to fill us with reverence and awe, but it should not drive us to despair, for to the penitent transgressor, the power of God is always tempered with mercy. The Church, therefore, teaches us to address him as our "*most merciful Father.*" The idea of the almighty power of God, is calculated to excite in us a salutary fear of his anger, while the thought of his mercy tends to inspire us with confidence, and melt us to gratitude and love. The former reminds us of the danger of persevering in our disobedi-

ence; the latter fills us with a comfortable hope of being received into favour upon our sincere repentance. And though the omnipotence of God might terrify us from his presence, yet his mercy invites us to return, and confess our sins with contrite hearts. We are also taught in this address to invoke God by the endearing appellation of "*Father*;" and we are encouraged to do so by the authority of the Saviour himself, in the form of Prayer dictated to his disciples. This part of the address leads us to consider God as the author and preserver of our being; and above all, as our *Father* by Redemption, "having begotten us again unto a lively hope, in Christ Jesus, and made us accepted in the beloved."

We may here remark, that in all her Prayers the Church has manifested her wisdom and piety by prefacing them with such titles and attributes of God, as are most proper for the petitions which follow them, and most likely to excite in us the affections which correspond with our addresses to the throne of grace.

After the solemn address which has been noticed, we proceed to an open confession of our unworthiness in the sight of God:—"*We have erred and strayed from thy ways like lost sheep.*" It is not possible that our ignorance and wanderings could be described in more appropriate and expressive language than that which the Church has here adopted. It is the true expression of our real state and character, and in the very language of the Holy Spirit. "I have gone astray like a lost sheep. (Ps. cxix. 176.) All we, like sheep, have gone astray; we have turned every one to his own way." (Is. liii. 6.)—The servants of God are often spoken of in scripture under this figure. Thus David says, (Ps c. 2.) "We are his people, and the sheep of his pasture." And God is accordingly called their *Shepherd*. "The Lord is my shepherd." (Ps. xxiii. 1.)—The nature of our alienation from God is such, and such is our natural indisposition to return to him, that were not the Saviour to seek and recover us, by the ministry of his word, and the agency of the divine Spirit, we should continue to wander further and further from the path of duty, till we perished in our iniquity. We are justly compared, therefore, to lost sheep. No animal is more apt to stray than this, unless constantly under the Shepherd's eye: so we also, while eagerly feeding on the vanities of the world, constantly stray onward, regardless whether we be right or wrong; and easily fall into temptations and snares. But to understand the full force of this figure, it must be considered that sheep were peculiarly liable to stray, and peculiarly subject to danger, in the open countries of the East, which were full of wild beasts. Such a "great and terrible wilderness" is this world; where the Devil, "as a roaring lion, goes about seeking whom he may devour." Alas! how frequently do we, like erring sheep, forsake the safe fold, the pure streams, and the green pasture, which God hath provided for us, and wander into the dry and barren wilderness, where we want all true comfort, and are exposed to a thousand dangers! What abundant cause, then, have we to be humble, when we reflect on our vain and erring conduct, and come forward to make our confession at the divine foot-stool! But are we really humble? Are we truly sensible of the evil of our doings? Or do we adopt the words of this Confession as a mere matter of form! Let us beware of imposing upon ourselves in so solemn a matter, as well as of the greater sin of hypocrisy; lest being hardened in our iniquity we perish, and that without remedy.

But why is it that we are compelled to make this humiliating confession? Why is it that we have left

the green pastures "of God's word and promises, to feed on husks?" the sins and follies of the world? The Church points us to the cause, and instructs us to confess and lament it before God: "*We have followed too much the devices and desires of our own hearts.*"

This sentence of the confession, when considered in relation to that which precedes it, intimates to us a very striking contrast. The *ways of God* from which we have strayed, lead to life eternal; and *our own way*, which we have followed, is the broad path which leadeth to destruction. If we attentively observe the workings of our minds, and survey the tenor of our past lives, we shall have the fullest reason to assent to that humiliating representation of the human heart which is given in the holy Scriptures:—"From within, out of the heart of men, proceed evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." He who made this declaration knew what was in man: and it is under a full sense of the original depravity of our nature, as well as in consideration of our actual transgressions, that the Church has taught us to confess "we have followed too much the devices and desires of our own hearts." But merely to acknowledge this with our lips, will not be sufficient. It is necessary that we should feel what we say. We must be convinced that our nature is depraved, before we shall seek the aids of the blessed spirit; and that our conduct has been wrong, before we shall earnestly set about an amendment. Let us beseech God, then, in the excellent language of the Church, "that by his holy inspiration we may think those things that be good, and by his merciful guiding may perform the same."

It is by thus following our own wicked devices and desires that we fall into actual sin. This St. John defines to be the "transgression of the law of God." And accordingly we are taught to proceed to the acknowledgment of our positive guilt;—"*We have offended against thy holy laws.*"

These words may be appropriated by all men, whatever may be their situation, or circumstances in life. "All have sinned and come short of the glory of God." "If we say that we have no sin, we deceive ourselves, and the truth is not in us." "There is no man that liveth and sinneth not." A consideration of the sovereign and righteous authority of the great Being whose laws we have violated, ought to fill us with deep humility and awe in his presence. But that a dread of his anger, and his almighty power may not deter us from approaching him, he has revealed himself to us on a throne of grace; and, through the meritorious atonement and intercession of his Son, encourages us to draw near to him, as to our "most merciful Father."

Our offences against the laws of God, consist of sins of omission, and of commission. After the general acknowledgment of our transgressions, we are instructed to proceed in our Confession; "*We have left undone those things which we ought to have done, and we have done those things which we ought not to have done.*"

These words contain a full acknowledgment of the manifold sins and wickedness with which we stand justly charged. We first confess our neglect of duty. Wilfully to omit the performance of what God has positively required of us, may be no less criminal in his sight than actually to do what he has expressly forbidden us. Thus saith the Lord, (Ps. lxxxix. 32) "If they keep not my commandments, then will I visit their transgressions with the rod, and their iniquity with stripes?"—

This consideration ought to lead us to a careful review of our past lives, that we may perceive in what respects we have neglected to perform our duty, and humbly confess and lament the same before God. And in doing this, let us not judge of our deficiences by any rule which fashion may have prescribed, or by any standard which mere human wisdom may have recommended. For as the latter is certain to be fallible, so is the former sure to be flattering and false. Let us examine ourselves by the perfect law of God, and judge ourselves now, that we be not judged of the Lord, in the great day of account. In the following injunctions of scripture, both the objects and the measure of our religious affections are fully summed up and defined:—"Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind: and thy neighbour as thyself." Alas! how widely have we departed from this perfect standard! Who of us have exercised that love to God which it requires? Have we not all often withheld our best affections from him who is most worthy of them, and lavished them upon base and inferior objects? Have we not suffered the world, its vanities, its pleasures, its riches, and its honours, to entangle our minds and captivate our hearts? Neither have our feelings, nor our conduct towards our neighbours been always such as we would have wished them to have exercised towards us. Although the rule by which our conduct should be regulated, is lodged in our own bosoms, yet we must all be conscious to ourselves, that our corrupt passions and selfish feelings, have too often led us to violate its injunctions. But besides having come short of the duties which we owe to God and our neighbour, we have also failed in our duty to ourselves. We are bound, by the divine law, to keep our bodies in temperance, soberness, and chastity: To "crucify the flesh, with the affections and lusts." But have we always done so? Rather have not angry passions too often ruffled our breasts and disturbed those about us! And have not our minds been too often defiled with pride, or unbelief; with revengeful thoughts or unholy desires? If we could bring all our negligencies and deficiencies into one point of view; if we could be sensible in how small a degree the love of God has the pre-eminence in our souls; how seldom our regard to our neighbour has come up to the measure which the scriptures require; and how often we have neglected to restrain the impetuosity of our passions, and to chasten our unhallowed thoughts, we should be filled with self-abasement at the divine footstool, and unite in heart and voice in this confession; "we have left undone those things which we ought to have done."

The law of God, while it commands some things, forbids others. Indeed, the same law that commands any thing, implicitly forbids the contrary. We are, therefore, taught to confess our positive transgressions, as well as our sins of omission:—"We have done those things which we ought not to have done." When we measure our conduct by the bare letter of the law, we must all acknowledge ourselves to be transgressors. But when we come to test our internal thoughts and affections by the spirit of the law, "who can tell how oft he offendeth?" To violate God's holy Sabbaths—to prophane his hallowed name—to dishonour our parents—to cherish envy, malice, and revenge—to defraud—to slander our neighbours or pursue our private interests with a view to his injury; these are crimes of the blackest dye. We hope few men are guilty of them all. But we are constrained to fear that all of us have

been chargeable with some of them. Let us not suppose, however, that these constitute the entire sum of our transgressions. Let us humbly confess the secret sins, which have been confined within our bosoms. Let us examine ourselves, and test the inward thoughts and affections of our hearts by that spiritual exposition of the moral law, given by the Saviour, in his sermon on the mount; and while we humbly acknowledge and lament our outward transgressions before God, let us also add, "O cleanse thou me from my secret faults." And in order to determine whether our humiliations, and confessions at the divine footstool, be sincere or heartless, we must judge ourselves in a great measure, by our subsequent conduct. If we habitually strive to abstain from those sins which we are conscious that we have committed, and profess to deplore, we may be satisfied of the reality of our existence: but if we return again to our former practices and indulgencies, we may well distrust our sincerity, and be alarmed at our state.

He who has proceeded thus far, in the general Confession, with a full and humbling sense of all his omissions of duty, as well as of his positive transgressions, by thought, word and deed, will be ready to join with the Church in the following words: "*And there is no health in us.*"

The Scriptures frequently set forth the disorders and distempers of the mind, by the maladies and diseases of the body. And consonant to this mode of expression, the words now under consideration, obviously refer to the state of the soul: to the state of our hearts and affections towards God, and in relation to spiritual things. They import that our souls are naturally depraved, and rendered still more diseased by our sinful practices; that we are "far gone from original righteousness," and that we have no power, independent of divine assistance, either to cure the mental diseases with which we are afflicted, or to prevent the attacks of future ones. Such a consideration should lead us to that spiritual Physician, who alone understands our case, and has power to heal all the maladies of the soul. With him there is balm to cure the wounded spirit: with him there is mercy to pardon our guilt, grace to strengthen our weakness, and the influence of the holy spirit to inspire us with divine life, and to sanctify our hearts.

In this part of the general Confession, it is the design of the Church to excite in us a deep sense of our manifold transgressions; to inspire us with a sincere sorrow and contrition for them; and to lead us to an humble and penitential confession of our guilt. She then intimates to us that misery is the proper object of mercy, and that the forgiveness of the penitent is the peculiar prerogative of God, through the atonement and intercession of his Son. And after having touched our hearts with a lively sense of our guilt and misery, she now conducts us to him who is able to deliver us from its thraldom, and from the punishment which is due to it: "*But thou, O Lord, have mercy upon us, miserable offenders.*"

In these words we deplore the divine wrath which we have deserved, and supplicate the divine mercy which we need. The motive which leads us to ask for mercy, is our own misery, but the only foundation upon which we can ground our hopes must be the sufficiency of Christ. The gospel Covenant guarantees a free pardon to all who put their trust in his atoning blood "Whosoever believeth in him shall have remission of sins." (Acts x. 43.)

The following clause, contains a further deprecation of the just judg-

ments of God which our sins deserve :—"*Spare thou those, O God, who confess their faults.*"

These words express the apprehensions and desires of a sinner fully convinced of his demerits; and the supplication is warranted by the sure guarantee of the divine Covenant: "If we confess our sins, God is faithful and just to forgive us our sins." (1 John i. 9.) "He that confesseth and forsaketh his sins shall find mercy." (Prov. xxviii. 13.) There is, however, an important difference between the mere confession of the lip, and the real humility of the heart. The reiterated confession is but a solemn mockery in the mouths of those who use it without thought, or as a mere matter of form. It is the language of a heart deeply sensible of the enormity of sin, fully aware of its awful consequences, and earnestly desirous of being delivered from its dominion and its punishment. Such a heart will earnestly seek to be recovered from its errors, and its wanderings, and to be reinstated in the divine favour; and with renewed ardor, will appropriate the additional supplication, "***Restore thou those who are penitent.***"

In the former petition, we prayed to be delivered from the punishment of sin: In this we pray to be restored from its pollutions. It is as though we should say, "Restore us, gracious Lord, to the light that sin has deprived us of, and to thy favour which we have justly forfeited by our numberless transgressions: restore the faculties of our minds, our reason, our understanding, and our wills—from their present depraved state, to some degree of that perfection for which they were originally designed: restore both our souls and bodies from being instruments of sin, to be instruments of holiness, and means of promoting thy glory." We are not indeed to expect an entire renovation of our nature to its primitive purity while in this life; but we may expect, and humbly pray for, such a renovation as may "make us meet to be partakers of the inheritance of the Saints in light." In the former petition, we sought deliverance from the punishment of sin, on account of our sincere confession. In this, we ask to be freed from its pollutions, on the ground of our penitence. But we are not to imagine that our confessions or our penitence give us any meritorious claim to forgiveness and restoration to the favour of God. These are necessary conditions, on the faithful performance of which, God vouchsafes to extend his mercy to us, through the merits of his Son. It is through him alone that we have access to the Father, and all our petitions must be offered in his name. Accordingly, the Church directs us to the promises of God, in Christ, as the foundation of all our hopes and expectations of mercy, and directs us to ask for pardon and renovation, as well as for every other blessing, solely on these grounds: "*According to thy promises, declared unto mankind, in Christ Jesus our Lord.*"

In this way, and according to these promises, the humblest penitent, in his daily supplications at the throne of grace, is taught to seek forgiveness of his sins, and the renovation of his nature; that being redeemed from all iniquity, he may be brought into the liberty of the children of God. In making these reiterated petitions for pardoning grace, the essential requisites on our part, are contrition and sincerity.—It is to be feared that there are many who wish to be delivered from the dreadful consequences of sin in the world to come, who yet feel little real sorrow for it, and seldom manifest a sincere desire of being delivered from the guilt and power of it here. But it is necessary that we should feel sin to be a burthen; and

persuaded that the guilt of
pardoned here, will be ru-
us hereafter. It is necessa-
we should apply to the mer-
hrist for pardon, and wait by
the blessings of his redemp-
And though the best right-
we can render may be com-
filthy rags, yet we should
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ation worthy of our high
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ence it is, that in addition to
plications for pardon, and a
restoration to the divine fa-
ough the Redeemer, we are
to continue our petitions, in
wing words: "*And grant, merciful Father, for his at we may hereafter live a righteous, and sober life; glory of thy holy name.*

desire of reformation, and
ent of life, is the great cri-
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ntatious profession of reli-
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l Christianity, in teaching us
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otion in our services towards
ighteously, in all honesty,
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speech into her Liturgy, at
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It is impossible that the
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fewer, better, or plainer
And it is a main end of all
essions, and supplications at
ie footstool, that we may be
to perform these duties with
increased *fidelity*.

We have thus taken a minute view of this general Confession which the piety of the Church has provided for us. We cannot help admiring its propriety and excellency; its exact conformity to the language and spirit of the Scriptures, and its suitableness to our condition as sinners, and supplicants at the throne of grace. May the examination which we have given it, lead us all to a fuller view of the import of the confessions and supplications which it contains, and dispose us to use it with "an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of our sins, through the infinite mercy and goodness of God." C.

For the Churchman's Magazine.

Holy Days.

No. II.

As some places above others are consecrated by the especial presence of God, so are some seasons rendered more holy than others, because in them God hath manifested his providence over us in a particular or remarkable manner. Such was the Passover among the Jews, and such are Christmas, Epiphany and other holy-days observed in our Church. They are, as I before remarked, distinguished from common time, and set apart and sanctified, by that authority with which Jesus Christ hath entrusted the officers of his Church. He declared to those holy men whom he first commissioned as the stewards of his mysteries, as the ministers of his grace, and his deputies on earth; and, through them, to all others who have since regularly succeeded to their offices; that he would be with them even unto the end of the world, and that whatsoever they should bind on earth, should be bound in heaven, and whatsoever they should loose on earth, should be

loosed in heaven. All this surely implies that he will respect their decisions, when consonant with reason and scripture; and that he has delegated to them the power of at least regulating the worship and practice of his followers, as well in things indifferent, as in things expressly commanded. To prove this authority, many texts and arguments incontrovertible might be here adduced; but they would lead me too far into discussions concerning Ecclesiastical Polity. My design at present is not to enter into learned and elaborate discourses of Church Government; but to embody in this and some succeeding Essays, such casual and desultory observations upon holy-days, as may be suggested at the moment of writing.

In this Number I shall briefly consider and answer some of the objections which have been urged against the imposition and public observance of any such days in the Church. Among these are the following:

Object. 1. All days are alike with God: he regardeth the heart only; and if that be right before him continually, as it ought to be, it must certainly be a matter of indifference whether we submit to external forms and ceremonies, or not

2. St. Paul tells us not to let another judge us in respect of an holy-day, &c.

3. It would bring us again into bondage, depriving us of the liberty wherewith Christ hath made us free.

4. Christ blamed the Jews for being particular to keep with strictness their numerous festivals and fasts.

5. It is a relic of Popery as well as of Judaism.

Such are the most prominent objections to our holy-days, which at this moment occur to my mind. And weak indeed must be the weapons of those who impugn this part of our Liturgy, if they cannot bring to the attack arguments better founded and of greater validity.

1. To the first of the above arguments, I shall reply in very few words. This same mode of reasoning would, with equal facility, destroy the holy Sabbath, and defend the Quakers in all their errors. It would as logically subvert the whole Church, as banish its holy-days. For it bears as strongly against the sacraments of Baptism and the Lord's Supper, and against every possible mode of public worship, as against the subject in dispute. But without these there is no Church. This argument, therefore, proves too much; in other words, nothing at all.

Here I would be permitted to remark by the way, that whatever view we take of this argument, we shall find it as dangerous to the soul, as it is destitute of all truth. No doubt many a lukewarm professor of religion has taken shelter under it, and lulled himself into a false security. For he would reason thus: "If my heart be right in the sight of God, I shall be as acceptable to him when worshipping in the silence of thought, or when offering up my prayers from the retirement of my closet, as when, like the Pharisee, I make much ado in public, and publish to the world my piety and zeal" He forgets or disregards the precepts, that his light should shine before men, that he should assemble with the saints, that he should on all occasions openly confess Christ, and zealously espouse his cause. "Because thou art lukewarm," saith the Lord, "I will spue thee out of my mouth." Thousands who have a speculative belief in Jesus Christ, and are exemplary in the morality of their lives, but who have not seen fit to unite with the Christian community, make this argument the great shield of their defence. By means of it, they console themselves with the comfortable but fallacious hope, that they belong, if not to the visible, yet to the *invisible* Church, and are as much the objects of God's

mercy, as if they had submitted to the external, and, as they are pleased to term them, the unimportant ceremonies, by which every true Christian makes public profession of his faith. They are industrious to deceive themselves; not reflecting that Christ instituted but "one holy Catholic Church" on earth, and that one *visible*; it being so from the very nature and constitution of it; having *visible* officers to govern it, and *visible* ceremonies by which it may be distinguished from other societies. If they are unnecessarily without the pale of this Church, whatever they may think of their hearts, they are undoubtedly aliens from the commonwealth of Israel, and out of the covenant of God's mercy which is in Christ Jesus. Thus we can see the sweeping force of this first argument, and the prejudicial effect of attempting to spiritualize every thing in matters of religion.

But to return, and take up the consideration of the second argument.

2. When St. Paul tells us "not to let another judge us in respect of an holy-day," he is very far from intending to create divisions and disturbances in the Church, or to excite jealousy and opposition against the reasonable requirements of lawfully constituted ecclesiastical authority. His only object was to warn the Colossians against Judaizing teachers, who then abounded in their city, and strenuously endeavoured, by all the arts of sophistry, to persuade them to unite with the ceremonies of the Christian worship, the close observance of the Hebrew ritual, as indispensable to the attainment of salvation. It is this false doctrine alone, to which the Apostle here alludes. It is the Jewish holy-days and the Jewish teachers whom he opposes; not the Christian. The Jewish ceremonial law, being altogether typical, was abolished by the coming of the anti-type, *Jesus Christ*; who is accordingly represented as having blotted it out, taken it out of the way, and nailed it to his cross.—Such is the true statement and scope of the argument. Let us be cautious about wresting the Sacred Scriptures into meanings which the inspired penmen evidently never intended. Would controversialists pay but a due attention to what is called the Historical Sense of the Holy Writings, we should have less misrepresentation, less scandal, and less schism in the Church.

3. In reply to the assertion, that the public observance of holy-days would deprive us of Christian liberty; I would ask, what is the bondage from which we have been deliverd by Christ, and what is the nature of christian liberty? If by the advent of the Messiah, we were freed from the necessity of worshipping God, and acknowledging him before the world, then this might truly be accounted an infringement of our liberty. But the bondage, from the shackles of which Christ released us, was the bondage of sin, and the bondage of worshipping by innumerable typical ceremonies, the full import of which was not understood. It was the bondage of the Law, by which God was known only as a God of justice and terror; by which his people were kept in continual fear and trembling; and by which every one guilty of the least transgression, was subjected to his wrath and vengeance. But under the happier dispensation of latter times, it is not so. God be praised that he hath now revealed himself unto us as a God of mercy. By the mighty power of Christ, the galling yoke hath been broken from our necks, and "the service of God is perfect freedom." Surely, Christians are to consider it a high and sacred privilege, that they are allowed to approach the Majesty of Heaven, with their petitions and thanksgivings, free from those re-

vere restraints and judicial terrors, which kept the Jews at an awful distance. Does this glorious privilege then, become a bondage, when the Church in her wisdom provides for the more frequent enjoyment of it? when besides the Sundays, we are called upon, perhaps three or four days in the month, to assemble together in the Divine presence?—Would not the Christian rather deem this an enlargement of the privilege, and as such, seek it with eagerness, and enjoy it with gratitude? Even if our Holy-days were more numerous than the Sundays, no one zealous for the honour of his God, would say that we paid him too much worship, or that we devoted too much of our time and attention to his service. To retire from the bustle, the cares and the distraction of the world, to the heavenly peace of the sanctuary; to relinquish for a few passing moments, all our secular concerns; to meet with our brethren, at suitable seasons, forty or fifty times a year, in the hallowed courts of the Lord, and unitedly offer up the incense of prayer and praise to Him "in whom we live and move, and have our being," is far other than a *bondage*, or it is a joyful one, to those who have a due sense of their solemn dedication of themselves, "to serve the Lord their God all the days of their life:" especially when they likewise reflect, that it was a custom established among the early christians, that it is a reasonable and pious practice, well pleasing to God and may be an effectual means to obtain from Him blessings, both spiritual and temporal.

4. The Law was in full force till after our Saviour's Ascension. All its types being then completely fulfilled, it was consequently abolished; and thenceforth commenced the reign of grace, or the kingdom of heaven on earth. Accordingly we *see that* Jesus Christ during his ministry, never once violated the law, nor advised others to do it. On the contrary, his obedience was perfect. It is true he often reproached the Pharisees; but for what?—for strictly keeping all parts of the Law, even every jot and tittle of it? No: It was for the want of this obedience. It was for grossly violating the Law; hypocritically serving God, by performing the ceremonies merely for the sake of ostentation and human applause; approaching him with their lips, but keeping their hearts far from him. It was the sin of hypocrisy for which he reproved them; and for the same sin shall we be equally subject to his displeasure, even when celebrating the Lord's Supper, or performing the most important parts of the Christian worship.

5. The observance of Holy-days is as much a relick of popery, or of Judaism, as is the observance of Sunday. It prevailed in the Church long before such a being as "The Lord God The Pope" was in existence. Yet even supposing it to have been of Popish origin; are we to be so swayed by prejudice, as to reject indiscriminately the good with the bad? Are we to avoid and deprecate a very useful and pious custom, merely because it is the custom of the Romanists, or even of the Mahometans? *Fas est doceri ab hoste.*—As to the affinity imagined to exist between our Holy-days and the Jewish, there is no more of it than there is between "Philip the Apostle, and Philip the Macedonian king." They were instituted on different occasions, and for very different purposes.

I shall now close with an extract from a great writer, who speaking of Festivals and Fasts, says—

"Our life is a mixture of good with evil. When we are partakers of good things, we joy; neither can we but grieve at the contrary. If that befal us which maketh glad, our festival solemnities declare our re-

g to be in Him whose mere un-ed mercy is the author of all ness; if any thing be either ent or present which we shun, atchings, fastings, cries, and are unfeigned testimonies that ves we condemn as the only of our own misery, and do knowledge Him no less inclina-an all to save. And because as emory of the one, though past, eth gladness; so the other, again to mind, doth make the l of our just remorse to bleed ; which wound needeth often ng the more, for that we are lly more apt to calender saints inners' days; therefore, there he church a care not to iterate ne alone, but to have frequent tion of the other. *Never to God saving only when either ib or the whip doth constrain,* brutish servility, and a great ation to the worth of that which t predominant in man, if some-it had not a kind of voluntary to God, and of conference, as e, with God, all these inferior lerations laid aside."

LATIMER.

v-Haven, Feb. 1822.

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ry of the Church in Newtown.

Continued.

r it appears from the following * that the dissenting ministers e county soon assembled at own—alienated the whole con-ion from Mr. Beach—and de-him in 1732, after he had ex-d for several years a pastoral over them.

ly beloved Neighbours and Brethren,

I have several years, though larly, sustained the care of your which were ever and are dear and precious to me, so I can't but still think it my duty to seek your spiritual good, and therefore to endeavour to undeceive you whereinsoever I apprehend you are misled or imposed upon: and I beseech you to attend seriously and diligently to what I say; perhaps it may be the last opportunity.

You know there have been a number of gentlemen lately convened here, who pretend to have *deposed* me, for I know not by what other term to call their pretended dissolving the pastoral relation between me and you. They say indeed I have abdicated, that is, forsaken the ministry and pastoral care of this Church. Now there are many of you who were witnesses that this a gross untruth, for you heard me declare that I did not design to forsake the care of you, and that I intended nothing but to live and die in the service of your souls. I could not indeed, as yet, lawfully administer the sacraments, but I would take care that you should be provided for, in the mean time, till I could.

Notwithstanding this, they proceeded to depose me. But who are those that have done this unaccountable action? Why they call themselves Elders; but did not think fit to undertake to openly prove themselves to be such: They indeed were pleased to vote themselves a Council regularly convened. But by what law, I beseech you? They say, by the word of God. But where do they find in the word of God, that they are Elders? Or where do they find in the word of God, that Elders may make a Council to determine any matters of difficulty laid before them, without an order of men superior them, as were the Apostles in the Council, in Acts xv. 23, and consequently without those who lawfully succeed the Apostles in the government of the Church, with whom Christ has promised his presence to the end of the world;—

* letter was recently found in Mr Beach's id writing, among the papers of Dr. John-tratford.

whereas they that did this, make the best of them, were only dissenting teachers.

They may perhaps say, they were convened regularly according to the laws of the country. But this they should not presume to do, after it has been declared by the Lords Justices in the name of the King's Majesty, that there is not and cannot be any lawful convention of ministers in councils in this country, and the government were accordingly ordered to disperse any such meetings, as appears by a letter from the Lords Justices to the Governor of Boston, in the year 1725, wherein, whatsoever laws of that kind have been made in this country, are in effect declared by the government at home, *ipso facto*, null and void.

But suppose the Council were regular and lawful, what is it they have deposed me for? Why it is merely and only for declaring for the *Church of England;* whereas by their own rules agreed on at Saybrook, par. 13, p. 115, they could depose a minister only for heresy or scandal. Is this the case then? Am I guilty of heresy or scandal in declaring for the established Church of our nation? Will they then dare to charge the Church of England with being an heretical or scandalous communion? Why this is what in effect they have done. And how do they think to answer for it, if they should be called in question for so doing?

They have indeed most unjustly insinuated, that the ministers of the Church of England are *grievous wolves* and *false brethren;* sanctifying their insinuations with scripture language. But pray consider with what ill manners, with what an unchristian temper they have done this? Have they so learned Christ? Is this the spirit of the gospel? The truth is, it could easily be made to appear that they come nigher to the character of those the Apostle speaks of, than the ministers of the Church, in that they oppose and set up in opposition to the government established by Christ and his Apostles, in such persons as *Timothy* and *Titus*, and continued in such persons as the angels of the seven Churches, in Rev. ii. 1, &c. If either of them, therefore, these sure are the false brethren: and the liberty the Apostle says they came to spy out, was a liberty from the burthen of the Mosaic law, and not from obedience to ecclesiastical government. As for the grievous wolves here spoken of, they were such as brought in damnable doctrines, denying the Lord that bought them, 1 Pet. ii. 1. And will these people charge the ministers of the Church of England with this? I am amazed to see them thus profane the sacred language of the Holy Scriptures to such false and uncharitable purposes. Do they think they serve God by thus imposing upon you? Do they not rather serve the Father of lies, who is the accuser of the Brethren? We are told that even their very prayers also are full of such expressions; and is it not intolerable that they should profane their prayers, by making such hideous outcries—such bitter complaints to Almighty God?

But pray consider seriously, and without prejudice, my beloved brethren, what is the Church of England, that they make such an outcry about, and treat as if it were the worst of heresies? Do we deny Jesus Christ, or any of his doctrines or laws? Do we teach another Gospel than what ye have received? Truly, any one would think so, who should judge of it only by the manner of their treatment of it. But pray what is it? Why really after all this noise and nonsense, it consists in no more but this, viz. that, as to church government, we assert an order of men superior to Elders and Deacons, whom we call Bishops, to preside over them in government and ordination. And as to worship, that we judge it

ient to use well composed forms
ayer, taken out of scripture,
:cording to it; and that we re-
ie Creed, the Lord's Prayer,
ie Ten Commandments; and
he Psalms and sundry Lessons,
out of the scriptures of the
nd New Testament: And is
is better than to offer their
ventions—whatever comes up-
st? This is all worth mention-
herein we differ, as many of
ave been often witnesses.—
my brethren, is our heresy!
: are our crimes! For this I
posed! and whether these de
such a bitter sentence, and
unchristian treatment, judge
nd let all the christian world

1 have here, for the greater
as though they would prove
thing by scripture, a great ma-
:ts, by which they pretend to
the regularity of my ordina-
nd ministry. But pray look
em narrowly, consider them
lly, and see whether they mean
they would make them say.—
the Holy Ghost, they say, has
me overseer here. Pray then,
dare they undertake to depose
Would they presume to undo
the Holy Ghost has done?
ho were these, that the Holy
had made overseers? Why
were Elders of the Church of
us, Acts xx 17. Now con-
what sort of a church this was,
ich you see there was a num-
of Elders, and consequently
less many congregations; for
postle had laboured here three
and an half; and if we may
of his success by what we read
er places, Acts ii. 41, and iv.
ere three thousand were con-
by one sermon, and five thou-
by another, so mightily grew
ord and prevailed, Acts xix.
here must be many congrega-
and many elders in this one
:h: And over these the Apos-
tle afterwards appointed *Timothy*, to execute government and jurisdiction, as appears by the epistles to him: and the like of *Titus* in *Crete*; and that this government was to continue, is evident in that thirty years after this, when there must be yet many more congregations and elders, there was still but one Church of *Ephesus*, and but one angel, or one ecclesiastical governor there: which was also the case of the other churches of *Asia*; so that you plainly see, these scripture churches were not such as they call churches here in New-England.

Yea, but say they, *Timothy* was ordained by prophecy, with the laying on of the hands of the presbytery; and they say also, I was set apart by solemn prayer and fasting, with the laying on of the hands of the presbytery. Now as to fasting, you know very well this is a notorious mistake. So far from this, that there was great feasting, as there always is upon such occasions contrary to scripture rule. And as to prophecy, pray which of them undertook to prophecy on that occasion? Or who pretend to prophecy now-a-days? And therefore, who can now undertake to give the gift the Apostle speaks of in that text? For pray how do they prove that the gift there spoken of was ordination? We read indeed of the gifts of the Holy Ghost, but no where of the gift of ordination. But suppose it meant of ordination, it is plain, that it was given, not by the hands of the presbytery, by the Apostles' hands, 2 Tim. i. 6, by the laying on of *my* hands, says St. *Paul*: so that the most that can be proved, is, that the presbytery laid on hands with the Apostles, as we do in the Church of *England*, where the presbytery lay on hands with the Bishop, as a successor of the Apostles, but never without him.

But, say they, St. *Peter* calls himself an *Elder*: I answer, so St. Paul calls himself a Minister; in the

original it is a *Deacon*, Eph. iii. 7, Col. i. 23, 25. Does this prove that St. *Paul* was only a *Deacon*? Just as much as the other proves that St. *Peter* was only an *Elder*. He was an elder, it's true, but that don't prove but he was more than an elder. And the same may be said of St John. The words *Elder* and *Bishop* are indeed sometimes used to signify the same persons, as are the words *Apostle* and *Deacon*. But this argues nothing, since I have proved the powers were distinct. And it is evident that the words were afterwards used in a more distinct manner, to signify different orders: For that this was the case, we can prove from the unanimous testimony of the Church in after ages. In short, we can prove from undoubted fact, that this way of Episcopal Government was the way that the Church of God always went in from the beginning: And to deny it, is to deny all historical evidence on which we depend, even for the canon of scripture itself. And therefore, let me advise you with the prophet, to stand in the way and see, and look for the good old paths, and walk in them, and ye shall find rest for your souls. And go your ways forth by the ancient footsteps of the flock of Christ, Jer. vi. 16, Can. 1. 8.

But to proceed; I observe further, that I am desired here, with solemn reflections, to look into Heb xiii. 17. And now in my turn I desire them with the like solemn reflections, to look once more into that very text. It begins with a strict command—Obey them that rule over you, &c. that is, your spiritual governors, such as are our Bishops. Instead of this, they reject them and despise them; and in them, I fear, they will be interpreted to despise Him that sent them. In short, they would do well to see to it. that they be not of the number of those, that despise dominions and speak evil of dignities, spoken of in Jude viii. concerning whom it is said, v. 11, that they perish in the gainsaying of *Core*.

Lastly, they argue from the success of their ministry. Ye are the seal of our ministry, &c. Our fathers were blessed and prospered in this way. I answer, this is what Quakers and every sect plead, with as much reason as they; and I have in this one of these very ministers with me, who answered those that used this argument against singing by rule, "that the *Spaniards*, in *New Spain*, and the *Quakers* at *Philadelphia*, had as much to say for themselves, as the old singers had on that head:" And indeed all he said about singing by rule, does as well prove the church as that.

Upon the whole, my beloved brethren, consider, I beseech you, whether these gentlemen have shown the true spirit of Christianity in their conduct towards me. Have they treated me as a Christian? No—but as an heathen and a publican! They have treated me as St. John directs us to treat the Antichrists who deny that Jesus is the Son of God! for they left the town not only without acquainting me with what they had done, but even without taking leave of me, or bidding God speed! These are the men that cry out for charity, and against persecution? But where is their charity? Are they only the subjects of charity? And must I be denyed even common civility and humanity, because my conscience obliges me to conform to the Church of England?

They say, indeed, it was only under a *pretence* of the invalidity of my ordination, &c in which they do in effect charge me with lying against my own conscience, and so arrogate to themselves the prerogative of God, in pretending to know my heart. But, brethren, I can assure you, as I expect within a little time to appear before the Omniscient Judge, who will sentence me to felicity or misery according as I have behaved myself here, that if I know my own heart, I would gladly pro-

i administering the sacraments
ave formerly done, if I could
ie text of scripture to support
lination.

conclude then, let me exhort
consider seriously these things,
idge yourselves; and then I
not, but you will see reason
ity to do as I have done, and
God give you and me grace to
the truth in the love of it;
always obedient to its divine
s: and let a christian temper
us in all our conduct, one to-
another. For as St. *James*
ii. 14, 15, 17, If ye have bit-
ying and strife in your hearts,
not, and lie not against the
This wisdom descendeth not
bove, but is earthly, sensual,
h: Let us rather be governed
t wisdom which is from above,
is first pure, and then peacea-
ntle, and easy to be entreated,
mercy and good fruits, without
ity and without hypocrisy:
ing in love and peace here, we
t last meet together in heaven,
ce where truth, and love, and
for ever reign.

am,

your cordial friend,
and well wisher,
JOHN BEACH.

To be continued.

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ent of the House of Bishops, erning the last Rubrick in Communion Service.

tracted from the Journals of 1821.

House of Bishops being in-
of what they consider as a
misunderstanding, in various
of the rubrick at the end of
mmunion service, think it their
o declare their sense of the
nd to communicate it to the
of Clerical and Lay Depu-

he Common Prayer Book of
rch of England, the words in the parenthesis are—"if there be no communion." In the review of 1789, it was put—"if there be no sermon or communion"—and this has been interpreted to mean, that if there be a sermon, what has been called the ante-communion service is to be omitted. Against this construction the Bishops object as follows:—

1st. The construction rests on inference; deduced in contrariety to the positive direction—"Then shall follow the sermon." Had an exception been intended, it would doubtless have been expressed positively, as in other rubricks. Further; the rubrick in question prescribes, that 'when there is a communion, the minister shall return to the Lord's table;" which presumes him to have been there before, in the ante-communion service, unless in the permitted alternative of some other place.

2d. The argument on the other side proves too much, and therefore nothing It is said of those who urge it, that they conceive themselves bound to use the whole service on a communion day: whereas it should be dispensed with, on the same principle on which it is supposed to be superseded by the sermon On the other hand, if there being either a sermon or the communion should be thought to warrant the omission; can it be, that the Convention designed to leave in the book the ante-communion service, with all the collects, the gospels, and the epistles attached to them, to be little more than dead letter; never to be used, except on the few occasions, when the said service is unconnected with either of the said provisions? For it is not required to be used, either with the morning or with the evening prayer.

3d. There is a rubrick, prescribing the place in the service, at which notice shall be given of holidays &c. Can it be supposed, that a provision of this sort, was intend-

ed to be done away, not professedly, but indirectly? and that even there should be no provision for notifying the communion?

4th. It is understood, that the morning prayer, and the administration of the communion, were designed to be distinct services, to be used at different times of the day. Probably, at the time of the reformation, the practice was generally conformable to the provision; and it is said to prevail at present in some places in England. Now although there is probably no Church in the United States of which the same can be affirmed; yet why raise a bar against so reasonable and so godly a practice? an effort for which, would reduce the whole to a sermon; except, when the communion were to be administered: and then, there would be the latter part of the service only.

5th. The construction casts a blemish on the observance of every festival of our Church. To speak in particular of Easter Sunday, Whit-Sunday, and Christmas Day: can it be supposed, that the Convention intended to abrogate the reading of the portions of scripture, the most pertinent of any in the Bible? or that the members of the body were so careless, as not to perceive the effect of the word introduced by them into the parenthesis? Neither of these was the case; although they had not the sagacity to foresee the use which would be made of their superaddition; a use, which may be applied hereafter to the abandoning of the observance of those festivals. For why should the Church retain them, after dispensing with whatever is attached to them in the respective services. The remark applies equally to the two days of fasting or abstinence—Good Friday and Ash Wednesday. It is here supposed, that on the former, there are the service and sermons in all our churches furnished with the ministry. But according to the opposite opinion, the sermon dispenses with the recital of the consummation of our Saviour's sufferings, and not only on Good Friday, but on every day of passion week, if there be sermons. Could this have been intended?

6th. There is the magnitude of the change thus made in the Liturgy, without the subjecting of the resulting consequences, to the consideration of any General Convention: for this is here affirmed, without the apprehension of contradiction from any of the surviving members. The most obvious of the consequences, and such as could not have escaped the notice of the least attentive, were, the dispensing with the reading of the Ten Commandments; the weekly return of which may well be thought to have a beneficial effect on morals; and the deranging of a selection of passages of scripture, always supposed to have been made with great judgment, and suited to the different seasons of the year.—They were of like use in the Church, before the prevalence of the corruptions of the Papacy; have withstood, in some measure, its systematic hostility to a general knowledge of the Scriptures; and, probably, have prevented a greater enormity of unevangelical error, than what we now find: for although the selections were in Latin, they were at least instructive to the many who understood the language, at a time when even among that description of people, the possession of a Bible was rare. To the present day, they are held in high esteem, not only by our parent Church, but but by the Lutheran Churches of Sweden, of Denmark, of sundry German principalities, and of this country. In some of the European States, the subject of the sermon is expected to be taken from the epistle, or from the gospel for the Sunday. There seems no reasonable objection, in any future review of the Liturgy, to

making of some abbreviation,
d to the joining of services de-
d to be distinct; but there may
oubted the expediency of ma-
so great an inroad as that pro-
d on the service now in ques-

1. The ante-communion service
nued to be used as before, by
lergy who were present in the
ention, in which it is now ima-
to have been dispensed with.
confidently believed, that there
ot an exception of an individu-
although, on the other side, the
r number must be supposed to
been desirous of the innovation.
e interpretation of the law, im-
ate practice under it has been
to be a good expositor; espe-
when, as in the present case,
trary sense had not been heard
a long course of years.
ie question may occur—why
he Convention introduce the
s, "Sermon or" into the paren-
? It was to reconcile the other
ck referred to, with frequent
allowable practice. The said
ck says—"then shall follow the
on." Perhaps, when the ser-
vas compiled, there was a ser-
on every saint's day, as well as
ery principal festival. In mo-
usage, it has been otherwise:
made it convenient to provide
ie minister's proceeding to the
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although there be no sermon, or
igh there be no communion,
inister shall act as directed by
ibrick.
e Bishops therefore deem it
duty to express the decided
on, that the rubricks of the com-
on service, as well as other ge-
considerations, enjoin the use
t part which precedes the ser-
on all occasions of sermon or
union, as well as on those fes-
and fasts, when neither sermon
ommunion occurs.

For the Churchman's Magazine.

A Treatise upon Baptism.

IN TWO PARTS

PART II.

My second enquiry is, who are the proper subjects of Baptism? And here the question is almost exclusively confined to Infants. It being generally admitted that adult persons professing their faith and repentance, and having not been baptized in infancy, are proper subjects for that ordinance.

In considering the subject of Infant Baptism, it will be proper to state some of the most material objections which are raised against it; and then to offer the arguments which the scriptures furnish in favour of it: After which I shall briefly notice the general practice of the Christian Church in this particular, in its early ages. First, it is said, by those who object to infant baptism, that Christ has fully and plainly declared his mind concerning baptism, and because he has not commanded the baptism of Infants, he has virtually forbidden it. But would not the reasoning be fully as correct to say that since Christ commanded his Apostles to baptize all nations, making no exception of Infants, that they are therefore included in the command? Where is the passage which directs that baptism shall be confined to adult persons, and that Infants, though formerly admitted to the seal of the covenant, must not be admitted under the gospel dispensation? There would have been much more reason to expect a positive command to exclude Infants, if they were to be excluded from the Christian Church, than a particular injunction to receive them when they were embraced in the general command, because under former dispensations they had been admitted,

by the then initiating rite, as I shall have occasion hereafter to notice.

Again, it is objected that in the history of the new testament, there is no example of Infant baptism, no mention made that Infants were baptized. But admitting this to be true, we cannot from thence conclude that infant baptism was not practised. We read of whole churches being formed where no baptism at all is mentioned; yet no one doubts but that they were baptized. And let it be particularly remarked, that although there are many instances mentioned of the baptism of Adult persons who have been converted from Judaism and Paganism, yet there is no account of any adult person, born of christian parents, being baptized. The history of the Acts of the Apostles contains a period of above thirty years, and the new testament a much longer period. There was time enough for two or three generations of Infants to grow up to adult age. But it is remarkable, that although we have all along accounts of baptism, yet there is no intimation that any one of the children of the early believers was baptized after he grew up: this renders the presumption very strong that in the Apostles' days, the children of believers were not left unbaptized.

Upon the supposition that infants were baptized, we have all the account of it that might reasonably be expected; their numbers or names, or ages are not mentioned; such minuteness in a history so concise as the new testament, would have been unnecessary. When we read of whole households or families being baptized, although we are not told that there were any young children among them, yet the probability is strongly in favour of it. But what is more material to the argument is, that these households were baptized upon the faith of their respective heads. Lydia heard the Apostles "whose heart the Lord opened." And she was baptized, and her household. The Jailor was converted to the faith of Christ, at midnight, and the same hour of the night he—was baptized, he *and all his straightway*: (Acts xvi. 14——33.) Here, upon the parent's believing, their whole households were dedicated to God in this gospel ordinance, and admitted members of the Christian Church. The objection that faith and repentance are conditions of baptism, and that infants being incapable of these are therefore not capable of baptism, is an argument which if admitted would also exclude infants from the kingdom of heaven; for it would be reasoning upon the same principle to say, that faith and repentance are conditions of salvation, and infants being incapable of these, cannot be saved.—And, indeed, this is the shocking opinion of some, with respect to a large majority of infants, notwithstanding the declaration of our Saviour, that of such is the kingdom of God.

Under the old testament, faith was as much required in order to circumcision, as it is now under the gospel dispensation in order to baptism. The Gentile proselyte was not admitted to the rite of circumcision till he professed his faith in the God of Israel; nevertheless infants were circumcised.

It is urged that Christ was baptized at adult age, and as he is to be our example, his followers should be baptized at adult age as he was. If this argument has any force it would go to prohibit any from being baptized under the age of thirty years, because our Saviour received baptism about that age. But though Christ was not baptized in infancy, yet he was dedicated to God, and received the initiating seal of the covenant then in use: which is a sufficient intimation that it is the duty of parents to dedicate their chil-

ren to God in his appointed way; and since baptism is now the appointed instrument of initiation into the christian covenant they ought to dedicate them to God in that ordinance.

Having briefly noticed and replied to most of the objections which are brought against infant baptism, I shall now consider some of the arguments which the scriptures furnish in favour of it.

That Infants under the Patriarchal and Mosaiac dispensations were admitted into covenant with God, with their parents, is certain, and it is evident that this was esteemed a privilege. It is allowed also, that the Gospel confers greater privileges than any former dispensation. But if children are not now included in the christian covenant, then the Gospel instead of enlarging, has in this respect, diminished our privileges.

In the covenant which God made with Abraham, his infants were expressly included with himself, by the same rite and token. The Apostle testifies that all believers under the Gospel, whether Jews or Gentiles, are the spiritual seed of Abraham, and heirs of the promise made to him. That the covenant made with Abraham was confirmed of God in Christ, (or in the christian dispensation) that the law which was afterwards given, did not disannul the covenant, or make void the promise. The Gospel found the children of God's people, already in covenant by virtue of the ancient institution. We need, therefore, no new institution to warrant our applying the seal of the covenant to children, but we evidently need a new and positive command to justify our excluding them from it. The Apostle calls baptism the circumcision of Christ. *Ye are complete in him, in whom ye also are circumcised with the circumcision made without hands in putting off the body of the sins of the flesh by the circumcision of Christ,* (a christian circumcision,) *buried with him in baptism.* It is true circumcision was applied only to males; baptism is designed for both sexes. And herein the latter seal of the covenant was enlarged in its *application.* Under the Gospel there is no distinction of male or female, *but all are one in Christ.*

In the new testament, we shall find sufficient authority for baptizing infants, without a single intimation that it is improper or unnecessary. Our blessed Saviour says, *suffer little children to come unto me, and forbid them not, for of such is the kingdom of God.* To show the propriety of applying this passage to the subject of baptism, I shall make a quotation from a sermon of the late Bishop Seabury, upon this text, (vol. I. p. 131.)

"But we are fully justified in applying this passage to baptism, because the right of infants to that holy ordinance is directly established by the reason which our Saviour gives why little children should be permitted to come to him. *For of such is the kingdom of God.* The true meaning of which expression is, For to such little children the kingdom of heaven belongs—it is their property, and they have a right to go into it.

"To this, I have heard it replied, that on this ground, *all* children have a right to baptism—and I abide the consequence—That *all such* infants as come to Christ, that is as are brought by christian people to baptism, have a right to be admitted into the kingdom of God, by the washing of regeneration. The very act of bringing them implies an obligation to educate and instruct them in the faith and duty of a christian; and being regenerated and adopted into Christ's Church, they become disciples or scholars in his school; and are there to be taught, by his ministers, whatsoever he commanded his holy apostles to teach.

"The next words, which contain the reason assigned by our Saviour why infants should come to him, afford another strong argument against the opposers of infant baptism, as they shew that it was the intention of Christ that they should be admitted into his church. *Verily, I say unto you, whosoever shall not receive the kingdom of God, as a little child, he shall not enter therein.* In what way infants can receive, that is, enter into the kingdom of God, unless by baptism, let those point out who are hardy enough to deny that baptism is the instituted mode of admission. The anabaptists say, they are incapable of repentance and faith. By repentance and faith, therefore, they cannot enter. Unless then they do enter by being baptized on account of the faith of their parents or sureties who belong to the kingdom of God, they cannot enter into it at all. And yet Christ has made their receiving the kingdom of God a standard for all others who shall enter into it. That there is some difference between Christ and the Anabaptists in this matter, may be easily shown, but it may not be so easy to persuade people to attend to it. The world claims an absolute right of judging for itself in religion, and is so tenacious of its liberty, in this respect, that it does not choose to have it restricted even by God himself. But the world and Christ's Church, are distinct societies, or bodies of men, and however the world may judge and act, it ought to be supposed that christians will judge and act according to the standard of their religion—the will of Christ made known in holy scripture. It will then be but fair to state the difference between Christ and the opposers of infant baptism; and if christians will leave the better and follow the worse authority, there is no remedy that I know of—to their own master they stand or fall. He knows their prejudices and party attachments, and he will judge righteous judgment. Christ says, *suffer little children to come unto me, and forbid them not.*—The Anabaptist says, little children cannot come to Christ in baptism; and there being no other way appointed for them to come, therefore, they cannot come at all. Christ says, *Whosoever shall not receive the kingdom of God, as a little child, he shall not enter therein.*—The Anabaptist says, Whosoever shall not receive the kingdom of God, as a man or woman, he shall not enter therein. Christ says that men or women cannot enter into the kingdom of God except they become as infants, that is, approach by repentance as near as possible to their innocence and simplicity. The Anabaptist says, that infants must become as men and women; that is be first defiled by actual sin, that they may exercise actual repentance, or they cannot enter into the kingdom of God. If you believe Christ, none but infants, or they whom repentance has brought to a resemblance of their innocency, shall enter into the kingdom of heaven. If you believe the Anabaptists, none but full grown men and women can enter therein. Christ regards innocence, and its substitute repentance, as qualifications for baptism. The Anabaptist takes age and bulk of body into the account. Choose now whom ye will follow."

Again the commission given to the Apostles, is a plain warrant for admitting infants to baptism, (as I have before noticed.) They were to go and teach all nations, baptizing them, &c. But it is said infants are not expressly mentioned. Neither are adults. The word used is *nations*, a collective term which includes both. But what is very important to be considered is, that these Apostles were Jews; they had been educated in the Jewish religion; they knew that from the days of

Abraham, and all through the Mosaiac dispensation, infants had been taken into covenant with their parents, by the same initiating rite.—They had heard Christ pronounce infants subjects of his kingdom; they had been reprimanded for attempting to hinder them from coming, or being brought to him. They knew that Christ came not to lessen, but to enlarge the privileges of the Church; and that baptism was now the instituted rite of admission into it. Under these circumstances, how must they have understood their commission, with respect to baptism? certainly they would suppose it embraced infants, and would practice accordingly, without a direct injunction to the contrary, of which there is not the least intimation given.

St. Peter says to the awakened Jews, *repent and be baptized every one of you*, &c.—*for the promise is to you and your children*. He does not say the promise is to you, and will be to your children when they grow up to years of maturity, but to you and your children at present. The promise made to them is urged as a reason why they should be baptized, but the promise was to them and their children, therefore they also should be baptized.

The Apostle, speaking of the Jews who came out of Egypt, says, they were all baptized unto Moses in the cloud and in the sea. That this circumstance prefigured christian baptism is evident, and generally admitted.—*These things happened unto them for examples, and are written for our admonition*. But the whole congregation, of which infants were a considerable part, were baptized unto Moses. If then this had a typical allusion to christian baptism, and was written for our admonition, it plainly admonishes us that children are proper subjects of baptism, under the gospel.

It is often asked what good baptism can do infants? Doubtless as much good as circumcision could do them formerly; or as much as the public presentation of first born infants to God could do them; and as much good as the blessing of Christ could do those infants whom in the days of his flesh, he took in his arms and blessed. It might also be asked what good baptism can do adult persons? All the waters of Jordan cannot cleanse the soul from sin. Tho' dipped in them a thousand times, if nothing else were done for him, the sinner would still come out more unclean than Gehazi, the servant of Elijah, when smitten with Naaman's leprosy. To this the opposers of infant baptism will readily agree.—But say they, we do it because it is an institution of Christ; and this is the very reason why we baptize infants, and thus publicly offer them up to God; and upon this ground we argue its importance and its usefulness.

I proceed to notice the practice of the christian church in its early ages, with respect to baptism. If it shall appear that immediately after the Apostles, the church did admit infants to baptism; and if there is no account of any section of the church that rejected them, or of any person who denied the lawfulness and propriety of the practice, or pretended that it was an innovation this will afford a very strong presumption that the practice was derived from the Apostles, for those christians who lived in the ages immediately after the Apostles, must have known what was their practice in a matter of this public nature. What the usage of the church was in the times immediately succeeding the Apostles, we can learn only from the historians of those times, who are certainly proper witnesses to a plain matter of fact.

Justin Martyr who lived about forty years after the Apostolic age, says, We have not received the carnal but spiritual circumcision by baptism. In one of his apologies

for the christians, he says, Several persons among us of 60 and 70 years old, who were made disciples to Christ from their childhood, do continue uncorrupt.

Ireneus, who wrote about 67 years after the Apostles, and was born, it is said, before the death of St John, and was acquainted with Polycarp, who was John's disciple, says Christ came to save all persons by himself, who by him, (or by his authority, are regenerated, baptized) unto God, Infants, little ones, youths, and elderly persons. Tertullian, who lived about 100 years after the Apostles, gives a plain testimony that the Church admitted infants to baptism in his time. Origen, about the same time expressly declares infant baptism to have been the constant usage of the church from the Apostles: his words are these, The church had from the Apostles an order to give baptism to infants, for they to whom the divine mysteries were committed, knew that there was in all persons the natural pollution of sin, which must be done away by water and the spirit. St. Cyprian, about 150 years after the Apostles, together with a council of 66 Bishops, all declared the right of infants to baptism. This council, it is said, was held, not to decide whether infants ought to be baptized, (concerning this there was then no question) but whether they might with propriety, be baptized before the 8th day; upon which the resolution of the whole council was formed, that baptism is to be denied to none that are born. About 100 years after this time, Gregory Nazianzen taught that Infants should be baptized to consecrate them to Christ in their infancy. St. Ambrose, that the baptism of Infants had been the practice of the Apostles, and of the church, till that time. St. Chrysostom, that baptism had no determinate time as circumcision had; but *that* one in the beginning of life, or one in the middle of it, or one in old age might receive it. And even Pelagius, about 300 years after the Apostles, when charged with the denial of infant baptism, as a consequence of his opinion concerning original sin, complains that he had been slanderously represented as denying baptism to infants. He asks who can be so impious as to hinder infants from being baptized and born again in Christ; and he declares that he never heard of any one who denied the right of infants to baptism. Dr. Wall, after a most thorough investigation of the subject of Infant baptism, and of the history of the church in relation to this point, assures us, that there is no account in history of any who denied the right of infant baptism, until the year 1522, except a small number in France, in the 12th century, who denied the possibility of the salvation of infants, and consequently their right to baptism. But this sect soon disappeared. The rise of the German Anabaptists, was in the year 1522. Until which time, there is no account in history of any one who denied the right of infant baptism, except those abovementioned in the 12th century, who soon disappeared.

Now if all the first churches were every where established, by the Apostles, upon the same plan as doubtless they were; and if adult baptism only, was practised, and children every where were left unbaptized; how could infant baptism begin so early, and spread so extensively; and how could such a speedy and total alteration take place, in a matter so notorious, and yet history, which has recorded things of much less consequence, never give us the least hint of it: The thing is incredible and too absurd to be imagined.

But the opposers of infant baptism get over all this by saying that they pay no regard to history or tradition. They must have, say they,

an express command in scripture, for all their religious observances. Yet it is evident these same persons think it their duty to observe some things without a command. Where is the command for keeping the first day of the week, for the christian Sabbath? It is no where enjoined in scripture, there is no appearance of a precept for it. It is true the Apostles met for religious worship, on that day, and so they did on other days; but they have never told us, and Christ has not directed, that we should relinquish the old sabbath of the seventh day, and substitute the first day in its place. It is founded on tradition, and the early usage of the church.

Neither is there any command for administering the communion to women, nor is there any example given in scripture of their receiving it, yet that they did receive it in the time of the Apostles, there can be no doubt. The Anabaptists, to be true to their principle that nothing is to be done in the Church of Christ but what is expressly commanded, must return to the observance of the seventh day of the week, for the Sabbath; and they must not only exclude infants from one sacrament, but women from the other.

It is, I believe the opinion of those who hold to adult baptism only, that no baptism is valid when administered by a person who himself has only received infant baptism. But it is certain that infant baptism was the universal practice of the christian church for many hundred years together. History particularly informs us when it first began to be opposed. And if infant baptism be invalid, there is not at present, nor can there be again any valid baptism. There is no ground to pretend to a succession of Adult baptisms. If we trace them back, we must come to the time when they were administered by those who were only baptized in infancy; and who upon the principle above mentioned, could not administer a valid baptism. So that by nullifying infant baptism, they destroy their own. And indeed, according to this principle, there were no authorized Ministers, nor regular churches, nor baptized christians for many centuries together; nor are there at present, nor can there ever be again, without a new commission from Heaven.

Before closing this short treatise upon baptism, I shall endeavour to show from several considerations, the great importance of the ordinance. This, in the first place, must appear obvious, if we consider that it is an institution of our blessed Saviour, to be perpetuated in his church to the end of the world: as such, it must be important that we attend to it, and it cannot be innocently neglected. Indeed, this being ascertained, it is not necessary to enquire further concerning its importance and utility: for we may be satisfied that Christ has ordained nothing in his church but what is useful—nothing but what tends to promote its welfare and prosperity. In every place where this ordinance is mentioned in the new testament, the circumstances and the expressions, bespeak its importance. "The Pharisees rejected the counsel of God, not being baptized of John. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: and lo! I am with you always, even to the end of the world. Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. And now, why tarriest thou? arise and be baptized, and wash away thy sins.—Can any man forbid water that these should not be baptized.—And the same hour of the night he was baptized, he and all his, straightway. Lydia heard the Apostle whose heart the Lord open-

ed, and she was baptized and her household.—According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. The like figure whereunto, even baptism, doth also now save us, by the resurrection of Jesus Christ." These descriptions, and these instances of baptism, with the circumstances attending them, place in a very strong light the importance of this gospel ordinance, and the necessity of obedience to this institution of our Saviour.

But baptism will further appear very important, from the consideration that it is the only prescribed mode of initiation into the Christian Church, the instrument of adoption into the family and household of Christ, which is the depository of all the gracious privileges and promises of the new covenant. Before this, we cannot properly be considered as belonging to the flock of Christ, nor as having any interest in the promises of the Gospel. We are still of the world which lieth in wickedness, without God, and without a reasonable hope; because rejecting the commands and the institution of Christ, is virtually rejecting him and his gospel. But by baptism we are put into a different state; received into covenant with God, and become members of Christ—grafted into his mystical body the Church, and conditionally entitled to all its privileges and promises, its hopes and its consolations. Hence in the office of baptism, prescribed in the Episcopal Church, we are directed to call upon God the Father, through our Lord Jesus Christ, that the person or child may be baptized with water and the Holy Ghost. And because we are persuaded that the divine agency of the Holy Spirit always accompanies the due administration of the sacraments of the gospel, we therefore give thanks that the person or child baptized, is regenerate, or born again—terms which, in the primitive Church, were constantly applied to persons when they received this ordinance.

Indeed the washing or sprinkling with water, is an outward and visible sign, or representation of what is inwardly and invisibly done by the Spirit of God upon the soul. And we may be well assured that when we do our part faithfully, the Holy Spirit never fails to do that for us, which is his exclusive prerogative.

Persons who are baptized at adult age, being truly penitent, and believing in Christ, do doubtless then receive the remission of their past sins, are taken into favour with God, and are made partakers of the Holy Ghost, in its renewing and sanctifying influences. The Presbyterian confession of faith says, Baptism is a *sign and seal* of regeneration, of remission of sins, &c. And in the Episcopal Church, the article upon baptism says, Baptism is a sign of regeneration, or new birth, whereby, as by an instrument, they that receive baptism rightly, are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed, &c.

Infants also are capable of the benefits of baptism. By it they are are brought into the bond of the covenant—become members of the body of Christ, and the adopted children of God,—are dedicated to his service, and by the influence of his Spirit, receive the principle of a new and holy life, and a title to all the privileges and promises of the Gospel. These privileges and promises are indeed conditional, and obedience on our part is indispensably necessary to their full and final accomplishment.

Having considered the mode, the subjects, and the importance of baptism, I shall only add a few general remarks, and conclude. And here I may be allowed to express my sur-

, that, in a christian country, mong people who profess the ian religion, so many should n unbaptized Whole families ldren are brought up without g this ordinance, this seal of ıristian covenant, administered ım, and that in many instan- mong those who believe in the of infants to baptism. In ıing for the reasons of this neg- there are two in particular, offer themselves, and appear ·rate. One is, that the impor- of the ordinance is not suffi- y inculcated or understood. : it appears by many to be con- d as a matter of very small quence, and which may nearly ll be neglected. I have shewn, conclusively, that such a view is utterly inconsistent with the al design of it, and with the ce of the Apostles and the pri- Church Bu as I have be- emarked, what more can be ıt necessary to convince us of portance, than the imposing eration that it is an ordinance ıted by our blessed Saviour, to tinued in his church to the end world—Go ye and baptize all s; and lo I am with you to the the world.

ın, the difficulties which have hrown in the way of obtaining n, have doubtless contributed to the neglect of this ordi-

Children could not receive n, unless their parents were in ımmunion, or unless, as has he regulation in some places, ould come forward, and own as been called a half way cov-

A circumstance for which no foundation in scripture, nor thority from the practice of mitive Church. It were de- to be wished that all parents were truly pious, that they were fit subjects for the Holy Communion, and disposed to attend to it; but if they are not, and yet wish so well to their children as to desire that they may be brought up and educated in the principles of the christian religion; and to that end present them for baptism, I would certainly encourage that disposition, and would not deprive children of a privilege, on account of the unworthiness of the parents.

"That God will receive to his mercy (as Bishop Seabury remarks) those infants, who through the fault of their parents, die in the state of innocence, without baptism, I firmly believe—for God is not confined by his ordinances, though we are—He may do more than he has *promised* —We are bound to do all that he hath commanded. Yet should we esteem it an unspeakable privilege, to be born in a christian land, and (as expressed in the office of baptism) to be brought to the knowledge of divine grace, and faith in Christ—To be brought out of the darkness of nature, of ignorance and blindness, into the marvellous light of the Gospel, with its unspeakable privileges, in which we may clearly see the things that are freely given to us of God"

It was this which caused the Ethiopian eunuch, after he had been instructed and baptized by Philip, to go on his way rejoicing—rejoicing in the discovery of the divine goodness, and the infinite grace of the Redeemer displayed in the Gospel, —the new and everlasting covenant.

May we all realize our privileges and our obligations, walk worthy of the vocation wherewith we are called, and be to the praise of Him who hath called us out of darkness into marvellous light.

For the Churchman's Magazine.

The Watchman.

UNDER this title, it is my intention to furnish occasionally, an article for the Magazine, designed chiefly to guard against the effects of schism, heresy, and infidelity, by arousing the Christian community to a sense of the evils to be apprehended from these several sources. I am not vain enough to believe, that my feeble efforts can effect much: But if I can, even in the slightest degree, act conformably to the title which I have assumed, I may hope to render some service to the cause of revealed religion; and with this hope, I shall be satisfied. With these views and motives, therefore, I send for publication,

NO. I.

"Or what man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent?"
Sermon on the Mount.

Infidelity appears at the present day under so many disguises, and carries on her warfare against revealed religion so covertly, that it proves uncommonly difficult either to detect all her multifarious arts, or to convince the unwary of her real designs. When she sent her hardy veterans into the field, to proclaim open war against the Redeemer of the world and the revelation of divine truth, the disciples of Christ knew where to take their stand, and how to put to flight the legion of unbelievers. But now, she is attempting to effect by fraud, what she could not accomplish by force. She assumes the outward name and garb of Christianity, while insidiously aiming to sap its very foundations: And she affects to treat the revealed word of God with respect and deference, while covertly endeavouring to degrade it to a rank below the unassisted dictates of human reason.

Having recently detected one of the many emissaries of infidelity, assuming a title and appearance, calculated to impose upon the unsuspecting, I consider it my duty to strip off his mask, and set him before the public in his true character.

A pamphlet has appeared in the book-stores, dated at Boston, and entitled, "Letters from a gentleman to his Son, on the Elements of Natural and Revealed Religion." It is very neatly printed, and, so far as regards the style, is decently written. Whether a father ever did actually address such letters to a son; or whether the title is as fictitious, as the work itself is false and deceitful, we have not the means of judging, as the signature is prudently suppressed. But in charity and piety, we would fain hope, that a parent so unnatural, and a child so unfortunate, do not really exist. Be this as it may, the writer, though affecting to be a Christian, and pretending to teach the pure principles of Christianity, labours to maintain the two fundamental tenets of Deism, viz:—that man is endowed by nature with sufficient reason to lead him to a right knowledge of God and of his own duty, without the aid of divine revelation—and that Jesus Christ is not of divine essence, power and dignity. Like other infidels, it is his ultimate object, to *lift up his heel against Christ*: But as this could not be done, without removing the great bulwark of revealed truth, his efforts are directed, in the first place, to this point.

The work is comprised in six letters—in the first of which, for the purpose of making a favourable impression upon the reader, the writer speaks of religion in general in the most respectful terms. "Without religion (he says) you will be deficient in principles and motives necessary to preserve you in a uniform course of morality; and you will meet trials and bereavements, which

no human philosophy can enable you to surmount or endure."—*p.* 4. This sentiment, standing alone, would do honour to any man's heart. But the Christian believer will turn from it with disgust, when he finds that it is not the religion of the Bible that the writer intends to recommend; but the religion of nature and of reason. The creeds founded simply on divine revelation, are too "mystical" for his taste: But the religion which is called, in the cant of his sect, "natural or rational religion," he represents as totally free from mysteries! It is certainly a rare discovery; and one for which the world ought to feel greatly indebted to him.

In the opening of the second letter, the writer is more explicit, and boldly advances the opinion, that "our reason" is sufficient to teach all necessary truth. He seems to admit, however, that whatever revelation teaches with regard to "the works and providence of the Deity, as to his attributes, his will and his purposes," may be believed, *because, on these points*, revelation is "consonant to and accords with reason." But he adds—"Those are the disguised enemies, or weak friends of revelation, who pretend that it teaches any doctrines contrary to those which reason approves, and which a knowledge of God's works confirms. It is, in fact, from perceiving the order of nature, and the wisdom and design manifested through creation, the connection between effects and their causes, and from the constant evidence of a directing, controlling and superintending energy, that we are satisfied of the existence of a Great First Cause, and of his righteous, moral government, as well as of his all-supporting power."—*p.* 8. Here then, every thing miraculous or supernatural—every thing relating to the dispensation of grace—every thing connected with the redemption and salvation of man, through the incarnation and sacrifice of Christ—every thing, in short, which distinguishes the word of God from a treatise of natural and moral philosophy—is swept away at a blow! and every person is stigmatized as a disguised enemy or weak friend of revelation, who would place its doctrines on a firmer basis than the natural deductions of the rational faculties. And the way being thus cleared, the writer expatiates at considerable length, on the excellence of those systems of religion which have been founded on "the deliberate conclusion of all sober philosophers," without the "light of revelation." He admits, that "there have been discordant systems of theology and of ethics in the heathen world;" but he contends, that "the moral instructions of the Chaldeans, the Arabians, the Persians, and the Bramins of India, and of the northern nations in Europe, written without any knowledge of the Jewish revelation, and long before Christianity was published to the world, furnish many excellent maxims and precepts for the conduct of life; recommending only what is just and prudent, benevolent and pure; and condemning all injustice and sensuality:"—*p.* 11. And if we can understand the force of his argument, he intends to place these systems at least on a level with that religion, which is built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone.

After this no prevailing doctrine of Christianity, can expect much mercy at his hands; and hence, we find his third letter opening with an illiberal attack upon what he calls "the popular systems of religion;" in which he is particularly careful to single out those, where the divinity and atonement of Christ, are held as fundamental points of doctrine. He is willing to admit, that there is some moral excellence, even in these systems; but this he imputes to the

occasional exercise of the reasoning faculties! He proceeds—"What God has written upon the minds and hearts of men, and what they are able to discover of his will and designs, by a proper use of the reason he has given them—the conclusions at which we arrive, upon contemplating the works and providence of God—this is natural religion. And these suggestions and impressions, this belief and hope, are warranted and confirmed by revelation."—*p.* 14. Having here, and in some subsequent remarks, fairly raised the god of his idolatry, *human reason*, to the rank which he originally designed, he next ventures upon his ultimate object, the denial of the great doctrine of the cross.

The fourth letter is devoted to the stale artifice of attempting to fix upon orthodox Christians the charge of polytheism: And a great display is made of scripture texts to prove the *Divine Unity*. This unity, the Christian does not deny. A Trinity in Unity, is the great foundation of his faith. No man of common sense will believe, that the followers of a crucified Redeemer, hold to a *plurality of gods*: And hence, this artifice of the writer will be entirely lost, except upon the weak, the credulous, and the ignorant. But it gives him an opportunity to *lift up his heel*, by attempting to degrade the Saviour to the rank of a mere man; and this opportunity he does not fail to improve. Jesus Christ, he says, was "sent by God to enlighten and reform the world."—*p.* 16. "There is one God, whom the Jews acknowledged and worshipped; and HE ordained and appointed, commissioned and sent, raised up and exalted, Jesus of Nazareth, as the Messiah; by whom spiritual blessings were to be dispensed to mankind; who had confirmed the promises made by the prophets; revealed the pardoning grace of God; and who blesses and saves mankind, by delivering them from all unrighteousnes"—*p.* 20. Here, then the mask is dropped, and the Deist stands confessed.

But, as if startled a little at his own deformity, the writer throws in the fifth letter, as a sort of parenthesis, and seems almost compelled to admit that human reason is rather a shabby and treacherous guide in matters of religion. He has proceeded, however, too far to retreat: and gathering all his resolution for a last and desperate blow, he gives us the whole sum of his infidelity in the sixth and closing letter of the series.

"There surely is nothing contrary to reason in the doctrine that God should appoint and commission Jesus of Nazareth to make known his will and purposes, and to instruct men as to their duty and destiny, more clearly or more perfectly than reason had done. Nor do I perceive any thing contrary to reason, or to the analogy of Providence, in appointing Christ to be the dispenser of blessings—the medium or agent of conveying pardon and life to men. It is common, in Providence, to make some beings and individuals the instruments of good to others."—*p.* 24, 25. Alas! poor human reason; how must she blush for such a devotee as this! "I wish you, (continues this affectionate father) to lay entirely out of the case, all ideas of substitution and satisfaction, which are conveyed in some human systems of Theology"—*p.* 25. Such, then, being the ultimate object of this writer, designing, from the beginning, to deny the great doctrines of the cross—the propitiatory sacrifice of Christ—the all-sufficient atonement he made by his sufferings and death for the sins of mankind—intending, I say, to give some plausible colouring to this denial, it is no wonder that he laboured so earnestly to lower the importance of divine revelation, and to represent human reason as a sufficient rule and guide in

all matters of religion. For "all ideas of substitution and satisfaction," cannot be "entirely laid out of the case," until all ideas of the truth of divine revelation, are laid out of the case also. They must stand or fall together. So long as the sacred writings abound in such expressions as the following, the Christian will glory in the idea of substitution and satisfaction—not as a human system of theology—but a system altogether divine, and as the only sure foundation of his hopes:—"Surely he hath borne our griefs and carried our sorrows."—"He was wounded for our trangressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." "The Lord hath laid on him the iniquity of us all."—"For the transgression of my people was he stricken"—Isaiah liii. 4, 5, 6, 8. "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matt. xx. 28. "Behold the Lamb of God, which taketh away the sin of the world!" John i. 29. "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." 1 Tim. ii. 5, 6. "That he should taste death for every man." Heb. ii 9.

Can the reader require any thing more to show the real object and design of this writer? Can any stronger evidence be necessary to prove that he is the enemy of Christianity, and a secret emissary of infidelity? Is it not sufficiently apparent that his show of religion, and the many excellent moral sentiments and correct maxims which he advances, are merely intended to impose on the public, and to give currency to the poisonous doctrines with which they are mingled?—*Beware then, of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.*

From Poulson's American Daily Advertiser.

Consecration and Obituary Notice.

On Thursday morning, January 17th. *Trinity Church* in Catherine, between Second and Third-streets, in the district of Southwark, was consecrated to the service of Almighty God, by the Right Rev. Bishop WHITE, assisted by several of the Episcopal Clergy of Philadelphia, and in the presence of a crowded and respectable audience. The services of the occasion were solemn and interesting, and the Sermon delivered by the Rev. SAMUEL H. TURNER, highly appropriate and impressive.

It must be peculiarly gratifying to Episcopalians, to see in this part of our city, a place of worship erected, in which the holy services of religion are to be celebrated, according to the usages of a church, venerable for her antiquity, and conspicuous for the elevated standing which she has so long occupied among her sister churches in Christendom. Present circumstances authorize the expectation of success in the organization of an Episcopal congregation in this district, and in the consequent promotion of the interests of the Redeemer's kingdom.

The building is of brick 65 feet long and 55 feet wide. Although not an elegant edifice, it is perfectly neat, and well adapted to its intended use. The writer is informed that the erection of this church is in no inconsiderable degree owing to the exertions and generosity of the late Rev. Mr. *Turner*, and he avails himself of the present opportunity, to pay to his memory that tribute of respect which his piety, his phi-

lanthropy, and his zeal in the exercise of his profession, so justly merit.

The late Rev. Mr. JOSEPH TURNER, was a native of Devonshire, in England, and born in the year 1742. He came to America some considerable time before the Revolutionary War. Being naturally of a serious and contemplative turn of mind, and raised by the liberality of his uncle *Philip Hulbeart*, Esquire, above the necessity of any professional exertions, he devoted a portion of his time to Theological studies, and soon after the introduction of the Episcopate into America, applied to Bishop White, the first Pennsylvania Diocesian, for admission to Holy Orders. The uniform correctness of his conduct, and the unfeigned piety of his life, rendered his application successful, and he was accordingly ordained a Deacon in 1791, and a Priest in the following year. He was called to the Rectorship of St. Martin's Church, at Marcus Hook, which he retained about 25 years. During a part of that time he acted as Assistant Minister in the Swedish Episcopal Church, under the superintendance of the Reverend *Nicholas Collin*, D. D. Declining health and fatigue, arising from the distance of his residence from his flock, obliged him to relinquish his charge a few years before his decease. He died on the 26th of July, 1821, after a short but severe illness, which he sustained with exemplary Christian resignation and fortitude, looking forward with eagerness and holy hope to his emancipation from the fetters of mortality, and his admission to the promised joy of his Lord. He was buried in the church-yard of St. Paul's, of which church he and his family were members, and in which he frequently officiated.

That this faithful and diligent disciple of Christ should thus "finish his course with joy," was the natural consequence of that simplicity and purity of conduct which adorned his character. Unambitious of popular applause, and regulating his deportment by the influence of that leading christian virtue, *Humility*, he "kept the noiseless tenor of his way," in the constant exercise of that *faith* and *practice*, which he so earnestly recommended to others. Confiding in the sacred assurances, that "he who winneth souls is wise," and that "they who turn many to right courses shall shine as the stars forever," in conformity to the example of his Divine Master, "he went about doing good." As a citizen, he discharged all the relative duties, both public and domestic, with the strictest integrity and the tenderest attention, invariably exemplifying the character given by our blessed Saviour, of a pious Jew—"behold an Israelite indeed, in whom is no guile!"

MESSRS. EDITORS,

Some of my neighbours complain that the pieces in your Magazine are rather *too long*; and I have sometimes thought myself, that if they were shortened a little, it would be an advantage on some accounts.—For you must know that we people in the country, haven't a great deal of time to spend in reading and that we can understand and remember short pieces much better than long ones. I like your Magazine, however, very well as it is, and don't wish to dictate; but if you should happen to think as I do, perhaps you will contrive to make your essays shorter, that you may put in *more of them*. As I see you sometimes print the letters that are sent to you, I hope you won't refuse to give this a place in the corner of one of your pages, and oblige,

One of your constant readers.

Survey of Missionary Stations.
(CONTINUED.)

Proceeding along the western coast of Africa from Sierra Leone, we meet with no Missionary Station of importance, (the Sherbro colony, and a small establishment at Cape Coast excepted,) till we come to

SOUTH AFRICA.

The Colony of the Cape of Good Hope occupies nearly the whole Southern extremity of the Continent. and forms an important point of support to Missionary exertions among the Heathen It fell ultimately into the hands of the British in 1806.

The average length of the Colony, from East to West, is about 550 miles; and the breadth about 260 miles. The whole population, within the Colony's limits, may amount to about 60,000 inhabitants; of whom 25,000 are whites: and the rest, natives of Africa.

Missionaries have occupied stations both within and without the limits of the Colony, which we now proceed to notice in order.

STATIONS WITHIN THE COLONY.

Cape Town.

The Capital of the Colony—Inhabitants, 18,173; of whom 7460 are whites, 1905 are free blacks, 810 apprentices, 536 Hottentots, and 7462 slaves.

The Society for propagating the Gospel, has appointed a clergyman, for the special instruction of the slaves.

The Rev. Dr. Philip has been appointed Superintendant of the Missions on this station by the *London Missionary Society*, and preaches in English to a Congregation of near 200. A chapel is now building, and between 500 and 600 Slaves are instructed. *The Wesleyan Missionary Society*, also supports a Clergyman here, and the members of that communion, amount to 25.

Stellenbosch.

Twenty-six miles eastward of Cape Town.

Mr Bakker, labours here under the *London Missionary Society*, among the Hottentots and slaves, by whom his ministry is well attended.

Groenekloof.

About 40 miles north of Cape Town.

The *United Brethren* have here three married Missionaries, Bonatz, Leitner, and Stein. whose report in 1819, was as follows:

In that year, 20 adults, and 24 children, were baptized; 27 persons were admitted as candidates for baptism; 24 as candidates for admission to the communion, and 11 to partake of it; 17 had died, and 10 had removed. At the close of the year, the Hottentot Congregation consisted of 350 souls; of which, 91 were communicants, besides 137 baptized, not yet communicants.

Paarl.

About 40 miles north-east from Cape Town.

Evan Evans, acts here as a Missionary, under the London Missionary Society. There is a Dutch Church at this place, and a Chapel for the accommodation of the slaves. About 120 children are under education.

Tulbagh,

Is another station of the London Missionary Society, about 100 miles north-east from Cape Town, supplied by Mr Vos: but no late reports have been transmitted.

Gnadenthal.

130 miles east by north of Cape Town.

This station is supplied by 7 married Missionaries of the United Brethren, Edinbrech, Clemens, Fritsch, Hallbeck, Lemmertz, Marsveld, and Thomsen. The number of inhabitants at this station, is about 1300, of whom near 400 are communicants.

It is but justice to the United Brethren, to say that they make the best Missionaries in the world; for to a persevering temperate zeal that never tires, they join habits of personal industry, which enables them to subsist at a very small expense to their employers. The expense of their establishment at Gnadenthal, amounting to £600 per annum, is defrayed by the missionaries themselves, with a deficiency of only about £19. They have completely won the affections of the Hottentots, have prevailed on them to shake off their habits of sloth, and are rapidly bringing them to a state of civilization.

Caledon.

About 120 miles east-by-south of Cape Town.

The inhabitants of this settlement amount to about 1100, and are under the care of the London Missionary Society. The mission is at present vacant. There is a spacious hall connected with the Mission-House, in which the congregation assemble for worship. Communicants, about seventy.

Pacaltsdorp.

Near the town of George, and 300 miles east of Cape Town.

Mr. Messer labours here under the London Missionary Society, with great success; schools have been opened, a number baptized, and 47 added to the communion.

Bethelsdorp.

500 miles east of Cape Town—near Algoa Bay.

Messrs. Barker, Hooper, and Smit with Jan Goeyman, a native, labour here, under the London Society. Their success has already been very great in civilizing the Hottentots, and instructing them in the principles of Christianity. The communicants amount to 200.

Theopolis.

60 miles north-east of Bethelsdorp.

Mr. Ullbricht under the direction of the London Society, has the superintendance of this settlement, which contains upwards of 500 inhabitants. The communicants of his church, amount to 106, and his scholars to 240.

Enon.

Is the name of a settlement formed on White River, and lying north of Algoa Bay.

Three missionaries, Schmit, Hofman, and Hornig, are established here, under the direction of the United Brethren. The Congregation is small, the settlement having suffered severely by the irruptions of the Caffres, a warlike race of natives residing in their neighbourhood.

Salem.

A settlement of new Colonists, about 100 miles from Algoa Bay.

This station is occupied by Mr. Shaw, under the *Wesleyan Missionary Society*, and is the northernmost on the eastern coast of Africa.

In addition to the stations we have now enumerated, there are a number lying *beyond the boundaries of the Colony*, of which we can do little more than give the names.

Griqua Town, New Lattakoo, Malapeelze, Bethesda, Steinkopff, Bethany, and Jerusalem, are *London Missionary* Stations, of greater or less importance, lying to the northward of the Cape Colony; as also are *Lele Fontien*, and *Rede Fontien*, under the care of the *Wesleyan Missionary S*

THE

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or the Churchman's Magazine.

E COMMENTATOR:

OR

E *to the clear comprehen-* and *pious use*, of the Lit-

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object of the Commentator e understood from the title he has prefixed to his re- and will be more fully per- n the progress of his work. g the formality of an intro-, therefore, he will proceed to such observations as his mbraces. And as the morn- evening devotions claim his tention, he will commence

RDER FOR DAILY MORNING PRAY-ER."

er the Law, daily morning ning devotions were enjoined d, on all the Israelites.— shalt offer upon the altar ibs of the first year day by ntinually; the one lamb alt offer in the morning, and er lamb thou shalt offer at

This ordinance was con- observed by the Jews, during ntinuance of their city and

It was probably on this ac- that the primitive christians rt these periods as times for worship. And like all the ordinances their institution is onsonant to reason, and the of things. Every morning when we awake, we receive, as it were anew, our life from God.— When we arise from our beds, to go forth amidst the cares and temptations of the world, and the dangers and business of the day, nothing can be more reasonable than that we should offer to our merciful Preserver our thanksgivings for his care over us during the unguarded moments of sleep, and for all the blessings he is constantly conferring on us; and that we should supplicate his guidance and protection through the day, as well as his favour and blessing on the work of our hands.—In the evening, too, the same reasons call us to a renewal of the same duties of devotion. Retiring from the labours and vanities of the day, and when our exhausted spirits dispose us to sink down upon our beds, in the attitude and image of death, reason requires of us, that as dying men, we should supplicate the pardon of God for our omissions of duty, as well as for our follies and positive transgressions; and that we should again commend ourselves to *his* protection who never slumbers nor sleeps.

But besides the public devotions of the morning and evening, many of the devout Jews were in the habit of retiring to their closets, in the middle of the day for the purpose of private worship. And we have reason to believe that this custom was adopted by the early Christians. We learn that St. Peter, "went up-

on the housetop to pray, about the sixth hour," which corresponds with our noon. And we find that this was a common period of christian worship, in the time of St. Cyprian, and Clement of Alexandria. It was not long after, that the Monks, who professed to be more devout than other Christians, added other hours of stated prayer. These stated periods of daily devotion had increased to seven, in the time of Pope Pelagius the Second, who established them by a decree, and provided offices of devotion for the several "*Canonical hours.*"—At the period of the Reformation, our parent Church of England brought back the periods of public worship to the primitive usage, and enjoined only "daily morning and evening prayer."

But though the Church has appointed these two periods of public worship, she does not thereby excuse any of her children from the essential duty of private devotion. Stated periods for retirement to the closet are salutary for all men. We may worship God, indeed, at any period of the day, and in the midst of our business, by short mental ejaculations, but the use of *stated times* for private devotion can not be too highly estimated. Such is the constitution of our nature, that a duty, which we think can be performed at any time, we are apt to defer altogether, unless we regulate our conduct by fixed rules.

In the Cathedral Churches, in England, the regular morning service is constantly performed. But the circumstances of country Parishes will not admit of this daily public worship; nor is it practicable in the Parish Churches of this country. But though the dispersed residences, and the secular avocations of Christians, will not permit them to assemble daily for public worship, none can be excused for the neglect of *Family Devotions.* And the American branch of the Church, has set forth "Forms of Prayer to be used in Families," well suited to their circumstances and their wants.—Those heads of Families, therefore, who live in the habitual neglect of these daily morning and evening devotions, frustrate the benevolent intentions of the Church, and loose one of the most interesting bands of the domestic state; while they are deficient in a duty enjoined not less by the dictates of reason than the authority of Scripture.

The first *Rubrick* in "the order for daily morning prayer" is as follows;—

"¶ *The Minister shall begin the* Morning Prayer, *by reading one or more of the following sentences of Scripture.*"

This Rubrick is somewhat altered from the English Book, and the phraseology is improved, though the substance of it remains the same.

Rubricks are rules or orders directing the mode in which the several parts of public worship are to be performed. They are so called from the latin word *Rubrica*, which signifies a red colouring. For distinction's sake, they were originally written in red letters; and the Rubricks of the Romish Missal, and other offices, are still printed in red characters. It is from this circumstance that they derive their appellation. In all modern editions of the Book of Common Prayer, all the offices, with the exception of the responses, are printed in common letters, while the Rubricks are distinguished by being printed in the Italic character.

Prayer is the elevation of the soul to a communion with God; and is commanded by him as a duty, through the pious and faithful performance of which we obtain all the especial blessings we enjoy. It is a high honour to us that we are permitted and assisted to hold this intercourse, and it is also a source o

inestimable benefits to us. But it is a duty of *difficult performance*. Our attention should be wholly engrossed in the solemn act we are engaged in. The worldly objects which commonly occupy our thoughts must be excluded. Our souls must be suitably humbled under a sense of our unworthiness, and brought to a proper state of serenity by a contemplation of the paternal goodness of God, and the atonement and mediation of the Saviour. Hence it results that some preparation of the mind is necessary before we enter upon the sacred duties of devotion.—It is the custom of the Jews, when they enter their synagogues for worship, to stand silent for some time, to meditate on the presence and perfections of God. And in the early ages of Christianity, it was the custom of the Priest to prepare the people's hearts for worship, by the use of a suitable preface. In imitation of this primitive usage, the Church has prescribed the *sentences* of scripture, the reading of which are enjoined by the foregoing *Rubrick*.

In the first reformed Book composed in the reign of King Edward, the offices of devotion began with the Lord's Prayer. The Romish Book began in the same way, and so does the Liturgy of the Greek Church. But when the next review of the Liturgy was made, this commencement was thought too abrupt. The sentences from scripture were then prefixed, together with the exhortation, confession, and absolution; as a proper introduction, and to prepare the congregation for the following devotions. And while the addition is calculated to serve these salutary purposes, it brings back the Liturgy nearer to the primitive model.

It should seem that nothing can have a stronger tendency to produce in us a pious frame of soul than the voice of God speaking to us. The Church in prescribing these sentences, expects us to regard them as the words of God, addressed to us by the mouth of his embassador; and she hopes we will not dare to disobey them, since they come from the very Being to whom we are about to address our prayers, and who may justly refuse to regard *our petitions* if we neglect to observe *his commandments*.—"Before thou prayest, prepare thyself," says the son of Sirach: And the scripture sentences are admirably selected to prepare us for the duty of devotion. They relate chiefly to repentance, and confession of sins. These should naturally stand first in the devotion of guilty creatures: For, till we feel a genuine sorrow for having offended God, and come in earnest to seek that pardon which is offered to us through his Son, we cannot expect that he will accept our prayers.

When the Minister begins to repeat the sentences, the congregation *rises*. This is a decent and proper custom. Its import is, to manifest our reverence for the word of God, now addressed to us, in order to awaken us to repentance.

During this part of the service, the Minister should bear in mind that he stands in the place of an Embassador of Christ, as well as the solemn nature of the duties in which he is about to join with his congregation. He should read the sentences with suitable gravity, with a demeanour expressive of his inward devotion, with collected attention, and with that serious and affectionate tone of voice, that is best calculated to influence the minds and hearts of his people; —to quicken their zeal, and excite in them those heavenly affections which are requisite in prayer. And if such are the duties of the Minister, there are also corresponding obligations on the part of the hearer. During the reading of these sentences, no member of the congregation may stand idle, listless, and inattentive, as though he had nothing to do.

Every one is in duty bound to pay a reverent attention to the admonitions of God, thus declared by his embassador; and in this way to prepare himself to make his confessions to our "Almighty and most merciful Father," in the form provided by the Church.

From this view of the design of the prefatory sentences, it will be perceived that every member of a congregation ought to be in Church in due season, that he may be present at the very beginning of the service, and have time to prepare for the more solemn offices of devotion. Many who appear in their seats previous to the commencement of public worship, are apt to spend the interval in gazing about the Church, to gratify an idle curiosity. But how much more profitably this time might be spent in reading over the whole of the sentences, and such other scriptures as would tend to promote religious meditations; that they might thus bring themselves to such a devout frame of mind before the Minister begins, as to be able to follow him through the successive offices, in such a manner as the nature of the duty requires.

In fine, let every one who hears these divine sentences, be thankful to God for the instruction, the admonition, and the encouragement they afford; And may it be the earnest desire of all, so to use the ordinances of God's house, as not to abuse them; that they may derive from them that comfort through life which they are calculated to afford, and find them as waters of consolation in the day of adversity.

The next thing in the order of the services is the EXHORTATION.—It is introduced by the Rubrick, "*then the Minister shall say*"—

This Rubrick is not immediately prefixed to the Exhortation in the English Prayer Book; but the matter of it is contained there, in the close of the Rubrick which precedes *it.*

In the performance of the Service it is customary to pronounce only two or three of the sentences, and then to proceed to the exhortation; which is grounded on them, and is little more than a comment or paraphrase upon the several texts.

It is to be feared that there are many who regard this Exhortation as a mere matter of form, and give but little heed to it. But those who will attend to the instruction which it contains, cannot fail to perceive how admirably it is calculated to apply the preceding sentences, and direct us how we should perform the following confession.

The Minister begins his address with the Apostolic Salutation, '*Dearly beloved brethren.*"—These words are well adapted to express that tender regard which the Ministers of God's word should have for their people. And the congregation should be careful to receive their exhortation with a ready mind, since they thus "speak to them the truth in love." After this affectionate address, the Minister proceeds to call his people to confession, by the admonition that "*the Scripture moveth us in sundry places, to acknowledge and confess our manifold sins and wickedness.*" These words are grounded on the introductory sentences, and particularly on that from 1 John i. 8, 9. But many other passages of scripture might be cited to the same purpose; and to give weight to this admonition, the words import, that it is not merely the Minister, but God himself, who by his holy word moves us to repentance and confession; so that he who refuses to obey, refuses not man but God.—We are further admonished not to "*dissemble or cloke*" our sins. For though we could conceal them so closely as to deceive all the world, yet we can not hide them from that God who "searcheth the heart," and who will condemn us for our hypocrisy as well as for the transgression. We are therefore al-

monished to "*confess*" our sins, with an "*humble and lowly*" heart, sensible of our unworthiness; with a "*penitent*" heart, filled with sorrow for having offended so good a God; and with an "*obedient*" heart, fully resolved upon reformation and amendment of life.

The object of this confession of our sins, is then declared to be, "*to the end that we may obtain forgiveness of the same,*" by the "*infinite goodness and mercy*" of God. "If we confess our sins," says St. John, "God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Repentance and forgiveness are constantly connected, in the Scriptures; yet we must be careful to regard repentance rather as a *condition*, than as the meritorious *cause*, of our forgiveness; which is to be sought for only in the atonement and mediation of Jesus Christ.

We are then instructed that confession and repentance are "*at all times*" our duty, but "*chiefly when we assemble and meet together*" for the purposes of public worship. These purposes are declared to be "*to render thanks for the great benefits that we have received at the hands of God;*" which we accordingly do, in the form of thanksgiving prescribed by the Church: "*To set forth his most worthy praise;*" which is done in our Psalms, Hymns, Anthems, and Doxologies: "*To hear his most holy word;*" which we do in attending to the reading of the portions of Scripture, and to the sermons which are taken from the Scriptures: And lastly, "*to ask those things which are requisite and necessary, as well for the body as the Soul;*" which is done in the Collects, Supplications, and Intercessions. But unless true repentance precede these duties and devotions, none of the services will be acceptable to God, or profitable to ourselves.

Wherefore, that the people may not come to Church in vain, the Minister "*prays and beseeches*" them, "*as many as are present,*" to accompany him in the solemn confession which immediately follows—a confession, which there are none so holy but they have need to make it; and none so sinful but they may be profited in using it with sincerity.

Such are the views we ought to take of this comprehensive exhortation While, therefore, the Minister is addressing it to us, let us apply our minds fully to its import, that we may be prepared to accompany him with contrite hearts in the "*general Confession*" to the Throne of Grace. C.

(To be continued.)

For the Churchman's Magazine.

Holy-Days.

OUR thoughts cannot be too frequently withdrawn from things below, and fixed on things above. The various worldly avocations in which the different members of the Church are necessarily engaged, have very often but too great a tendency to prevent many of them from holding that close and constant communion with God, which the spirit as well as the letter of the Gospel requires. And not only have their secular employments this unfavourable tendency, but it is also much to be feared, that in not a few cases they actually succeed in banishing that habitual godliness of conversation, by which the followers of Christ should ever be distinguished. The continual and uninterrupted round of worldly cares and pleasures, by which six-sevenths of their time is swallowed up, leaves them, we may well suppose, in a frame of mind ill adapted to worship God, on his holy Sabbaths, "in spirit and in truth." For man

is so constituted, that his heart is apt to be fixed chiefly on those objects which his mind is most in the habit of contemplating with complacency or pleasure. So that if God be the principal and oft-recurring subject of his meditations, he will "grow in grace as he grows in age;" he will daily see more and more of the loveliness of the Divine Character, and earnestly seek the highest degree of conformity to it: trusting wholly in his God, he will go on from righteousness to righteousness, setting his heart and affections upon Him as the infinite Source of all his present joys, and as the firm rock and foundation of all his hopes. But if, on the other hand, the increase of worldly wealth, or the enjoyment of the various pleasures which wealth and society afford, is allowed to engross the greater part of his time and attention, will not his heart almost unavoidably become alienated from God? Will it not be so filled with earthly schemes and cares, as to be utterly unfit for, and consequently to exclude the residence of that Being who can never dwell in a divided heart,—who hath so often enjoined upon those who would experience his favor, that they must "love the Lord their God with all their heart, and with all their soul, and with all their mind?" Persons who have thus spent all the week, or six days out of seven, in exclusive devotion to secular concerns, without having afforded even an hour to serious meditation, and communion with the Father of Spirits, will on the Lord's day come to the place of His public worship, with minds but poorly prepared to engage in his service, or to receive his blessing. That there are many persons of this description, who persuade themselves that it is enough to serve God one day in seven, and that after having made him an offer of their hearts on that day, they may during the week withhold them from him, and live as if there were no God, or as if they were totally regardless of their solemn dedication of themselves to his service, to walk in the same all the days of their lives; that there are such we may reasonably presume. But who are included in this unhappy class, is known to Him who searcheth the heart. Let each man's conscience, after a close scrutiny, answer for himself.

Such being the repugnance between spiritual and worldly affairs, and a deep immersion in the latter having such a strong tendency to destroy all relish for the former; and, moreover, seeing that christians must of necessity mingle more or less with the world, and thus stand exposed to its temptations; it is manifest that that mode of conduct and worship is best, which is best calculated to keep God in our minds, to prevent us from imbibing the spirit of this world, and secure us from being overcome by its temptations. And although it is true, that unless we receive and cherish the grace of God in our hearts, all the modes which could be devised, and the utmost frequency of public worship would avail us nothing; yet on the other hand it must also be acknowledged; that some modes are far preferable to others, inasmuch as they are far more grave and reverent, tending as well to impress the unrepentant sinner with awe and conviction, as to preserve in the minds of the faithful a due sense of the infinite superiority, majesty and goodness of that Being, on whom they profess their humble dependance. And it is evident, that the more frequently the followers of Jesus assemble together in solemn worship, whether for the purpose of humbling themselves before God, in deep contrition for their sins, or with a design to raise the cheerful song of thanksgiving and praise, to show forth the joy and gratitude of

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is not expressly enjoined in the
New Testament, yet we find them there frequently referred to. and implicitly allowed. And that they are requisite in the Church, may appear not only from their reasonableness and utility, but also from the universal practice of the Jews and Pagans, as well as of the Christian Church in its infancy. The Jews had a considerable number of festivals and fasts, some of which were of divine, and others of ecclesiastical appointment. To pass over the worship of the pagans, whom nature itself taught the advantage and necessity of such days, to revive and keep alive the flame of devotion ; we find that the Great Head of the Church fasted while upon earth, and honoured one of tho Jewish festivals with his presence. Fasting is mentioned as a duty by our Saviour ; and it may be seen by various passages in the New Testament, that the Apostles considered it a duty of believers, and not only recommended, but were themselves very frequent in the practice of it. Festival days in commemoration of the *Resurrection* and *Ascension* of Christ, and of other principal events which, under God, were the sources of great blessings to the Church, were annually and strictly observed by the primitive christians. And although we have no positive divine precept for the observation of any other days than the holy Sabbaths, yet this universal practice of the Church in all ages, is a precedent which sufficiently sanctions our own, and which we are bound to follow. For as in human or civil law, so in ecclesiastical, long established customs, or customs " to which the memory of man runneth not contrary," and which are consonant with reason and with the law of God, and more especially if they evidently tend to the temporal benefit, or to the moral and spiritual melioration of mankind, are themselves allowed to become laws, and to have, not indeed

the same importance and force as divine injunctions, but all that expediency and human authority can impart to them. And since God has not revealed to us his will in this respect, he has left the number and the selection of these festival and penitential seasons, to the good sense and discretionary power of his Church. By the reasonable determination of this Church, we are to abide; for we are commanded by the Apostle to obey those who have rule over us, those who are placed over us in the Lord. So that they who wilfully neglect the holy-days, which the Church has ordered to be set apart and dedicated to the solemn worship of Almighty God, not only offend their brethren, and cause disturbance in the Church by transgressing her canons; but it may justly be feared, that they also incur the awful displeasure of the King of Kings, whom they neglect to honor, and the reasonable requirements of whose Church and the instruction of whose ministers, they thus treat with a criminal disregard.

I will conclude the present essay by seriously proposing a single question, which in my judgment, involves a subject of no small importance:—Do the various Episcopal churches in the United States, pay a due regard to our Ecclesiastical Polity, particularly to that part of it which relates to the observation of Festivals and Fasts?

In a future Number it is my intention to continue these remarks.

LATIMER.

New-Haven, January, 1822.

For the Churchman's Magazine.

On certain abuses of the Ministerial office.

Among the evils resulting from the prevalence of loose and indefinite notions with regard to the constitution and organization of the Christian Ministry, none perhaps is more to be deprecated, than the frequent introduction into religious communities of shoals of self-taught, self-appointed, and self-sent preachers. It is not uncommon to see in the public newspapers, an advertisement, informing the people, that at such a time and place, the *Reverend* Mr. Such-an-one, will deliver a sermon or lecture: And it often happens, that a puff is attached to the notification in a style sufficiently gross to put even a strolling-player or a mountebank to the blush.—Well—the title of *reverend*, or the puff, or the novelty, will of course attract the attention and curiosity of the multitude, and away they will go, men, women, and children, gentle and simple, to hear the man *preach*. On such occasions it is usual for the preacher to attempt, either directly or indirectly, to destroy the confidence which the people repose in their regularly settled pastors. The manner of effecting this, depends entirely on the modesty of the preacher. Sometimes he will begin, by insinuating that they are ignorant or designing—that they either misunderstand the scriptures, or wilfully misrepresent them—that they hold up needless and unauthorized terror to their hearers, for the purpose of blinding their understanding, and keeping them in subjection—and much more in the same style. Sometimes he will assert, that the received translation of the scriptures is very erroneous—that it was made in a time of great ignorance and darkness—that the translators were fanatical and puritanical men, whose notions of present duty and future responsibility, were by far too rigid—and that it is high time to view religion in a more liberal and rational sense. Again, he will declare, that there is nothing in the original text, to support the

he Trinity, or of the di- of the Saviour, or of the f Christ—and that every iis kind, has been either or mistranslated by wick- igning men. I mention ne of the modes of at- nention them all, would lifficult, but unnecessary. s, to persuade the peo- y are deceived by their nd how often does it bold assertions, an in- ldress, or insidious ap- passions, are but too How often is the salu- e of the regular pastors the peace of religious disturbed—and discord n introduced, where no- e and harmony should what in cases of this the pastors do ? If they, ne young lambs of their lously listening to these and assertions, and the poison of heresy and ake the alarm and ven- l forth in defence of their l their principles, a hue ised by a certain class munity, and they are as bigots, and as the riestcraft and spiritual

oubt not that every pious n in the community will his is a great evil. Why, t men of this descrip- to the only remedy, rs to hold out the hope ffectual ! Let every per- ls an interest in this con- vour to obtain correct Christian ministry, and rdotal office. Let the be held sacred ; and let received and accredited assador of Christ, who ne clothed with due au- who does not acknowl- egitimate head and foun- r, by means of which, suitable checks are provided, and control and discipline faithfully administered. Let this be done, and we may rest assured, that we shall not see such numbers flocking to witness the exhibitions of preachers, who put themselves on a footing with strolling-players and mountebanks ; or we may at least flatter ourselves, that we shall not see them surrounded by sober men, and orderly Christians, and reputable ladies.

If the pretensions of these men were duly examined, I verily believe, that in nine cases out of ten, it would be found, that they had not passed through even the lowest forms of an ordination ; and that some of them, possessed so little of the confidence of their fellow-men, that they never would have thought of attempting to preach, where they were known. In other cases, they may hold a license to preach, obtained from some small *congregation*, in some obscure spot, in some remote corner of the earth : And fortified with this, they go forth, advertise themselves as *reverend* divines, and affect to preach the gospel—while they are labouring to overturn its very foundations !

Is the sacred profession, then, of so little consequence ? Is it of less dignity than the other liberal professions ! When strolling self-styled doctors advertise their quackeries, the civil authority interposes. Why so ? The worst *they* can do, is to tamper with the health, and kill the body. But spiritual quackery may destroy the soul. Further, I believe it is a rule of courts of justice, that no person may appear as the advocate of a client, without a regular license *from the court*—(not from *the people.*) Suppose, then, that a person should appear in a court of Justice, and offer his services as an advocate and should produce as his authority, a certificate, stating, that in such a town, on such a day, at a

a meeting lawfully convened, it was *voted*, that Mr. ——— might exercise the office of an attorney at law? I trust he could not be admitted to the bar—even though his name should be graced with the appendage of *Esquire*. But, it would seem, that a meeting, lawfully or unlawfully convened, may appoint a man to preach the gospel of salvation, and to plead for sinners against the great adversary of souls;—and that they may send him out, to execute his office, without the least responsibility—without any security, either for the soundness of his doctrine, or the correctness of his conduct—without any regard to what he preaches or what he practices.

I know, Messrs. Editors, that your Church is provided with some excellent regulations with regard to these matters; and that, were your regimen universally adopted, and your people a little more careful to abstain from running after these self-made preachers, the evil of which I complain, could not exist. I do hope, therefore, that other orthodox denominations will, by approximating, as nearly as possible, to your system, and by standing aloof from preaching of this description, check, if not entirely eradicate, this dangerous quackery.

O. P. Q.

For the Churchman's Magazine.

On Human Depravity.

Observations on Human Depravity with a view to the illustration of Gen. vi. 5.

Few subjects are more interesting, than the fall of our first parents from that state of innocence, perfection, and happiness, in which they were originally placed by their Creator. By their rebellion against God, they brought upon their posterity that corruption, from which their guilt and misery originates. From this corruption of nature, sometimes denominated "original sin," none of their descendants have been entirely exempt. It is not my intention to inquire how far mankind "are gone from original righteousness," nor into the precise extent to which their moral and intellectual powers are depraved.—While the depravity of human nature cannot be denied, it must be acknowledged to be so extensive, as to render us naturally opposed to God and holiness, and wherever a proper sense of it is entertained, to mortify and humble the pride of our hearts.

Without enquiring into the precise extent of human depravity, it may be remarked that it has always been capable of great melioration, through the influence of that divine Spirit, which God has been graciously pleased to bestow upon mankind. For the truth of this, I might appeal to the interesting and illustrious examples of the patriarchs and prophets and holy men of former dispensations; of the noble army of Christian martyrs, and "of the general assembly and Church of the first-born, whose names are written in heaven." To render human depravity susceptible of this melioration, and, by bringing mankind back to the service and favour of God, to qualify them for a blessed immortality, was the errand of love, on which our divine Redeemer came into the world.

If the depravity of human nature may be, in a great measure corrected; by perverseness and folly, by the gratification of the desires and passions, by following the temptations to evil which constantly surround us, it may be greatly encreased, and its effects become more and more malignant and ruinous. The pages of both sacred and profane history, contain innumerable exam-

ples of this terrible increase in depravity and wickedness. By these examples we are enabled to trace the progress of human corruption, to point out how our depraved passions gather strength by indulgence, and to mark distinctly the several stages by which men advance in the path of sin and death, till they ultimately arrive at a total indifference to God, religion, and the dearest interests of their immortal souls, and become *totally* alienated from the fountain of all goodness, servants of sin and satan. By this dreadful progress in depravity, many have, at last, been brought into that state of mind, when "all the imaginations of the thoughts of their heart, were only evil continually;" when God himself, withdrawing his grace from them, gave them over "to a reprobate mind."

It would be impossible to point out precisely, the extent of that depravity to which our first parents were reduced by their disobedience. Nor is it material to our present purpose, to determine whether it was partial, or total. Immediately after the fall, they were without a Redeemer, and without any hope of deliverance from that wrath which they had provoked. Their state was that of condemnation,—the penalty or curse of the law resting upon them in its full force. But it would seem that their continuance in this state was of short duration. The promise of a Redeemer appears to have been made, soon after the fall; and it is reasonable to conclude, that they fixed their faith and rested their hopes upon this promise, and on these terms were restored to divine favour. The promise, comprehending the infinite sufficiency of that atonement which the Son of God would make in the fullness of time, undoubtedly took immediate effect, and was regarded by the wise and good in subsequent generations, as the ground on which they were to expect pardon and restoration to life. On this account, it would not be correct to consider mankind, in reference to their spiritual condition as descendants of our first parents, to be without a Redeemer, and uninterested in the benefits which that Redeemer purchased for our fallen race. In discussing the extent of their depravity, we are not to form our estimate by our ideas of what man is, or *would be without a Redeemer*, but from those moral and religious powers which every man possesses, by those gifts of grace bestowed upon every one, through the mediation of our divine Redeemer. If it were acknowledged that human nature, in consequence of the first transgression, and before any interposition of mercy had been announced, was totally depraved, it would not follow that it was now in the same condition until conversion has taken place. It would derogate from the character of the interposition of the Son of God, to suppose that it did not bestow upon mankind, an ability to obtain the benefit which it contemplated; an ability not dependent on their own natural powers, but on the gifts of the Holy Spirit.

Great as the degree of human depravity may be, even under these circumstances, it is evidently capable of increase, by neglecting to improve the benefits purchased for mankind generally, and by pursuing a course of sin, until every expression of the divine favour is withdrawn. Gen. vi. 5, "Every imagination of the thoughts of his heart was only evil continually" is a description, not of mankind generally, but of that antidiluvian generation of men, who had added to that corrupt nature, which of itself, made them "by nature the children of wrath," a weight of guilt which had been accumulating for years, by a constant forgetfulness of God, by the unrestrained gratification of their

passions and lusts, and by engaging all their powers and faculties in the pursuit of iniquity. It was in consequence of this awful progress in corruption, that God himself interposed and shortened the period of their life; and gave as a reason for it, that his "spirit should not always strive with man." But even this had no effect in retarding the progress of their crimes, and their increase in depravity. For we are told, not long after this, that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." This is a description of a generation of men, who had become depraved to the highest degree; an example of the progress which human folly often makes in aggravating our natural corruption, and of the consequence of habitual and unrestrained gratification of our natural propensities. They had renounced their allegiance to the author of their being. They had cast off all the restraints, and contemned all the sanctions of religion. Their hearts had become absolutely hardened in wickedness. God ceased to regard them with favour, and withdrew from them the direction and assistance of his spirit. The consequence of this was, that "the thoughts and intentions of their heart were only evil continually," and the passage therefore cannot be considered, in its appropriate sense, as descriptive of the general depravity of human nature. It has sometimes been urged in proof of the doctrine of total depravity, but it is evident, that it cannot be properly applied to the moral state and character of mankind generally. It was designed to apply only to that generation of men, who, having abandoned their God, were given over to a reprobate mind, and having filled up the measure of their iniquity were destroyed by the deluge. It is manifest therefore, that this rather militates, than otherwise against the doctrine which it is sometimes, born thought to support. For a being already totally depraved cannot be considered as capable of advancing in depravity.

The persons who believe in the doctrine, that human nature is totally depraved, consider mankind, not only in a fallen condition, but in their condition without a Redeemer. If Jesus Christ tasted death for every man; if he be a propitiation for the sins of the whole world, if he be the light, that lighteth every man that cometh into the world, and if the grace of God have appeared unto all men, then mankind are evidently in a state of redemption. And if they be not benefited, by being placed in this state through the mercy and goodness of God, it is owing to their preferring to follow the inclinations of their depraved nature, rather, than the improvement of the privileges with which they are blessed. There have been a thousand idle speculations on the state of man without a redeemer. These, however, have for the most part turned on illusions of fancy, which have served only to increase difficulties, and to envelope the subject in thicker darkness. The scriptures certainly represent all men to be placed in a state of redemption, and accountable for their improvement of its privileges; and they consider none as destitute of these privileges, except such only as totally disregard the injunctions of the divine word, do constant despite to the spirit of grace, and deny the Lord that bought them.

The words, total depravity, are used to express a doctrine in reference to human nature, which though it be taught in some confessions of faith and has long been a prominent subject of theological controversy, has, I am persuaded, little more, generally speaking, than a nominal existence even in the minds of those

who assert it. The controversies, among Christians, who have been denominated orthodox, on all the leading doctrines of Christianity, on this subject, have originated in most instances, rather in a confusion of ideas and an indistinctness in terms and definitions, than from any material difference of sentiment. Were the scriptures to be the only ground of opinion, and were definite ideas to be formed on this subject, and were the meaning of the terms employed, clearly understood, it would be found that the denominations of Christians to which I have alluded, agree in the doctrine of the 9th article of the Church. "It is the fault and corruption of the nature of every man, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit," in so much that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God—"And therefore in every person born into the world, it deserveth God's wrath and damnation." This was the doctrine maintained by the primitive Church. It was the doctrine of the great body of the reformers. It is the express language of our own Church, and it is substantiated by the most positive declarations of holy scripture. The article of the Church asserts the fact that human nature is greatly depraved; the effect of this fault and corruption of our nature upon the exertion of our moral and intellectual powers in the business of religion; and what this depravation of nature deserves from God, without attempting to define its precise extent, or declaring that it is equal and total in all, which is contradicted by observation and experience.

The consideration of this subject should teach us humility and meekness in the estimate of ourselves, and the absolute necessity of improving the privileges and blessings bestowed upon us through Jesus Christ. Having these privileges and blessings, all that is contended for, is that we are at all times enabled to improve them to the salvation of the soul. If our nature be depraved and sinful, it must be changed and sanctified before we can approve ourselves to a God of infinite purity and holiness, and be prepared for that "rest which is eternal in the heavens." B. D.

For the Churchman's Magazine.

A short Address delivered at the close of a sermon, at the funeral of Dr William Shelton, of Huntington, August 30th, 1819. By the Rev. *Menzies Rayner*, Rector of the Episcopal Church in that town.

A few observations, more particularly adapted to the present melancholy scene, may probably be expected. They must be few; and few only, if any, can be necessary. The affecting occasion of our assembling together, and the mournful spectacle before us, speak to us with an eloquence of which human language is incapable. We are here made acquainted with our mortal and perishing state upon earth, not by the hearing of the ear, by distant reports, or laboured descriptions, but with our own eyes we behold—we see for ourselves and not another; we survey and handle the cold remains of a fellow-creature which but a few days since was animated with life and health, and was active and vigorous as any of us. And in this mournful and impressive view, our own mortality and frailty, the uncertainty, and the perishing nature of all earthly enjoyments and prospects, is inculcated with an energy and pathos, which words cannot convey.

Surely man, in his best estate upon earth is altogether vanity. In what age or condition, and under what circumstances, can we view ourselves secure for a day or an hour? If feeble infancy, or decrepit old age, were the only subjects of arrest, or if an equal temperament, and a firm constitution were exempt from diseases, and caution could always guard against sudden accidents and disasters, then some at least for a time, might view themselves secure. Or if the measure of our days were revealed to us, and we were certified, as the Psalmist says, *how long we have to live*, then might some, with more propriety, dismiss for a season, the thoughts of futurity. *But man knoweth not his time.* The hour of our dissolution, is a secret written in that book which the Lamb alone has a right to open. It is wisely and mercifully concealed from us, that carelessness and negligence might have no excuse, and that, as our Saviour says, *knowing not when the time is, we might watch and be always ready.* —*In such an hour as ye think not, the Son of man cometh.* Death generally comes unexpected, and often very suddenly, leaving but little time for serious reflection and calling upon God. And although sincere penitence, even at a very late hour, will be mercifully accepted, yet we ought to be sensible that our everlasting salvation is too important to be put at hazard by any delay. *O that we were wise, that we understood this, that we would consider our latter end. So teach us, O Lord, to number our days, that we may apply our hearts unto wisdom.*

A friend and acquaintance, very generally esteemed and beloved, is removed from us. He who so often, through the divine blessing, administered relief to others, in sickness and distress, notwithstanding the most assiduous attention of his brethren of the healing art, and others who anxiously watched with, and carefully administered to him has fallen a victim to disease and death. Great is the loss which the faculty have sustained; great is the loss to the town in which his skill and his labours have been so successfully employed. The religious society also in this place, to which he belonged, and to which he was most sincerely attached, must be sensible that it has lost in the deceased, one of its most active, efficient and useful members. With what anxiety has he watched and aided the progress of this building, erected for the worship of the God of his Fathers!

My Brethren and Parishioners, let me urge you on this occasion, now when a leading member of your society is removed from among you, let me earnestly call upon you to renew your exertions, and to double your zeal and diligence for the promotion and prosperity of this Church and parish, which lay so near the heart of our deceased Friend. The cause of the Church, the cause of Christ, is worthy of all your zeal, and all your solicitude, of all your prayers, and all your exertions.— Lord, God Almighty help us, *for vain is the help of man. Our hope standeth in the name of the Lord.— God will help us, and that soon; the Lord will visit us, and that right early.*

But this afflictive dispensation of divine providence, can by none be so sensibly and tenderly felt, as by the bereaved family and connections of the deceased. His virtues and his worth in all the domestic and endearing relations of life, are too well known, too deeply engraven on the hearts of those to whom he sustained those tender relations, to need any tribute or encomium which I could bestow. He, was, perhaps, as much as most men, whatever is or ought to be implied in the names of Husband, Father, Child, and

Brother. But these tender relations are all dissolved at a stroke. We shall meet him no more in this world. We shall go to him, but he shall not return to us. The hope that he has made his exit in peace, is a consolation which we have a right to call in to our aid in this time of our deep distress. His penitence and prayers, and the prayers of others, we trust have been graciously regarded. In the hands of a merciful God and Saviour let us leave him, in humble hope and confidence. And let us, my mourning friends, earnestly pray that we may possess the disposition to say, *The will of the Lord be done. Thy will be done on earth as it is in heaven.* And let the reflection that God is infinitely wise aud good in all his dealings with us, and in all the dispensations of his providence, moderate our grief, and lead us to resign ourselves in all things to the divine disposal. So will God overrule all his dispensations for our good; he will be our guide through all the vicissitudes of this mortal life, and finally receive us to the joys of his eternal rest, "where, with all those who have departed hence in the true faith of his holy name, we shall receive our perfect consummation and bliss, both in body and soul, in his eternal and everlasting glory, through Jesus Christ our Lord."

For the Churchman's Magazine.

Memoirs of the late Rev. JOHN BEACH, *Missionary from the Society in Great Britain, "for the propagation of the gospel in foreign parts:" also, of the late Rev.* PHILO PERRY: *connected with an historical sketch of Trinity Church, Newtown, Connecticut, organized in A. D.* 1733.

THE brevity of the following memoirs, and the want of precision in the details, with the abrupt manner of closing some parts of the narrative, and the want of order in introducing others,—must be attributed in a great measure to the loss of nearly all the original records, letters, &c. concerning Mr. Beach. A sketch of his life was nearly completed for the press in 1810, and was transferred, with a number of his controversial pamphlets, to Mr. Lazarus Beach, his grand-son, then a printer at the city of Washington. Mr. Beach, returning to New-York the next year, put these with other valuable manuscripts, into a trunk on board of a vessel for that place. On his arrival the trunk was not to be found, and has not been heard of since. In addition to this severe loss, most of the parishioners of that excellent man have followed him "to that world from whose bourne no traveller returns." The few who continue, with the writer have endeavored to rescue from oblivion the following facts, for the truth of which they can safely vouch.

Mr. JOHN BEACH, son of William Beach, of Stratford, was born in the year 1698. His father, a respectable farmer, was anxious to bring up his sons as "tillers of the ground:" but more anxious to "bring them up in the nurture and admonition of the Lord."—His godly counsels and pious examples, through the blessing of God, led his family at an early period, to an earnest attention to the scriptures and other means of religious improvement. John, in particular, frequently enquired into the historical parts of the Bible, its chronology, and the meaning of terms not in common use, with such obscure passages as he found beyond his comprehension; and not being satisfied with the answers he received, he had recourse to geography and profane history. On finding that the Bible, (for, after all, this to *him* was the book of all books) was writ-

However, they finally imputed his failure to his modesty, as being the youngest. But in two or three years, their uneasiness increased into an alarm. They noticed Mr. Beach frequently using the Lord's Prayer, and reading whole chapters from the Bible; also repeating some sentences in his prayers, which the Church people said were taken from the Book of Common Prayer. And what (continued the old gentleman) still more confirmed the congregation, that Mr. Beach was inclining to popery,* was a request he made to his people, not to rise and bow to him when he came into the meeting-house,† but *worship God*—saying, at the same time that *worship* signified kneeling and prostration, and that we were told by the apostle, that *to Jesus every knee shall bow.* Soon after this, my father and others, found that church people bowed at the name of Jesus, when repeating the creed. This, they said, was *rank popery*; and that Mr Beach was poisoned by Mr. Johnson, and the books which he brought up from Stratford for him and the church people to read. My mother said, she had no doubt Mr. Beach would *turn* churchman; for she never knew any body who would keep reading church-books, but what always did. But Mr. Beach, with his usual good nature, pious example, fervent devotion, and powerful preaching, satisfied all parties that he was honest in his inquiries, and was seeking his own salvation and that of those committed to his charge. But not long after, in repeating our catechism, it was noticed that Mr. Beach occasionally omitted the question, What are the decrees of God? Being asked the reason, he replied that he did not believe that *God was the author of sin*—which the answer, in his opinion, necessarily implied. For, if God, *for his own glory, foreordained whatsoever comes to pass*, and if sin does daily come to pass—he could not perceive why *God was not the author.* To this it was replied—'God is not the author of sin; because it is not God's decree that gives *birth* to sin, but God's executing his decree: For (it was added) it is not our purpose, but our acting according to our purpose, which gives birth to the event.'* To this Mr. Beach answered—'Suppose I should decree, purpose and resolve, to murder my neighbor—what though it be not my decree or resolution that murders him—yet if I execute this my purpose and decree, as God always does his decree—am I not then really as guilty of murder as if my purpose and decree had murdered him? Besides, if we should admit your distinction as real and solid, that God is not *the author of sin* yet you do not clear him from being the *willer*, *lover*, and *approver*, of all sin. For supposing the decree does not influence the event, or give *birth* to sin—no, nor God himself while he executeth his decrees—yet, for as much as God's decrees are *according to the counsel*

* Popery and Episcopacy, with the dissenters of that age, were synonymous terms.

† In the first settlement of New-England, the preachers introduced the practice of having their congregations rise as they entered the *meeting-house.*—The writer of this, well remembers this custom, which is still adhered to in some societies. The males and females being separate, the one on the left and the other on the right, the moment the minister entered the *broad aisle*, the whole congregation rose as one. The minister, with a slow and solemn pace proceeding up the aisle, inclined his head first to the ladies, and then to the gentlemen. After entering his pulpit, *all standing*, he first bowed to the young ladies, who returned the compliment by a decent *curtesy;* then he turned to the young gentleman, and bowed to them, they also repaying the compliment.—This practice Mr. Beach requested to be discontinued; and strange as it may appear, he was still charged with leaning *to popery!!!*

* Friendly Expostulation, page 25.

own will, and what he decreed lled and chose that it should be, fore if I once admit that God de- that sin should be committed, is it possible for me at the same to avoid believing, that he does ove of all wickedness that is itted, and is pleased with it? then has become of the holi- of God? And how shall I re- and be troubled when I have wickedly? For I must con- , that I have done nothing but God, from all eternity, chose, l and decreed that I should do. if so, every body must know, e who wills the commission of although he never moves a fin- owards the wicked action, is as ble as he who doeth the act. father, who willeth that his ren shall lie and steal, though ever in any shape influenceth to it, nor lets them know his ation, yet is as bad as they who of their own accord. Merely ind's decreeing, willing and ap- ing the existence of wickedness, h it doeth nothing to accom- it, discovers or makes it wick- So if I could once believe that did really decree and will the ence of sin, though at the same he did nothing to accomplish is decree, but concealed it from s creatures—(as you say, his tive will is secret) yet in that I should unavoidably think, I almost fear to speak, viz the ever blessed God is the est lover of sin in the universe. therefore I am sure, it is utter- possible, that *God hath foreor- ed whatsoever comes to pass.*' ll this, it was only answered, the catechism was framed by y ministers in England and es- hed in this country by the Say- k Platform; and that no part of ould be omitted. Mr. Beach en- d to comply. Accordingly, the Sunday, the youth assembled ng the intermission, as was customary, to say their catechism. It so happened, (whether through design or not I am not able to say) that the question was put to me—*What are the decrees of God?* I answered—*The decrees of God are his eternal purpose, whereby for his own glory, &c.** Here Mr. Beach interrupted, and began in a very mild and plain manner, to explain the answer. He had said but a few words, before some one asked him a question; and before he could answer, another question was proposed; and in a few moments, there was a violent altercation in the meeting house. Part held with Mr. Beach, and part with the Platform; the particulars of which I do not remember, and never have been able to learn But during this dispute, Mr. Beach remained silent, *till the uproar ceased*; when, with his usual good nature and soft words, he addressed them briefly and affectionately, and thus restored quietness and harmony to the congregation. All things now proceeded peaceably for nearly a year—when Mr. Beach publicly informed his people from the pulpit 'that from a serious and prayerful examination of the scriptures, and of the writers in the earliest ages of the church; and from the universal acknowledgment of Episcopal government for 1500 years; compared with the recent establishment of presbyterian, and especially of congregational discipline in New-England: he was fully convinced of the invalidity of his ordination, and of the unscriptural method of organizing and governing congregations, and of admitting persons to the privileges of church-membership, as then practised.†

* See what is called the Westminster Catechism.

† The reader is requested seriously to enquire into the cause of changing the mode of baptismal admission into the church, for the modern practice of voting candidates into the fold of Christ, con-

And further, that extempore prayer, in Christian assemblies, was a novelty in the Christian Church. He, therefore, in the fear of Almighty God, had made up his mind to conform to the Church of England—a church which he considered apostolic in her ministry and discipline, orthodox in her principles, and primitive in her worship. He then, in a very affectionate manner, exhorted them to seriously weigh the subject, and promised to see that the sacraments should be duly administered among them until he could obtain holy orders; adding, that he should consider it his greatest happiness to live and die with them.' The whole congregation was deeply affected; and a great proportion of them seemed to acquiesce in his determination."

Thus far was the writer informed by Mr. Blackman, whose narrative has been corroborated by his cotemporaries of different denominations; and especially Mr. Nathan Sherman, a congregationalist, who lived to the great age of nearly an hundred years, and who was remarkable for his integrity and for a very retentive memory. From him, most of the foregoing facts were noted down many years ago.

To be continued.

To the Editors of the Churchman's Magazine.

GENTLEMEN,

I am a constant reader of your useful work; and am happy to assure you, that the sentiments and opinions which you propagate through its medium, generally meet with my entire approbation. But I have now taken up my pen to find a little fault; and I rely on your candour to give me a hearing.

I regret that your correspondent B. Y. should have undertaken to dispatch in a brief paragraph of twenty lines, (Magazine for Jan. 1822, page 22) the great controverted question, which has called forth the talents of some of the most able divines on both sides of the Atlantic, and which is still left involved in considerable difficulty.—This pargraph, to say the least of it, contains a very careless representation of the doctrine of the Church, on the subject of what is sometimes called *baptismal regeneration*; and admits of a construction, to which the Church does not hold, but which is contrary to the spirit and tenor, both of her articles and liturgy;—a construction, indeed, which I do not believe your correspondent himself would be willing to admit.

I have no idea of discussing the subject. This has been done by abler heads and abler hands: but I ardently wish that your correspondents, when they meddle with nice points in theology, would not employ terms so unguarded and so unqualified, as to lead to a misapprehension of their meaning.

LAYMAN.

For the Churchman's Magazine.

A Treatise upon Baptism.

IN TWO PARTS.

PART I.

BAPTISM, considered as a sacrament of the new testament, ordained by Christ himself, as the only visible mode of admission into his church, must be altogether important, and highly obligatory. Any other view of it, would be a reflection upon the wisdom and authority

trary to all scripture authority and ancient experience: And he will be able to determine for himself, whether it originated in hostility to baptism, as the initiating seal of the covenant of grace—or in a love of novelty—or in a general settled opposition to apostolic usages.

ho appointed it. It is a of Church membership, race and salvation, with have no right to dispense, ı cannot be neglected with- est disobedience and dan-

ecessity and importance of e admitted, the due and pro- ıistration of it must be equal- ıry. The proper persons to r this ordinance, I suppose allowed, are those only who ı duly vested with the minis- ːe. Hence it becomes an en- the most serious conse- what constitutes a regular ministry, and who are the who are qualified and have to administer the ordinan- e gospel, the seals of the enant. It is not however tion to pursue this enquiry t; my object in the follow- ı will be to consider dis- he sacrament of Baptism, ıquire what is the proper ıdministering this ordinance, are the proper subjects of

ıg this I shall not claim the much originality, for the as been so often and so am- tigated, that, by those who nded to it, but little original on will be expected. My iry is, what is the proper or l mode of administering

are two ways in which this ː is administered; one is ın, or plunging the whole) water; the other is affu- is pouring or sprinkling on the person. The advo- immersion or plunging, ıly contend that the ordi- n in no other way be valid- istered. Those who prac- ferent mode, though they ondemn immersion as im- ret they argue that it is not r, that the quantity of water does not give validity to the ordinance, that pouring or sprinkling is equally efficacious; and equally, if not more agreeable to scripture, and the nature and design of the ordinance.

Great stress is by some laid upon the word baptize or baptism, and they seem to think it necessarily implies immersion or plunging. But it is clear from several passages in the new testament, that the word is frequently used when only a partial washing is intended.

It is said (Luke xi. 37.) *A certain Pharisee asked Jesus to dine with him; and he went in and sat down to meat; and when the Pharisee saw it he marvelled that he had not first washed before dinner.* Not washed his whole body, but only his hands, according to the custom of the Jews, before they eat. Now this is expressed in the original by the same word which is translated baptized. And indeed, so far is the word from always meaning the being plunged in water, that the sufferings of our blessed Saviour are expressed by the same word. "*I have a baptism to be baptized with, and how am I straitened till it be accomplished.*"

By a due attention to the uses of Baptism, further light is thrown upon the subject. One important design of it doubtless is, to represent the influences of the Holy Spirit upon our hearts. Christians are said to be born of water and of the spirit, and to be saved by the washing of regeneration, and renewing of the Holy Ghost. And let it be remarked, the influences of the spirit represented in baptism are often expressed by pouring and sprinkling. *I will sprinkle clean water upon you, and ye shall be clean, I will pour my spirit upon thy seed, and my blessing upon thine offspring. Having our hearts sprinkled from an evil conscience.* The pouring out of the Spirit is called being baptized

with it—*Ye shall be baptized with the Holy Ghost not many days hence*, which was fulfilled on the day of pentecost.

Thus we see that pouring or sprinkling fitly represents the thing signified in baptism as it respects the influence of the Spirit.

Baptism also represents the forgiveness of sins. Hence the directions, *repent and be baptized, for the remission of sins—be baptized and wash away thy sins.* Our sins are indeed washed away in the blood of Christ, (of which baptism is the appointed medium or instrument) *He hath washed us from our sins in his own blood.*—And this application of Christ's blood is expressed by sprinkling.—*Ye are come to Jesus the Mediator of the new covenant and to the blood of sprinkling—Elect according to the foreknowledge of God, through sanctification of the Spirit and sprinkling of the blood of Christ.*

The Apostle speaking of the Jews who came out of Egypt, says, *they were all baptized unto Moses in the cloud and in the sea.* That this circumstance typically alluded to christian baptism, is more than probable, for in the close of the account he says, *these things happened unto them for ensamples, and they are written for our admonition.* But how were the Israelites baptized in the cloud and in the sea? Not surely by being plunged in water, (for they went over dry shod;) but only by being sprinkled with some sprays from the sea, or some drops from the cloud.

To support the idea of the exclusive validity of baptism by immersion, much reliance has been placed upon the passage of scripture which says,—*We are buried with Christ in baptism—buried with him by baptism into death.* But the plain meaning of this appears to be, that by baptism we are bound to die to sin and to walk in newness of life, in conformity to the death and resurrection of Christ. We might as well infer that the mode of baptism must resemble the crucifixion of Christ, as his burial, for, in the same passage, the Apostle says, *we are baptized into his death; our old man is crucified with him.* The baptism of Christ appears to have been his public inauguration into this ministry. The Prophet Isaiah fortels the anointing of Christ to preach the Gospel; and the Evangelist says, that after his baptism he began to preach, &c. So that his baptism was plainly the anointing foretold, and was probably performed after the same manner that anointing was, which was by pouring oil on the head. Nor is it any objection to this construction, that Christ is said to come up out of the water, for this does by no means necessarily imply that he was totally immersed in the water. It is also said that Philip and the Eunuch went down both into the water, and he baptized him, and they came up out of the water. Now if we must from these words necessarily understand that the Eunuch was covered with the water, we must also suppose that Philip was immersed as much as he, for they *both* went down into the water both Philip and the Eunuch, and they came up out of it. These expressions would be sufficiently justified if they only stepped within the margin of the water.

Again, it is said, *they were baptized of John in the river Jordan:* hence some have concluded that they were plunged in the river, but this is a construction by no means necessary. Christ said to the blind man whose eyes he had anointed with clay, *go wash in the pool of Siloam;* here the expression of washing in the pool, means no more than washing his eyes with the water of the pool: and with equal propriety John's hearers might be said to have been baptized in Jordan, if on-

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at it is not necessary; that
ing is sufficient,—that it rep-
the things signified in bap-
equally well or better than
g. Indeed it is irrational to
e that it is the quantity of wa-
ich gives validity to the ordi-
any more than the quantity
d and wine to be used in the
ommunion. Water cannot
way sin; this is not pretend-
t in baptism it represents our
vashed in the blood of Christ,
inkled with the purifying in-
s of his grace and holy Spirit,
h water is a fit emblem, and
ch purpose a small quantity
necessary.
e is another argument which
h I do not recollect to have
seen it urged by writers upon the subject, yet with me it has great weight in inducing me to believe that immersion is not necessary to a regular and valid baptism. The Christian religion was doubtless intended to be adapted to people in every country and climate; benevolence and mildness are its characteristics, and none of its institutions or ordinances were intended to be irksome or inconvenient. In a climate like ours, there is a considerable part of the year, in which, if it would not be dangerous, it would certainly be very inconvenient and burdensome, either to administer, or to receive baptism by immersion; and in case of bodily indisposition or sickness, the severity of the weather, would amount to an entire prohibition of the reception of the ordinance, and of course to an exclusion from its benefits. Numerous have been the instances of persons being very desirous to receive baptism, (and who have given the best evidence that they were duly qualified for it) under circumstances which, if immersion were absolutely necessary to its validity, must have remained without christian baptism,—without this seal of the new covenant, and consequently without any covenant title to the privileges and hopes of the Gospel. If the new testament contained any positive direction that baptism should be administered only by immersion or plunging, the preceding argument would be altogether nugatory. But when (as the present writer believes) the balance of the evidence is in favour of a different mode, and nearly excludes the idea that immersion is the only valid form in which the ordinance can be administered, arguments drawn from the mildness of the gospel dispensation, and the ease and satisfaction with which its requisitions may be complied with, are worthy of some consideration. Still it is urged by some, and urged with

much censoriousness, that no other mode of baptising but by immersion is valid, that no other way was practised or allowed by Christ and his Apostles. They have a right to their opinion upon the subject, but others also have a right to theirs. And to assert that all are in an unbaptized state and unfit for christian communion, because they do not see it necessary to follow them in that particular, seems to savour much of the spirit of those disciples who told our Saviour that *they saw one casting out devils in his name, and they forbade him, because he followed not with them.*

But, in matters of religion especially, uniformity and consistency are very desirable: and those who lay so great stress upon a particular mode of administering baptism, because they believe it to be agreeable to the example of the primitive church; ought perhaps, to consider whether *they* follow the example of Christ and his Apostles in other external forms and usages. I will mention but one circumstance; and I think myself justified in mentioning it in this case, when form is so much insisted upon. It is the form of kneeling in prayer. Now it will not be pretended but that this was the form—the posture of body in which our Saviour and the Apostles offered up prayers; nor have we any account that they ever prayed, either in public or private in any other posture. Yet those who so much insist upon what they suppose was the example of Christ in one case, find no difficulty in neglecting it in this. Kneeling in prayer is unquestionably the proper posture for the whole congregation, and seats ought always to be so constructed as to render it convenient. But the Minister especially, who offers up the prayers of the congregation, ought, at least, to set the example, in imitation of Christ and the primitive Church.

But, say they "it is but of small consequence whether we stand or kneel when we pray, if the heart be but sincere." Then in this case it seems the form or manner is nothing. And suppose I should say that in receiving the ordinance of Baptism, it is but of little consequence whether we be plunged or sprinkled, if we are but proper subjects for that ordinance; a few drops answers the true intention of it as well as a fountain.

Now I suppose that prayer is as solemn, and as important a duty as baptism, and that it is as necessary that it should be rightly performed. But would not the present writer be considered very uncharitable if he were to assert that the prayers of those persons, and especially of those clergymen who do not kneel when they pray, according to the example of Christ and his Apostles, will be of no avail, that their prayers will not be heard or answered? But he has certainly as much reason to say this, as others have to say that without plunging no minister can confer, and no person receive a valid baptism. Nay, the case which I have mentioned is stronger, for no one disputes the position laid down with respect to prayer, but the other is only matter of opinion, for it never has yet been proved that either Christ or any of his disciples were baptized by immersion, or that ever any of the Apostles baptized any in that way, and it is nearly certain that they did not always do it, or consider it necessary to the validity of the ordinance.

Thus I have endeavoured to shew from scripture, from the nature of the ordinance, and from the things signified in, and represented by it, that affusion, that is, sprinkling or pouring is a proper mode in which to administer baptism, and probably the mode generally practised by the Apostles. I have shewn that the quantity of water could not reasonably be supposed to affect the validi-

ty of the ordinance, any more than the quantity of bread and wine to be received could affect the due administration of the communion; and that the form or manner in that case, could not be more important, than the manner or posture in which the great duty of prayer should be performed either by kneeling or standing.

Still the advocates for immersion are constantly urging that plunging is the only way in which baptism can be duly administered; and in a style sufficiently positive, challenge any one to shew an instance, in the new testament in which the ordinance was ever administered in any other way. If the present writer were disposed to copy their language, he might also, challenge any one to produce a single instance in all the scriptures, in which one was baptized by immersion, or plunging. This cannot be done with any certainty. The most that can be done is, to mention a few instances, in which the expressions seem to intimate that the ordinance was probably administered in that way. But we produce a great many more instances in which, from the language used, and the circumstances attending, there appears a probability, almost amounting to a certainty, that plunging was not the mode. And is it in a doubtful case, like this that men will venture to be so positive, and I may add, so extremely censorious and uncharitable, as upon this single point to cut off from christian communion, nineteen twentieths, nay I may safely say, ninety-nine hundreths of the christian world?

(To be continued.)

For the Churchman's Magazine,

An abstract of the Journal of the Convention of the Protestant Episcopal Church, held in St. Paul's, Baltimore, June 20th, 21st, and 22d, 1821.

This Convention was attended by the Rt Rev. James Kemp, D D. Bishop of the Diocess, forty one clergymen, and about the same number of lay delegates.

The Bishop, agreeably to the Canon, delivered his annual address to the Convention, containing the journal of his Episcopal transactions for the last year; from which it appears, that "he administered the holy ordinance of confirmation fifteen times, at which 336 persons were confirmed; consecrated two new churches; appointed one lay reader; admitted four upon the list of candidates for Holy Orders; ordained two deacons, and eight priests."

After enumerating the several changes which had taken place, among the clergy of his diocess, since the last convention, the Bishop notices the death of the Rev. Mr. Jackson in the following manner. "It may not be improper here to mention the death of the Rev. Mr. Joseph Jackson, many years a pious and useful minister of this Church. This gentleman while on a missionary tour in the Western country, died at Bardstown, in Kentucky, in the month of December last. His zeal and usefulness are manifest, by the effects produced in every parish where he lived: his piety is evidenced by the many devotional addresses, for particular occasions, and in consequence of particular events, found among his papers: and his strong attachment to the principles of our Church, and his anxiety for

her prosperity, are indelibly recorded by his will."

"The Prayer Book and Homily Society of Baltimore have applied their means principally in disseminating the Book of Common Prayer, which unquestionably stands next to the Holy Bible: and it cannot be doubted, but, with the divine blessing, their exertions will be highly useful."

"The Female Episcopal Tract Society, go on with increased zeal and usefulness."

"The Sunday Schools continue to be conducted with great regularity and success."

In the conclusion of the Bishops address, there are some very judicious observations on the importance of zeal and activity among the laity, in promoting the temporal prosperity of the Church: and they are extracted with the hope that they may have an influence upon those laymen, to whom the concerns of our Churches are committed. Almost every thing connected with the temporal prosperity of our Churches, depends upon their prudence, zeal, activity and piety.

"To the gentlemen of the laity, I would beg leave to say, that the prosperity of the Church, and to a certain degree, her character depends greatly upon them. If they exert themselves to manage the temporal concerns in the best manner, so as to make a comfortable support for her clergy; to keep their churches and their chapels in good repair, and to encourage zealous and pious ministers, there can be no doubt, but she will prosper. From her Divine Head, grace will always flow to sanctify the exertions of her sincere members, and to render her the gate of Heaven to many a soul.

"You will be expected to stand foremost among the parishioners, for zeal, correct principles and piety. And if in these respects you may be justly viewed as placed on an eminence your light will shine all around, and you may be the happy instruments of preserving the integrity of the Church, and of leading, by your example, sinners to the fountain of mercy."

After an act, admitting a new parish lately organized in the city of Baltimore, into union with the Convention, the clergy made their parochial reports. These shew the churches generally, in that state, to be in a flourishing condition; the aggregate number of communicants being little short of three thousand, and the number of Baptisms, within the last year, more than a thousand.

This Convention received the reports of the vestries on the state of their parishes, glebes, &c ordered to be made by the Convention of 1819. From these reports it appears that many of the parishes have glebes, or funds, and that in general their annual expenses are met by the avails of these funds, and subscriptions, or pew rents. The average amount of the salaries of their rectors, is not materially different from the amount received by rectors in other states.

The committee on the state of the Church, to whom these reports were submitted, recommend to the consideration of the Convention two or three subjects, which are intimately connected with the welfare of the Church. Their observations on these subjects are here extracted, not without hope that they may suggest to the several vestries in Connecticut, some useful alterations in their mode of raising funds to defray their annual expenses; and perhaps lead our convention to recommend some general system, which may tend, in some measure, to obviate the difficulties, which arise from the system of taxation, and the operation of the present constitution of this state

"Among the evils," remark the committee, "to which the authority

of the convention may possibly apply a partial remedy, *they present the scanty and precarious support provided for the rectors of parishes, as one which calls for the interposition of this body.* Subscriptions they consider as objectionable on many grounds. Instead of this mode of support, which is certainly the cause of the frequent removals of rectors, they request the convention to recommend to the several vestries of the diocess, the adoption of a different plan. In the city of Baltimore, and in some other places, the pews of the churches have been sold to the parishioners, subject to certain rents; and the holders considering them as property acquired by purchase, have, hitherto, very generally paid the rents reserved. In two or three other parishes, the pews, though never sold, are rented from year to year, and have never failed to yield a tolerable support. If the plan of pew rents be adopted, the committee confidently expect more punctual payments, and a more permanent maintainance, than have yet been experienced by the clergy. It is not feared that much opposition will be made by any member of the Church, to a change recommended by the solemn vote of the convention. The present mode of raising support, having been tested for half a century, is universally acknowledged to be inadequate and insufficient."

The mode of raising parish funds by taxation is liable to many objections, and not much less incompatible with public feeling, than with the tendency of our state constitution, which, in its operation, in this respect, would seem to have been designed, if not to destroy the system of religious taxation, yet to facilitate those who might be disposed, no matter from what motives, to place themselves beyond its reach. In the present state of things, we conceive it to be necessary that our churches should resort to some other mode of obtaining the funds to meet their annual expenses. Where endowments can be effected, this is unquestionably most desirable; for it places a parish at once on an independent and durable basis. But there are few parishes where this measure can be expected to take effect; yet something might be done in almost every parish, however depressed its condition, which would tend to give it permanecy, and render its prospect for the future more encouragiug. Of all the various modes, which may be annually resorted to to procure parish funds, we think that of pew rents, the most equitable, and the least liable to objections. It combines all the advantages of voluntary subscription, and avoids the odium of taxation. A difficulty may arise, with respect to the manner of assessing the rent of pews; and if it be arbitrary, inconveniences will probably result from it. There are two modes in which this difficulty may be avoided. Let the pew rents be averaged. and let the members of the parish give at auction premiums for a choice; or, if this should not be preferred, let the pews be sold for one or more years, for an annual rent, to be determined by the amount bid upon each separate pew at public sale. In several of our Churches, one or the other of these modes have been adopted, and with great success. And it is not known that in any instance, either of them has failed, or been attended with inconvenience. The parishes which raise their funds in this way, are now the most prosperous in the diocess. We feel a more than ordinary solicitude on this subject, from a persuasion, that the system of taxation, if persisted in under existing circumstances, will be attended with destructive consequences. The time has come when people will not, and cannot be compelled by law to pay for the support of

religion. The only means of obtaining parish funds which may be safely adopted, is that which will render not only the payment of *anything*, but the amount to be paid, perfectly voluntary.

The committee on the state of the Church mention another subject of very considerable importance, and one which has received but very little attention among the Churches in this state, and which, it is believed, is generally too much neglected by the Churches, throughout the country. 'They express their strong regret at discovering so general a neglect throughout the diocess, of the establishment of parochial libraries. This measure they believe to be of vast importance, to the prosperity of the Church. They therefore request the Convention to enforce the order passed last year, and earnestly recommend to all rectors and vestrymen to exert themselves in effecting so desirable an object.' It is unnecessary to urge on our readers the great importance of establishing parochial libraries, in our several parishes. The object may be accomplished without much difficulty, or individual expense, by the united and zealous exertions of a few persons. One great inconvenience experienced by the members of the Church, is the expense of obtaining doctrinal and practical treatises on religious subjects. This inconvenience would be removed by the establishment of parochial libraries, in which the members of the parish should have a common interest. The subject is deserving the consideration of our diocesan conventions. And with a view to give efficiency to the recommendations of the conventions; to facilitate the establishment of parochial libraries; and to save expense, in the purchase of books and otherwise; a library committee should be appointed in each diocess, with such powers as would best enable them to accomplish the object of their appointment.

We are gratified to see that the Churches throughout the union are beginning to feel the importance of establishing an Episcopal fund in their respective dioceses, and that vigorous exertions are making in several states to accomplish an object which will add so much to the dignity and usefulness of the Episcopal office.

The Convention of Maryland took up this subject with great zeal, and have adopted a plan for obtaining an Episcopal fund, which promises, if followed by proper exertions, to result in the desired success. The report of their committee on this subject, is very able and interesting. They consider the establishment of this fund as an event, which would "contribute effectually to the welfare of the Church, and assist in placing her permanently on that respectable eminence, to which the purity of her faith, and the excellence of her services, so justly entitle her." After alluding to the advantages to be derived to the Church, by abstracting the Bishop from the cares incidental to the situation of parochial clergymen, they express their confidence, that, with the proper exertions, a fund, sufficent for the object contemplated, could be obtained in the diocess of Maryland, by the united and zealous exertions of all the clergy, and some of the influential members of their respective congregations.

The following notice of the progress which has been made in several diocesses in providing for the Episcopate, is extracted for the information of our readers.

"In Connecticut, through the exertions of Episcopalians and the aid afforded by the Legislature of the State, a fund has been raised which

yields an ample support for the
p,* and enables him to apply
ne and his talents to his Epis-
functions. In Pennsylvania,
tions for the support of a future
opate were begun in 1813, and
roceeds at this time amount to
en six and seven thousand dol-
chiefly the produce of annual
tions in their Churches in the
. This, with a legacy of fo..r
and dollars bequeathed for the
purpose, places in possession
e Church in Pennsylvania, a
of about twelve thousand dol-
which is continually increasing
the application of the accruing
st to the principal sum togeth-
th the amounts received from
annual collections. In New-
also, a sum has been raised,
n what manner is not exactly
n to your committee It is said
ver to be considerable, although
dged sufficient for immediate
cation to its design." Some-
has been done in the Eastern
ss, but the present amount is
nown, though it is believed to
onsiderable. In turning our
from these laudable, and so far,
ssful exertions, and reviewing
has been done in the populous
wealthy diocess of Maryland,
annot but regret that so little
een hitherto effected."

expressing their hope that
thing towards accomplishing
desirable object will now be
" and that we shall no longer

lost devoutly do we wish that this
ie case. We suppose the commit-
l into the good natured mistake,
cluding that *all* our parishes had
he amount of their assessments,
iat there were not at this moment,
27 out of the $17149, due to the
p's Fund. They doubtless thought
ry improbable thing, that of the
ishes in this State of Connecticut,
Y NINE should have never paid a
ng towards the permanent support
ir chief overseer. But they were
ken after all.

sleep over a subject so important to the best interests of the Church," the committee remark, what has often occurred to us, as deserving the imitation of Episcopalians " Other denominations of christians in supporting their peculiar institutions, afford us in their unanimity and perseverance, examples worthy of imitation. Why should Churchmen alone be backward in promoting the interests of their religion ? Why should a church, whose members boast of her faith, her liturgy, and discipline, be suffered to languish, and through the lukewarmness of her children be denied those temporal advantages, which would enable her to extend the influence of her principles, and more widely to disseminate her doctrines ?"

The committee on the Treasurer's account reported, " the amount of the Episcopate fund, including interest, to June 21st, 1821, to be $752 58. And the deputies' fund, including interest to the same date, to be $172 32."

This Committee also reported a small balance in the hands of the Secretary, for defraying the incidental expenses of the convention.

The Committee appointed to collect the contributions from the several parishes. received for the Bishop's expenses $376 34, for the Deputies' fund $141, and for the incidental expenses of the Convention $98.

A resolution was adopted, " requiring each parish in the diocess, to pay $1, annually, for defraying the expenses of the several publications ordered by the Convention." These publications are always interesting and useful, and it is often desirable to distribute them free of expense. No provision has yet been made in Connecticut, for meeting this expense. For several years past, these publications have been at the expense of the Society for promoting christian knowledge. The funds of

this society are too small for the accomplishment of its specific purposes, and the propriety of diverting its funds to any other purposes, is at least questionable. We think that the wisdom of the convention ought to devise some other means for meeting the expense of its publications: at any rate, as patrons of the society, we must be permitted to express our unwillingness that its funds should be applied to defray expenses, which are incurred by the Convention; and we earnestly hope that this measure will not be resorted to again, certainly not until the funds of the Society become more ample.

A resolution was also passed, authorizing the Treasurer of the Convention to pay out of the deputies' fund the travelling expenses of the standing committee.

"The business of the Convention being then accomplished, the Bishop declared his approbation of the manner in which it had been transacted; and his great satisfaction in the harmony which had so apparently prevailed. Among other remarks, he took occasion to express his wish, that the clergy of this diocess would conform, at the opening of Conventions, to the ancient and decorous usage of the Church, in respect of the appearance of clergymen in their robes, upon all occasions of public religious solemnity."

Survey of Missionary Stations.

(CONTINUED.)

WATERLOO.

A Town of Liberated Negroes and disbanded African Soldiers, in the Parish of St. Michael—Inhabitants, 353.

CHURCH MISSIONARY SOCIETY.

1820.

John Godfrey Wilhelm, *Minister.*
Mrs. Wilhelm, *Schoolmistress.*

About half the population were disbanded soldiers and their families. These men were at first unruly and profane; but Mr. Wilhelm went amongst them in the midst of their revels; and by a due mixture of authority and affection, succeeded in reducing them to better order. Public Worship and Prayer-meetings were better attended. One of the Soldiers, an established and consistent Christian, has a number of promising Natives under his care. Scholars 86. Mr. Wilhelm is engaged in translating the Scriptures into Susoo.

HASTINGS.

A Town of Liberated Negroes, in the Parish of St. Thomas---Inhabitants, 195.

CHURCH MISSIONARY SOCIETY.

1820.

This Town is under the care of Mr. Wilhelm. The Negroes are as yet very ignorant, and little acquainted with English: 57 are in the Schools.

KENT.

A Town of Liberated Negroes, in the Parish of St. Edward, at Cape Shilling---Inhabitants, 296.

CHURCH MISSIONARY SOCIETY.

1819.

Wm. Randle, *Superintendant.*
Mrs. Randle, *Schoolmistress.*

This is an important station, and the most distant from Freetown. There are several villages in its vicinity. The Slave Trade is still carried on in the neighbourhood, and Slaves sometimes escape, and take refuge here.

Many attend Public worship. A large building is in preparation, 72 feet by 48, the first floor of which will be appropriated to Divine Worship. Scholars 77, besides those who attend the Evening Schools.

CHARLOTTE.

Town of Liberated Negroes, in the
n of St. John---Inhabitants, 268.

URCH MISSIONARY SOCIETY.

1819.

topher Taylor, *Schoolmaster.*
rs. Taylor, *Schoolmistress.*

out 200 attend Public Wor-
which is held thrice every
ay, besides Morning and eve-
Prayer. Scholars, 106. The
l improvement in this Town is
to be very rapid.

LEOPOLD.

Town of Liberated Negroes, in the
n of St. Peter---Inhabitants, 469.

URCH MISSIONARY SOCIETY.

1818.

Melchior Renner, *Minister.*
lrs. Renner, *Schoolmistress.*
liam Allen, *Native Assistant.*
John Ellis, *Native Usher.*
y Hickson, *Native Assistant.*

holars, 144.—The Scriptures
xplained to the people, Morn-
nd Evening, and four times on
ay. Communicants 36. The
ject is very promising, particu-
amongst the young.

Missionary Association has
lately formed amongst them,
hich, some of the Liberated Ne-
spoke with much feeling.

REGENT'S TOWN.

Town of Liberated Negroes, in the
n of St Charles---Inhabitants, 1218
l out with regularity---surrounded
good roads--has a large stone
h, with many other Public Build-
and the whole place rapidly advanc-
civilization.

URCH MISSIONARY SOCIETY.

1816.

r. A. B. Johnson, *Minister.*
James Lisk, *Schoolmaster,*
Mrs. Lisk, and Hannah Johnson,
Schoolmistresses.
W. Tamba, W. Davis, David Noah,
Native Teachers.

This Town is the most healthy and flourishing of any in the Colony, and the advances which have been made in Christian knowledge and piety by the inhabitants, are of the most encouraging character. Mr. Johnson seems to have completely won the affections of the people, and to have used his influence to the best of all purposes. The Communicants attached to his church, were about 300; 30 have applied for baptism, of whom 36 had been admitted as Candidates, and others remained to be examined—The whole of the Inhabitants are in the habit of attending Public Worship, two or three families excepted, who live at a distance, and follow their country-fashions.

The crowded state of the Congregations will appear from the simple expression of the Native Warden; who, long before the bell rang, came to Mr. Johnson—"Massa, the Church full, and plenty people live outside, and cannot come in! What must I do with them?" Let some who "profess and call themselves Christians," think of these facts.

432 Scholars were under instruction in the Schools, and in the Christian Institution, and the number increasing.

One large stone School House, 73 feet by 30, including a Piazza, is already finished for the Girls; and another of the same size for the Boys, is in forwardness.

The Native Teachers are highly useful to Mr. Johnson, in the Schools, in visiting the sick, and their countrymen in the neighbouring hamlets.

Much has been done in cultivation. Large quantities of Cassada are raised for home consumption and exportation: the usual sale of which

has been 660 bushels pr. week.

Mr Johnson writes, "notwithstanding the unhealthiness of the climate, I can assure you, that the longer I am here the more I like to be here; for the Lord Jesus, who is our Shepherd, is with us."

The *Christian Institution* is a School of a higher order, intended to prepare the most promising of the Natives to become Missionaries and Teachers amongst their countrymen. The present number of Scholars is 26.

LEICESTER.

A Hamlet of Liberated Negroes, in the Parish of St Andrews --Inhabitants, 78.

CHURCH MISSIONARY SOCIETY

1814.

This was formerly the seat of the Christian Institution. The larger building which was then attached to it, is now converted into a Hospital for Liberated Negroes. The people of the hamlet are principally under the care of W. Tamba and W. Davis, who visit them every day.

GLOUCESTER.

A Town of Liberated Negroes, in the Parish of St. Andrew---Inhabitants, 563.

CHURCH MISSIONARY SOCIETY.

1816.

Henry During, *Minister.*
Mrs. During, *Schoolmistress*

Communicants, 36—Scholars, 258, Adults and Children Mr D. writes, that the desire of learning to read the Scriptures is great. Almost daily application is made for copies. "Between the Services on Sundays," says he, I see the Negroes, in small Congregations, scattered here and there, reading the Scriptures among themselves. I also see the same on Week Days, after hard labour, and after the Evening School."

The Negroes have formed a Missionary Association, and collect in the year the sum of Eleven Guineas.

WILBERFORCE.

A town of Liberated Negroes, in the Parish of St. Paul---Inhabitants, 409.

CHURCH MISSIONARY SOCIETY.

1817.

Henry Charles Decker, *Minister.*

About 20 Adults have been Baptized.—Scholars, 81 A change for the better is taking place among the inhabitants, although Mr. D. had to labour under many discouragement from their attachment to their old superstitions.

We have now completed our Survey of Missionary Stations in Western Africa -We shall next give some account of those in the Southern part of that Continent.

(To be continued.)

We are gratified to learn from various quarters, that Church principles are making so good a progress in the State of Vermont. It is but a few years since they obtained a footing in that part of the country; and they now appear to be spreading with a rapidity which nothing can counteract, but the want of ministers which indeed is an evil experienced in a greater or less degree in every Diocese in the Union. A new Church has been lately erected in Manchester, in Vermont, and was consecrated on the 17th of October last, to the service of Almighty God, by the name of Zion Church—services performed by the Rt Rev. Bishop Griswold, some of the neighbouring Clergy being present and assisting.

THE

EVANGELIST,

A MONTHLY PUBLICATION,

DEVOTED TO SUBJECTS CONNECTED WITH EXPERIMENTAL AND PRACTICAL RELIGION.

"SANCTIFY THEM THROUGH THY TRUTH, THY WORD IS TRUTH."

HARTFORD:

PUBLISHED BY S. DODGE.

P. B. GOODSELL, PRINTER.

1824.

ADVERTISEMENT.

THE Editor of the EVANGELIST would merely say to his readers, that he does not expect to be able to furnish them with a work worthy to be admired for its literary excellence. If he can furnish one executed in a style, sufficiently pure and elevated, to render it *acceptable* to men of cultivated taste, and at the same time, so adapted to the state of common readers, as to be useful to unlettered Christians, who, above all things, love "the sincere milk of the word," his highest ambition will be gratified. He is, however, aware of the difficulty of accomplishing even this. Indeed, the diversity of tastes, which exist in the various classes of the community, is so great, and in many things so contradictory, that to please the whole, with the same thing, is impossible. He suggests the idea merely to show his readers, how much he *must rely* on their candor and liberality, in forming their estimate of his work, while he spares himself no pains to deserve their patronage.

THE

EVANGELIST.

OL. I. JANUARY, 1824. [No. 1.

LETTER TO THE EDITOR.

R,

As the statements in the prospectus of your paper, concerning its inended principles and spirit, are, though sufficiently clear, yet very neral and concise, a friend to your undertaking may be permitted to press what he conceives and hopes you will be able to accomplish, filling up the outline which you have sketched. His views, in some rticulars, may perhaps extend beyond the point that is strictly practable, in such a work; but it is to be remembered, that we are not the ore apt to fail in consequence of endeavouring to do the *best*, hich our theory admits. Your plan spread out on a larger surface al-, if justice be done to it, would have the advantage of satisfying the asonable desire of your readers, to understand more fully the nature the publication, which solicits their patronage.

It is not my design, Mr. Editor, to dictate to you the course to be purued in detail—much less to enumerate, and specify by name, all the octrines and duties, the discussion of which, is intended to give to your ork its peculiar complexion, as designated by its title. Far from it. ut in attempting "to supply the real wants of the community with an perimental and practical view of the doctrines and duties of religion," d in "reminding the reader of those precious truths, which are proable for doctrine, for reproof, for correction, for instruction in rightusness," you must be aware, that, while all of them are of consequence, as dictated by the Spirit of God, they do not all hold the same lative importance in the evangelical system. Some of them, *you* need ot be told, form so essentially the ground-work of Christianity, that e might as well think of constructing an edifice without the principal aterials, as of exhibiting true religion without bringing these chiefly to view. To speak of the essential *doctrines* only, in the light here tended, (for duties and doctrines are not distinguishable from each her, otherwise than as they relate to different faculties of our nature, ties being doctrines in the statement of them, and doctrines being duin their application,) it is not to be doubted, that every one, who perimentally knows religion, has felt their efficacy, and more or less early discerns their nature. They bear the same relation to the enre system of truth, that those touches or master strokes in a picture, hich give it its principal effect, do to the whole design. The experiental Christian, therefore, will not feel that in presenting the doctrines

of grace, you are urging novelties, or human speculations on his attention, for though he should have neglected to view them in all their important bearings, or to connect them, in his own mind, into a regular system, he still understands their relation to his experience. When he reads them, as exhibited in the word of God, in their simple majesty, and in their incidental connection with other topics, or as set forth and explained by a skilful interpreter, in their proper order, as one entire scheme, he will feel, throughout, the successive correspondence between them and the exercises past or present of his own mind. Not that the application of these doctrines is so specific, that you may trace their effect, in the *more minute and circumstantial* features of individual experience. Here the peculiar temperament of the subject will induce a diversity of results which defies enumeration. But it is in the broad and distinguishing outlines of christian exercises that you can speak with certainty, of the doctrines of grace, in their instrumental developement of those exercises.

There is room here for extended discussion, and for varied, pungent, and heart-searching disclosures of the truth. Viewing the doctrines of grace, in their relation to experience, as now noticed, the characteristics of true religion are easily described, and every thing contrary to it can be safely exposed. Here, you can strike with a sure aim at the depraved heart, and though defended by more than steel-casing, through the divine aid, you can penetrate it, and the life bloodof rebellion will be poured out at the foot of the cross. Here you can reveal the workings, and set aside the pleas of selfishness—you can strip off the hypocrite's mask, causing the conviction of his deformity to flash in his face, and, grounded on the eternal fitness and tremendous sanctions of God's law, you can warn the sinner, with prophetic certainty, of the fast-gathering terrors of perdition. Here, will naturally come into view so precious to christians the Character of God, in the glory of his attributes and works, and clothed with that infinite moral excellence, which becomes the author of nature, and the Law-giver of the universe. The mode of his existence as consisting in a three fold distinction, the manner of his agency so far as made known, and his sovereign designation of the heirs of life, judiciously explained, will here furnish topics of hope and comfort to good men. Here, you can present with effect, the personal glories and the atoning work of the Mediator, as "the true God and eternal life"—the nature of that application to him which is necessary to forgiveness, in connection with all the benefits which he has promised for mankind, in the gracious operations of the Holy Spirit, in the supplies of his grace, and in the abundant rewards of his religion in life, and death, and through eternity. The only system of doctrines which the Bible admits as divine, is one the results of which are of the above, or a similar kind—a scheme which leaves to God his supremacy and glory unimpaired and untarnished, while he saves believing sinners, yea which exhalts him, while it humbles them, and adorns their souls with the beauties of holiness.

The discussions which have been suggested, some of which are referable to principles essential to salvation, and all of which are important, from their connection with experience, will naturally appear with certain prominence in your pages. They will be seen to be of prime consideration, in a work designed to "present such a view of experimental and practical religion, as will furnish a rich repast to the soul that can be satisfied only with the bread of life." With such frequen-

cy, and in such proportion, as are due to them they will, I trust, be presented, illustrated, confirmed, and defended in your publication. speak of defending them, for unhappily, their tendency is much too holy, not to make them the object of a deadly opposition with the enemies, and with some of the professed friends of Christianity. Could human power or policy have accomplished such a purpose, they would long since have been erased from the book of God. They have, however, survived the attacks of successive generations of infidels and heretics, like the time-beaten columns which stand as the imperishable monuments of ancient art; and notwithstanding all that can be done to render them odious, they are yet looked to by dying sinners convinced of their ruin, as the only words that can convey life and gladness to their souls.

In insisting upon the absolutely essential character of some of the truths disclosed in the Bible, you will not forget the relative importance of others. No doctrine revealed in that book are mankind permitted to reject, and, though a christian should be found not to have received every subordinate doctrine, the failure may be traced to that imperfection, which is inseparable from his present state, or to some innocent and unavoidable cause. Still it is proper to keep in mind that the renewed soul tends towards the truth—that a proportion exists between the amount of truth received, and the holiness of the subject, or that other things being equal, the best indoctrinated are the most practical Christians. There is therefore encouragement for us to explore the whole field of truth, and to bring forth its treasures so that every mind may be enriched. *Besides*, doctrines not deemed as partaking of the essence of the Gospel may sometimes try the character. The point of submission to God may turn upon one of these, and according as it is received or rejected, with sufficient light thrown upon it, the heart may be pronounced to be reconciled to God or the reverse. On this account also the subordinate doctrines of the Bible should be faithfully held up to view. Indeed, no truth, which God has designed to communicate, is it decent to withhold in its proper time and place.

It is not my design to advert to all the departments of your work. I may therefore spare the thoughts that might, with great propriety, be bestowed upon "biblical criticism, narratives of revivals of religion, biographical sketches of persons eminent for piety," and the other articles you have mentioned. The great doctrinal exhibitions being accordant with scripture, these will of course come in with effect. They can be made to bear on the evangelical system with a force which it will be difficult to resist. From these several sources, we derive a body of evidence of great importance in favor of the truth; and indeed it is necessary that such a work as yours should contain them, as a register of theological knowledge, and of the state of the religious mind at large. A choice selection of interesting matter out of the vast materials, which have accumulated in these times, will be of signal aid to your design.

As you give your readers to understand, that you will cautiously avoid "striving about words to no profit," at the same time, "your pages will be open for free discussion of all subjects of importance, relating to the interest of Zion, and which tend to mutual edification," they will consider *this* as a declaration of the manner, or spirit, in which your work will be conducted. No doubt, though stated with a degree of re-

striction, it is sufficiently liberal. Probably, many, whose views of religion differ materially from those of one another, and from the gospel, might think themselves included in the terms of your invitation, since they will be apt to attach a vital importance to their speculations, and feel that christian edification is the very object they are calculated to promote. But you must be sensible, that the balance here should be held with a firm and nice hand, and your christian prudence will peremptorily decide between the claims of liberality and those of essential truth.

Two things here it may be worth the while to keep in view as guides to a correct decision.

One is—the tendency, at the present day, towards union among real Christians is, by all means, to be encouraged. That there is such a tendency, I suppose, will not be questioned. The benevolent associations of various kinds, which so greatly abound, are a proof and probably an occasion of this fact. Hence there is such a concentration of effort to do good, and especially to convey the gospel to the destitute, as has not been known since the apostolic era. Now this state of the public mind among Christians should be fostered, in every lawful way, inasmuch as it is delightful, after their unworthy contentions to indulge in generous feelings, and also because union is an important branch and duty of Christianity itself, whose credit among mankind has suffered not a little by the opposite spirit. We should, moreover, take into the account, the efficiency which it gives to benevolent effort, in relation to the great objects which such effort has in view. And still further to mention its effects on individual holiness, these by means of mutual counsels kindly imparted, are not less happy than the very aspect of union is lovely, the whole making, in this sense,

"The way to heaven above lie through a heaven below."

Indeed, it is not to be doubted that the greatest regard for the truth will be, when there is the least contention on its account; and this, both because there will then be the least disposition for contention, and the smallest occasion. The converts of the day of Pentecost, when they "were together, and had all things in common," possessed too much of the spirit and the enjoyment of religion, to contend among themselves about any of its topics; and so will it be, in that happier and more evangelical state of the world, which we trust is fast approaching.

Another thing no less important is to be kept in view, and that is, the disposition to lower the standard of religious truth, which is unhappily prevalent, should be steadily opposed. This disposition has accompanied the tendency to union, and it seems to be in part, its incidental effect. It is a species of that reaction, which owing to imperfection or depravity, almost always takes place in human affairs. Nations that have been engaged in hostilities with each other, upon the return of peace, often affect a deference and complimental strain, rather discreditable to their honesty. It is somewhat so in religion. In endeavouring to bring all Christians into an unity of feeling, and in seeking out the proper subjects, it is more than probable that we should fall on many, with whom it would be improper to coalesce. The union, formed or affected, in such a case, can consist only in an indiscreet compliance

on the part of the believer, without gaining over the sinner really to the cause. This is a state of things, the more to be avoided at present, because there are those who plead for union, on terms the most incompatible with christian integrity. Such a coalition, as is by many desired, if it could be brought about, would effectually crowd out genuine Christianity from the social system. Especially it is desirable, that the religion which is to be propagated throughout the world, by means of the united exertions of professed Christians, should be purely evangelical. It would be deplorable indeed, in this case, perniciously to lower down the standard of truth, for the sake of which alone union itself can be of any real value. To keep an eye on these two interfering objects, and to define the boundaries of each, will demand of the divinely appointed guardians of the christian interests, much of "the wisdom that is from above." It will become you as a helper in this work, in connection with other religious journalists, to do all that lies in your power to further such a design. Proceeding upon the principles, and actuated by the spirit which have now been set forth, it will be interesting just to enquire what, as it may be hoped, will be the practical bearings of your work.

1. In it we may look for an *antidote to spiritual indifference* in the community. There is an awful tendency to such indifference amidst the numerous cares, projects, and facsinations of life. The children of this world naturally forget God and are heedless of death and damnation. Even Christians are not secure from sinking into comparative stupidity at times. Now a regular messenger, such as your paper is intended to be, bearing along with it solemn truths—awakening admonitions addressed directly to the conscience, and of course reminding its readers of their duty frequently to consult the book of God, may be a powerful instrument in exciting their attention to spiritual concerns. With the divine blessing it will be such. It will help to keep alive among us the religious flame, amidst the deadening influences of the world and sin. It will awaken, in regard to evangelical piety, an interest and a feeling, the want of which is apt to exist in communities where no work of the kind is circulated.

2. We may expect to find your publication not a little serviceable in *counteracting doctrinal error*. Whether you will think it best frequently to enter into direct contest with the foes of truth, I cannot tell. Doubtless you will find it at times necessary; and there may be an advantage in making an occasional attack upon their camp. At all events the steady exhibition of truth, as not being properly the subject of doubt with Christians, will be an efficient method of checking, as far as may be, the progress of false doctrine. By presenting well digested, spiritual, and practical views, with as much point, plainness, and brevity as can be commanded, and by applying them with solemn earnestness to your readers—with a simple dependence on the Holy Spirit to make them effectual—you will best meet the ever-varying forms of error, expose her deformity, and put honest men on their guard against her delusions. You will here aim at that nice tact—that mixture of tenderness with severity, of accommodation with decision, of prudence with zeal, which can be best commanded by a well balanced mind, enlightened from above and read in human nature. The power of truth is proverbial, and by the blessing of God on such experimental discussion of doctrines and duties as your work proposes, I confidently look for its salutary tendency, in the point now adverted to.

3. An *exposure and correction of some of the prevailing follies, or abuses in religion*, may be anticipated from your labors. Every age seems to fall into injurious notions, and practices, whether of a more serious or slighter kind, which are peculiar to itself. Such is the mutability even of sin, that sometimes one wrong thing prevails and sometimes another. Superstition, fanaticism, ignorance, bigotry, licentiousness and infidelity have each had its day. The present age, for instance, though distinguished for many commendable qualities, is said to be an age of superficial religious attainments, and is somewhat reproached for its "bustling activity." Things do indeed wear a little of this appearance, though it may be wrong severely to condemn the incidental evils which attend the active benevolence of the times, lest with the suppression of these evils, we mar the loveliest feature, and retard the most signal triumph of Christianity. The truth is, religion is a principle of laborious, beneficent action, rather than of contemplative rest, although there *is* danger, that sufficient attention may not be bestowed upon inward piety, amidst the occupations and satisfactions of public zeal. Let the danger be faithfully pointed out, yet in a way, not to reflect on the benevolent enterprises of the age. But whatever may be thought of the present times, in the particular now alluded to, it will not be denied, that the disposition to think too slightly of all difference in religious opinions, endeavours to bring the Church and the world too much into contact and the taste for needless decorations of the body, for intemperate gratification of appetite, and for the vanities of life in general, which now abound, are evils which demand the vigilance of the religious press. May you do your part, Mr. Editor, in correcting. I care not how effectually such abuses.

4. Your paper, furthermore, it may be hoped, will be found a means, of *elevating the standard of general intelligence and piety among Christians*. Religious knowledge and personal holiness are so intimately connected, that I may speak of them both under the same head, though they might be separately considered with advantage. I have only to remark, however, that the design of your work being such, as has been already expressed, its representations will naturally awaken reflection, aid self-examination, and operate on the hopes, and fears, and all the best feelings of the believer. Repeated exercises of the understanding give it strength. Repeated exercises of piety cause it to grow. It acquires at length a habit with all the force of habit. Publications which frequently, and regularly invite Christians to the study and contemplation of truth, or which seize their attention, by the detail of interesting facts in the religious world, are in the above way, powerful aids of spiritual knowledge, and of grace. *Besides*, truth clearly disclosed and energetically applied generally produces an impression. God's word shall not return unto him void, and while by the divine Spirit, it often pierces sinners to the quick, it pours into the believer's understanding clearer light, and into his heart, warmer love. May the pages of the Evangelist be distinguished, for producing these and similar effects.

Your correspondent may already have exceeded the proper limits of such a communication, yet there are one or two topics, of a more limited or local kind, which should be just touched upon.

One of them relates to the room, which exists in the christian community, for your magazine. The clear, unoccupied ground which demands possession and improvement in this region, is considerable—or

tainly enough to warrant your attempt. Revivals of religion among us have prepared many to be fed with the bread of life, in this way administerd. Without such an attempt, a decay in inward piety, or at least an indifferent progress, is to be feared, especially among many young converts, who now seldom have access to a periodical publication devoted to religion, unless it be a journal of religious intelligence. The real friends of the Evangelist, and of religion must, of course, rejoice in all similar works, which have good and laudable ends in view ; and they could not expect to be prospered in their design, by wishing the downfall of *any* of those works. Nor, moreover, would they object to see some one, which by its literary merit, by its range of subjects and discussion, and by its evangelical spirit,* might enjoy the confidence of more extended portions of the community, and "command the attention of intelligent readers, in all parts of our country." It is however found by experience very difficult, if not impracticable, to connect, in a religious publication, that literary polish, various learning, and freedom of topics, which would attract a cultivated reader, with those pointed and intelligible statements of truth, which common Christians love, and by which they are profited. Not but that the more literary production might contain much matter of the latter description, but containing much also, that is uninteresting to the common reader, because unintelligible, he would be apt to be too much dissatisfied with the *learning*, to be much edified with the *religion*. Thus such a work, though calculated to answer important purposes, and especially to control the literary public, and bring it under subjection to the Gospel, would fail to supply the wants of all, in a way acceptable to all. There is space therefore among us for a paper which, by an uniform selection of evangelical topics, by a plain and intelligible, yet neat and vigorous exhibition of them, and by solemn, practical, and experimental views of the doctrines and duties of religion in general, designs to promote the cause of Christianity, where other publications among us fail, and to co-operate with them where they are successful.

One other thought may be hinted, and that is—the *place* which you occupy will give you an influence to do good. Your labors will be associated in recollection, with several excellent men, (most of whom have been called to their reward,) who, on this spot, reared and conducted, for a number of years, the Connecticut Evangelical Magazine, a work of great popularity, and usefulness in its day, and still dear to many Christians. Perhaps the nearer you come to that miscellany, as to its contents and spirit, bringing with you the improvements furnished by the general progress of society, by the researches of missionaries, and religious tourists, by biblical learning, and especially by revivals of religion, the better will your own be made. With this model before you, dear sir, attended by these advantages, and encouraged by the prayers of christians, you may do much good. The Holy Spirit, it may be hoped, will bless the message you send, and then it will bear along with it conviction to the sinner, and comfort to the saint ; the weak will be strengthened, the wavering established, the ignorant enlightened, the afflicted soothed ; some ground will be gained to the empire of grace on earth : intenser joy will abound in heaven. K. N.

* As the Christian Spectator published at New-Haven, the efforts to make which worthy of the degree of patronage mentioned above, are highly laudable and will, we hope, be crowned with success.

FOR THE EVANGELIST.

Mr. Editor,

The clause, in the last prayer of our Saviour for his disciples, referred to in the prospectus for the Evangelist, I have thought suggests a suitable subject for a communication for some number of your work. If you think the following worthy of insertion it is at your service.

T. C.

DIVINE TRUTH THE MEANS OF SANCTIFICATION.

Sanctify them through thy truth; thy word is truth. The time had come when our Lord must leave his disciples, and go to the Father. He had chosen them out of the world, to be messengers of his grace, and ministers of his word to guilty men. As they were not of the world, he knew the world would hate them. From this hatred, persecution would arise, which would put them to severe trial. To endure this, and make full proof of the ministry, they were about to receive, they would need much grace. As they were already sanctified, only in part, he prayed for their sanctification. *Sanctify them through thy truth; thy word is truth.*

Sanctification implies freedom from sin, love to righteousness, and devotion of heart and life to God. It implies that holiness, which is indispensably necessary, not only to prepare men for the gospel ministry, but also to prepare sinners for the kingdom of heaven. And this must be produced by the instrumentality of divine truth. No other means were ever revealed for this purpose. But, for this purpose, the whole system of divine truth *was revealed.* The Saviour himself was then about to suffer and die, in order that this system might be completed; that sinners might be sanctified by it. "For their sakes," said he, "I sanctify myself, that they also might be sanctified through the truth." Here it should be observed, that this prayer of our Lord was not designed exclusively for his disciples. He declared that he prayed not for them alone, but for others also, who should believe on him through their word. His prayer for them *all* was, that they might be sanctified through the truth.

By *the truth*, we are to understand all the doctrines, commands, promises and threats which the scriptures contain. All these our Saviour considered of infinite importance to mankind.

And God has, in all ages, viewed them in the same light. This is evident from the fact, that he has, in all ages, specially called and commissioned men to publish and defend them. Of old Noah was thus employed. He received the truth of God and was a preacher of righteousness. Abraham, Lot, and others were employed in the same manner. After the children of Israel left Egypt, and the rites of their religion were instituted, God raised up a succession of men, from Moses down to Malachi, who were divinely inspired, and whose business was to publish truth.

Under the dispensation of the New Testament, we find another order of men employed in the same work. The apostles of our Lord were commissioned in the same way, and spake as they were moved by the Holy Ghost. With the age of the apostles, the volume of inspiration was completed. The word of God, contained in the holy scrip-

tures, is now our only rule of truth. By this, ministers of Christ, and all other persons must be guided. By this unerring standard, must every principle and sentiment be tried. "To the law and to the testimony. If they speak not according to this word it is because there is no light in them."

But when inspired prophets and apostles ceased, it pleased Christ still to continue his more ordinary ministers, and he will continue them, as defenders of truth, until all his people are gathered in and sanctified; until they all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, the measure of the fulness of the stature of Christ.

The sentiment to be illustrated is, *It is the province of divine truth to sanctify the human heart.*

The truth of this proposition is evinced by obvious facts. Divine truth has evidently had this effect upon the hearts of men. Believing it has been obviously productive of reformation from wickedness, to virtue and piety. It had this effect upon the apostles and primitive disciples of our Lord. Although we are not informed, what was the particular character of the apostles, before they embraced the doctrines of the gospel; and although we should allow it probable, that they were never openly immoral, still we should have good reason to believe, that their virtue was *then* far inferior to what it afterwards became. For it is manifest, that they made great advances in true goodness of character, after they embraced the faith of Jesus. And they finally attained to such distinguished excellence, and unblamable manner of life, that none even of their enemies could accuse them of any impropriety. While they felt a strong and virtuous friendship for each other, they manifested the most laudable benevolence towards all their fellow creatures. They were also men eminent for diligence, activity and zeal in religion. While they walked humbly before God, they rendered themselves useful, beyond a parallel, to the generation, in which they lived. Their hearts were elevated completely above the world. They were ready to forego any present ease and comfort, to relinquish any possessions or privileges, and even to resign life itself, if the claims of duty and the interest of truth required it. There are but few facts, if indeed there are any, in all history, more plain and undeniable than this, that the apostles of Jesus Christ became, in a moral respect, vastly more pure, elevated, and excellent characters, in consequence of their belief in the doctrines of revealed religion.

With respect to the apostle Paul, we are furnished with the means of comparing his character, in the two periods of his life. Before he embraced the christian doctrines, his character exhibited not merely imperfection, but even gross deformity. In his religion, which consisted merely in ceremonial observances, and traditionary doctrines, he was bigoted, cruel and sanguinary. And unhappily for the church, the fury of his zeal was directed entirely against believers of the gospel. To use his own language on the subject, he was "exceedingly mad against them, and persecuted them even unto strange cities." He dragged them indiscriminately to prison, caused them to be beaten with rods, and compelled them to blaspheme. But, no sooner is he convicted of truth, and made a believer in christian doctrine, than his whole character is subjected to an essential, sudden, and marvellous change. And the religion, which resulted to him, from his sudden

and remarkable conviction, was eminently the religion of the heart. In his case was answered the prayer of our Lord, for he was immediately sanctified "through the truth." From the cruel, bigoted, and bloody persecutor, he was suddenly converted into the mild, benevolent, devotional, and affectionate apostle. And, instead of seeking to destroy men's lives, his efforts were constantly made to save them. And in this benevolent work, no sacrifice of worldly comfort, or exposure of personal safety, was too great for him to make. He now devoted himself to a life of diligence, toil, enterprise, danger, and suffering, for the sake of preaching the faith, which he once destroyed, and of saving his fellow men from sin and ruin.

Zaccheus, the publican, furnishes another conspicuous example of the powerful influence of divine truth, to purify and amend the human character. This man had been a tax-gatherer under the Roman government. And it appears most probable, that he had committed great injustice and extortion, in the exercise of his office; that he had accumulated wealth, by a course of fraudulent management; but that, with all his ill gotten gains, he had given little or nothing of his substance for the relief of poverty and wretchedness. For, immediately after he became a disciple of Jesus, and embraced the truth, he resolved that he would quit, forever, his unjust practices; and voluntarily declared, that he would give half his property to the poor, and restore four fold to every man, whom he had wrongfully injured. And all this change was merely the simple and genuine effect of the influence of divine truth.

The history of the acts of the apostles, and their epistles to the christian churches and community evince, that the primitive believers in Jesus were persons of a holy and sanctified life. Before they embraced Christianity, we have no reason to suppose, that they were in a moral respect, much, if any, superior to the generality of the heathen world. But after they had cordially embraced the truth, as it is in Jesus, they became immediately distinguished from the rest of the world, for a blameless life, and a true excellence of character. Of the primitive church in Jerusalem we read, that they continued steadfast in the apostles' doctrine, and in fellowship, and in prayers;—that they were together, and had all things in common;—that they sold their possessions and goods, and parted them to all, as every man had need;—and that they walked in the fear of the Lord, and in the comfort of the Holy Ghost. Of the Christians at Rome, Paul declares, not only that their faith was spoken of throughout the whole world, but also that their obedience, their practical righteousness had come abroad unto all men.—To the Corinthian Christians, the same apostle declared, that he had confidence in them in all things; and testified, that they abounded in faith, knowledge, diligence, love to their religious instructors, and in generous liberality to their needy brethren.—To the Ephesian believers, the apostle states, that in times past, they had walked according to the course of this world, in the lusts of the flesh, fulfilling the desires of the flesh and of the mind, being children of wrath even as others, and dead in trespasses and sins. But he represented them, *then*, as having obtained deliverance from this deplorable state, that through a belief of gospel truth, they had been renovated from a state of spiritual death, that they had been quickened and created anew in

Christ Jesus unto good works, and were builded together for an habitation of God through the Spirit.

It is not necessary to proceed far, in this manner, by adducing particulars. It is sufficient to remark, generally, that all the apostolical epistles furnish evidence, that the Christians, to whom they were addressed, were much superior, in real excellence of character, to the generality of their fellow men. They were themselves greatly improved, in comparison with what they had been, in their Jewish and heathenish condition. Their belief in the truth had the effect to sanctify them *from* the love and practice of sin *to* the love of God, and the obedience of the gospel.

It is also a truth equally palpable, that the present condition of christianized nations, in respect to moral character, and every blessing of civilized life, is vastly superior to what it ever could have been, had not Christianity prevailed among them. Vice does not so greatly abound, nor does iniquity, in such numerous forms, and so extensive degree, prevail. Various particulars might be mentioned, in which all christian communities possess a vast superiority over even the most learned and civilized nations of the pagan world. Some of the vices most prominent on the list of crimes peculiar to nations, who know not God, and obey not his gospel, are polygamy, cruelty to criminals and prisoners of war, corrupt public amusements, the murder of the aged, of female children, and of women, who have lost their husbands, together with systems of religious rites, celebrations and festivals, which are literally scenes of cruelty, lewdness, and blood. The apostle Paul, in the first part of his epistle to the Romans, depicts the moral turpitude of *their pagan* character, and describes them, as being deeply immersed, in the kennel of sensual and mental pollution. The grossest and most abominable impurities very extensively prevailed. He says they were filled with all unrighteousness, fornication, wickedness, covetousness, and maliciousness; full of enmity, envy, deceit, murder, debate, malignity,—they were backbiters, whisperers, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, covenant-breakers, without natural affection, implacable and unmerciful.

In thus bringing into view the gross wickedness of heathens, I would, by no means, be understood to imply, that christianized nations are free from wickedness. For this would be far from being true. But, my object is to show, that such is the sanctifying influence of divine truth, that the wickedness of christianized nations, in point of enormity, bears no comparison with that of the pagans. Indeed, imperfect and wicked as christianized nations may be, yet none of them can be named, who have access to the Bible, to whom the depravity and wretchedness of pagans can be fairly imputed.

If from this view of the comparative wickedness of these two descriptions of our fellow men, we turn and take a cursory survey of their comparative virtues, we shall find the difference here, also, exceedingly great. Where, I would ask, in all the known world, do charitable and humane institutions exist, except among the inhabitants of christian nations? All associations of this kind, by which human suffering has been already extensively abridged and moderated, are the genuine fruits of a christian spirit. The tendency of divine truth, to generate and foster sentiments of brotherly love, and a desire to alleviate the suf-

ferings of want, was early manifested among the diciples of Jesus. A number of years, probably about fifteen or twenty, after the ascension of Christ, a severe scarcity of bread was experienced throughout the land of Judea. And the churches in Galatia, Achaia, and Macedonia, made liberal collections of money, and sent it to Jerusalem, for the relief of their suffering brethren; which, I believe was the first instance of social and voluntary charity ever exercised, in behalf of the citizens of a foreign country. And it is certainly highly honorable to the Christian name. It serves to develope the munificent and sanctifying tendency to divine truth. The same benevolent spirit, which influenced the ancient Christians to contribute their money, to relieve their suffering brethren at Jerusalem, is now diffusing itself throughout the Christian world; and the Missionary and Bible Societies, of our day, are among its noblest fruits. Surely, no one can pretend, that among heathens, such efforts of benevolence were ever made.

Nor can we find, in all the heathen world, *individual characters*, whose moral excellence will bear a comparison, with that of multitudes in the Christian church. It has ever been under the influence of christianity, that characters most eminent for virtue have been formed and exhibited. Fenelon, Boyle, Howard, Swarts, Thornton, Huntington, Brainard and Martin, were Christians; and to the religion of Jesus were they indebted, for those splendid and unrivalled virtues, by which they were so gloriously distinguished. The light of the most eminent sages and philosophers of the pagan world is at once eclipsed, by these effulgent luminaries of the christian Church. Whenever we search for the brightest examples of human excellence, we shall always find them among those, who have been nurtured in the school of Jesus. We shall find them among those, who have been sanctified "through the truth." No where else, shall we find such instances of genuine humility, of rational devotion, of pure zeal, of deep submission, of undissembled meekness, of active benevolence, and of enlightened godliness. Here will be found those, whom even infidel candor must acknowledge to have been the light of the world, the salt of the earth, and the ornaments of humanity.

If, from this view of facts we descend to an examination of the nature of divine truth, we shall find it such as, we might reasonably suppose, would produce this effect. For all its doctrines present objects, which are in the best manner, calculated to deter from wickedness, and stimulate to the practice of righteousness. He, who believes these doctrines, must consider himself as a dependent creature, wholly sustained and supplied by his divine creator. And this belief is calculated to impress his mind, with sentiments of humility and self abasement. It will teach him, that of himself he is nothing, and that all his sufficiency is of God.

He, who embraces the truth, believes, that God takes notice of all his conduct, even to the minutest exercise of his heart, and that he will, hereafter, bring him into judgment for every action, word and thought. And, surely, such a belief is calculated to excite caution against sin, and carefulness to live in the discharge of duty.

He, who embraces the truth, believes, that there is a future state of existence for mankind; that the present life is a season of probation, and that men will be happy or miserable hereafter, accordingly as they are righteous or sinful here. And certainly a belief, of this des-

cription, must be calculated to influence men to the cultivation and practice of real goodness.

He, who believes divine truth, must be persuaded of the comparative vanity and worthlessness of all terrestrial good; and such a persuasion must be calculated to check a spirit of avarice, covetousness, and inordinate ambition.

He, who embraces divine truth, must believe, that all murderers, and adulterers, and fornicators, and drunkards, and blasphemers, and liars, and all others, who are devoted to wickedness, shall eventually have their part, in the lake that burneth with fire—and be subjects of the second death. And will not the belief of a truth, so alarming, furnish a powerful motive against indulgence in sin?

He, who embraces divine truth, is convinced, that a state of consummate happiness awaits the righteous beyond the grave, and that every instance of obedience and fidelity, in the cause of the Saviour, will be graciously rewarded in heaven. And will not a conviction of such a glorious truth strongly stimulate the soul to fervor and engagedness in the cause of God?

He, who embraces divine truth, must believe, that if a sinner repent, he will be pardoned and saved; but, if he remain impenitent, he will die in his sins and perish. And is not the belief of such a doctrine, calculated to impress the mind with a sense of the necessity of immediate repentance? Will it not furnish a constant and alarming admonition of the danger of continuing in impenitence?

He, who believes the truth contained in the Bible, must believe, that works of charity and benevolence, especially when their object is to spread the knowledge of a crucified Saviour, and amongst perishing sinners, are peculiarly acceptable to God, and that he will abundantly reward them. He must believe, that our Saviour spoke the truth, when he used to say, "It is more blessed to give than to receive." He must believe, that scattering abroad, when God requires it, will really increase in riches; that he that watereth others, shall also be watered himself; and that the liberal soul shall be made fat. And is not a belief of such glorious truth calculated to make men liberal?

It cannot be necessary, that I should notice every article of divine truth, for the purpose of illustrating its tendency, to promote the sanctification of the heart. For it is known to all, who are acquainted with the Holy Scriptures, that they teach, that true goodness consists in sincerity, humility, benevolence, and the fear of God; and that they furnish very strong and powerful motives, for deterring men from the practice of evil, and alluring them to the practice of holiness. Divine truth teaches the doctrine of a future world—of eternal rewards—of God's moral government—of his goodness and mercy—of his truth and justice—of his love of holiness, and his hatred of sin—of man's accountability—of his dreadful depravity—of his entire need of a renovation of his nature, that he may escape eternal death—and of the provision God has made for this, through the redemption there is in Christ Jesus. Such truth, is evidently calculated to make men holy.

It has been observed, that the best characters of which human nature can boast, were formed under the influence of divine truth. And it may be furthermore stated, that it is highly reasonable to suppose, that such a proposition is true. For the very nature of divine truth is such, as ought to produce this effect; because, as we have seen, it

furnishes the very *best means* for purifying and elevating the human heart. The goodness it requires, is the best kind of goodness, and the rules by which it is to be regulated, and the motives by which it is to be executed, are in the highest degree, pure and salutary. It is the wisdom of God, and the power of God, for salvation to every one that believeth. It denounces hypocrisy, and pride, and vanity, and every other spurious principle of outward morality, and requires the heart. It teaches, that love to God and to man is the essence of all true goodness; that it is the fulfilling of the law. It presents not only precept, but also example, for the instruction and excitement of believers. It introduces the Christian to the company of saints, patriarchs, prophets, apostles, and martyrs; who resisted temptation, wrought eminent righteousness, overcame the world, and received testimony, that they were accepted of God.

On reviewing the foregoing observations, the following reflections are naturally suggested.

1. Since divine truth is the means, which God has appointed to sanctify his people, and prepare them for heaven, it may be inferred, that correct opinions, on the subject of religion are of the utmost importance. If God has revealed a system of truth to us, for our salvation, and appointed it to be the means of sanctifying and preparing us for heaven, it is certainly of the highest importance, that we should embrace it. And we must embrace it just as it is revealed. We have no liberty to alter or pervert a single article. If we do it, we must do it at the risk of losing, forever, the important effect, for which it was given us. If any particular truths are not agreeable to the temper of our hearts, it is because our hearts are not right, the temper of them is wrong, and wicked. If, then, we would be sanctified by these truths, instead of laboring to disbelieve them, to do them away, or to substitute something in their room, which is more agreeable, we ought to believe them, and become reconciled to them. Instead of changing truth, that it may please our hearts, we should change our hearts, that they may be pleased with truth. Otherwise, we shall never be sanctified, and the prayer of Christ, "sanctify them through thy truth," will never be answered, in respect to us. Instead of being sanctified by the truth, we shall reject it, embrace errors, fall under the power of delusions, and perish forever. It is not every instance of *religious opinion*, which tends to promote sanctification. It is the belief of divinely inspired truth which has this effect.

Nothing can be more erroneous or dangerous, than the maxim, which some have adopted, that it is of little or no importance, what a man believes. And, indeed, nothing can offer a higher or more direct affront to the divine law-giver. Has he committed to us a system of divine truth, and commanded us to believe and obey it, when it is really a matter of indifference, whether we believe it or not? Certainly, no sentiment can be advanced, which casts more direct contempt upon the author of truth. And unless we believe the truth, shall we be liable to obey it? Unless we believe the whole, shall we obey the whole? Certainly there can be no greater absurdity than to pretend to obey all God has revealed, while we profess an indifference about believing all. The truth is, men never obey more than they believe. The man, who is indifferent about *believing*, will always be found equally indifferent about *obeying*. There is always a connection between a man's

principles and his practice. No man, unless his principles are good, will be uniform, in the exhibition of good practice. A man, whose principles are bad, will exhibit a bad practice. A man, who has no religious principles, will have no religious practice. No proposition can be plainer. It applies to every other subject, as well as to religion. A philosopher will practise according to his theories. So will a politician, a physician, a farmer, and every other rational being. If principles do not influence practice, they are of no use; and of consequence, man might as well be an irrational animal. To say, then, that it is of but little consequence what a man believes, is in effect, the same as saying, it is of but little consequence what a man practises. Every attempt, therefore, to depress the standard of religious belief, is an attempt to depress the standard of religious practice. If, then, it is the province of truth to sanctify the heart, it must be the province of error to deprave and corrupt it. If embracing the truth has a tendency to promote holy dispositions, embracing error must have a tendency to cherish corrupt dispositions. If believing truth imposes restraints upon wickedness, believing error must have a tendency to remove such restraints. If the belief of truth furnishes light by which a man may direct his steps in the way of life, believing error must create darkness, by walking in which, a man may go down to destruction, without being aware of his danger.

2. Since it is the province of truth to sanctify the heart, it may be inferred, that a faithful minister will be very anxious to preach the whole truth. If he loves his people, feels friendly to their best interest, desires to promote their sanctification, and believes that it is through the truth, that mankind are to be sanctified, he will certainly be very desirous of preaching the whole truth. He will faithfully preach the whole truth, because he loves his people, and desires that they should enjoy *all* the means of sanctification, which God has appointed. If he should learn that some truths are peculiarly offensive to some of his hearers, this circumstance, when known, will be so far from deterring him from preaching the offensive truths, that, on the other hand, it will operate as a strong reason, why he should preach them; that his people may become *reconciled* to them, be sanctified by them, and so be prepared for heaven. Hence,

3. It may be inferred, that if people duly considered the importance of divine truth, they would never complain of ministers for preaching it. They would readily see, that a minister, who believes the truth is necessary to sanctify his people, and at the same time is indifferent and careless about preaching it, must be equally indifferent and careless about their salvation. They would see, that he who discovers most anxiety to declare the whole truth, and in the plainest manner, really discovers most anxiety for the salvation of his people. He discovers most love for their immortal interests. Hence it is evident, that if people duly considered this subject, they would not fail to esteem those who appear most faithful in preaching the truth, most highly in love, for their work's sake.

4. Since it is the province of divine truth to sanctify the heart, and prepare the soul for heaven it may be inferred, that the highest office of benevolence, which man can render to his fellow man, is to furnish the means of obtaining a knowledge of divine truth. And what a powerful claim upon our compassion toward heathens, who are perishing in sin.

without the means of obtaining a knowledge of divine truth, does this consideration present! Compassionate reader, give to the heathen what you will of the world; give them crowns and kingdoms; yea, give them a world like this, and your gift is comparatively nothing. They must soon die and leave it. But give them the Bible; give them religious instruction; give them a knowledge of a crucified Saviour, and your gift is valuable; it is the pearl of great price, a treasure from which death cannot separate them, which shall endure when the sun and moon shall have spent their beams; it is a treasure "eternal in the heavens."

FOR THE EVANGELIST.

ON THE DIFFERENCE AND AGREEMENT BETWEEN THE LAW AND THE GOSPEL.

The dispensations under which mankind have been successively placed are two—the law and the gospel. To understand these dispensations, particularly wherein they differ and agree, is of vital importance to the candidate for eternity. It is the design of the present paper to exhibit this difference and agreement, in several particulars.

1. The law and the gospel agree in requiring a perfect righteousness, including a perfect fulfilment of the law, as the ground or consideration, on which a man is justified. But they differ in respect to the person by whom that perfect righteousness is to be presented.

The law demands a perfect obedience in order to a man's justification, and that obedience must be rendered by himself. This constitution admits of no substitute. The language of the law is, "*the man* that doeth them"—the duties enjoined by the law—"shall live in them." But upon failure, he falls of course under the curse, and under that curse remains. The law makes no provision for his relief. It knows nothing of mercy, thinks nothing of mercy; but even while the sinner is sinking in despair, it continues unpityingly to proclaim, "Cursed is the man, who continues not in all things written in the book of the law to to do them."

But the language and the spirit of the gospel are different. The gospel does, indeed, agree with the law in requiring a perfect righteousness; but it admits the righteousness of another, in behalf of the sinner. It requires that the law should be obeyed, but it does not require the sinner to obey it, *as the ground of his justification*. If it did, his justification would be forever hopeless. But instead of the perfect *personal* obedience of the sinner, it accepts of the perfect, and infinitely meritorious obedience of a Redeemer. Hence the language of the gospel is, "*Christ* is the end of the law for righteousness, to every one that believeth."*

2. These two constitutions, the law and the gospel, agree in enjoining it as the indispensable duty of every man, to obey the law perfectly, and condemn him for every instance in which he fails.

* For a more full discussion of the important subject of transferring *personal* righteousness from one moral agent to another, the reader is referred to Burge on Atonement. Ed.

That such obedience is required by the law, will not be questioned, except by those, who contend that the law is set aside by the gospel. But says an apostle, "Do we make void the law by faith?" By introducing the gospel to the sinner, do we abrogate the law?—"God forbid: yea, we *establish* the law." And our Saviour had before said the same thing. "Heaven and earth shall pass away, ere one jot or tittle of the law shall fail." This declaration too, let it be remembered, was made at the very time, when he was proclaiming the gospel, in all its mercy and in all its liberty. And moreover, it is obvious, that the law cannot be set aside. While God is what he is, and occupies the throne, it must be the duty of every subject on his footstool to obey his will.

But some, perhaps, will imagine that if the gospel has not wholly set aside the law, still it apologizes for the imperfections of human nature, and permits men, in a degree at least, to consult their circumstances and inclinations. The gospel apologizing for human frailty! the gospel permitting men to consult their inclinations! Was Christ, then, who promulgated the gospel, the messenger of sin? Did he come to reduce the demands of God to lower dimensions? Has he made that not sin, which, before his advent, was sin?—or that which was then of a scarlet hue and crimson die, of less deeper shades? Does the gospel, then, countenance men in sin? Does it apologize for rebellion? Has it weakened the authority of God?—narrowed, and nearly, or in any degree, annihilated the obligations of dependent beings? The gospel does not indeed require the sinner to be perfect, in order to justification; it accepts him, although sinful, if he repent and believe in Christ. But not a whisper is heard from the oracles of God, that the gospel was ever designed to weaken the demands of the law, or give the least encouragement to the workers of iniquity. In this important point the law and the gospel perfectly agree.

3. The law and the gospel agree in making *personal* holiness necessary to eternal life; but they differ in respect to the ground or reason, of that necessity.

Personal holiness is necessary to eternal life, whether that life be the reward of perfect obedience, or the gift of God; because to enjoy holy objects, one must himself be holy. Heaven is the seat of holiness, and such only as are holy can relish either its pleasures or its worship. So then, whether one attains to heavenly felicity by the law, or the gospel, he must be personally holy. Thus far these two constitutions agree.

But in another respect they differ. By the legal constitution, personal holiness is essential to salvation as the *meritorious* cause of that salvation. But by the gospel scheme, personal holiness is not necessary, as the meritorious cause of salvation. In the matter of justification, the moral character of the sinner is out of view. The sinner is justified solely on account of the righteousness of Christ, in which he becomes interested by faith. It is indeed true, that the justified sinner is in a degree holy, since justification and sanctification always accompany each other. But sanctification, or personal holiness, is not the procuring cause of justification, and in *this view* has no concern with it. The law and the gospel agree, then, in making personal holiness necessary to the enjoyment of heaven; but they differ in making it necessary to a title to heaven. The title is conferred, under the gospel

constitution, not because we are holy, but because we are interested in the righteousness of Christ.

4. The law and the gospel differ in respect to the connection established between the first and subsequent acts of obedience.

Under the law there was no established connection. For example, the continuance of Adam in obedience to God, during the first day, or week of his existence, was no evidence, and furnished no security, that he would continue obedient any longer. God never promised Adam to enable him to persevere in a course of holiness. But it was understood, that although created holy, he was liable to fall.

In the gospel, however, an established connection between the first act of obedience and perseverance, is recognized and guarantied. He that exercises true faith will continue to exercise it. He that loves now will continue to love. He that has beugn to walk towards the heavenly Canaan, will continue his journey, until he reaches that country. Not however, because of any existing physical necessity that he should do thus—for at all times he has natural power to swerve from the faith—but he is kept by promise. His perseverance is a part of the covenant, and is a distinguishing feature of the gospel constitution.

A foundation is now laid for several remarks with which we shall conclude this paper.

1. From the comparison instituted between the law and the gospel, it is evident that the gospel is the only basis of hope to the sinner.

The language of the law is explicit, that it justifies no one, except he fulfil it. This is an indispensable pre-requisite. Upon the basis of law, then, how can the sinner hope? He has violated that law, and lies under its awful curse? By what means is that curse to be removed? Will the sinner attempt to repair the mischief he has wrought? Does he hope by works of supererogation, to supply past deficiencies, and thus to escape the condemning sentence of the law? But this is impossible. The law demands all the service, within his compass. Works of supererogation, therefore, do not and cannot exist. But were they possible, where, we ask where is the evidence that God would now accept them? No provision is made in the legal constitution for their acceptance; and therefore, on the ground of charter, the sinner could claim no benefit from them. In a word, the law demands a perfect obedience, and with nothing short of this will it be satisfied. Upon the least, be it only a momentary interruption of obedience, the sentence of condemnation passes upon the sinner, without even a suggestion that relief is possible. If, then, either of these constitutions doesfurnish relief it must be the gospel.

And we are sure it is the gospel for another reason suggested by this subject. This scheme was introduced subsequently to the law, and for the obvious reason that the way to glory by the legal constitution was closed. Upon the apostacy, this constitution was abrogated, because it was no longer subservient to man's salvation. Had it been sufficient, why should another scheme have been introduced? Why so costly a system have been devised? Why should the Son of God have been permitted to be murdered, to the foul disgrace of this earth? The introduction of the gospel, then, is proof complete, that the legal constitution was no longer competent to effect man's salvation. And with this, the language of inspiration accords—"What the law could not do, in

that it was weak through the flesh, God, sending his Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

2. From this comparison of the law with the gospel, it may furthermore be perceived, that the sinner who continues impenitent is as insecure on the basis of the latter, as on that of the former.

The law requires every man to be holy, and condemns every one who is not so. And is the gospel more lenient? Is it a scheme devised to apologize for transgression? "Shall we continue in sin, that grace may abound?" asks an apostle: "God forbid."—"The *grace* of God, or the gospel of God hath appeared to all men, teaching them"—what! that they may sin? No, but "that denying *all* ungodliness and unrighteousness of men, they should live righteously and godly in the world." The gospel, then, no more allows of sin, than the law. But in every form it condemns transgression, and will sink its despiser lower in hell than even the law itself.

But the sinner who continues impenitent, is, on another account, as unsafe on the basis of the gospel, as on that of the law.

Holiness is necessary to enjoy the felicity of heaven, whatever be our title to that felicity. If we *merit* heaven, or if we attain to it by the *free gift* of God, holy affections, are alike essential. The sinner, then, who retains his corrupt nature, can no more relish heavenly enjoyment, if saved by the gospel, than if saved by the law. Admitting that by means of the one, he might receive a title to glory, which he could not receive by the other, still that title would be of no value whatever, unless he were personally holy. The title might be good, but the enjoyment of it would be impossible.

3. From the view we have taken of the law and the gospel, we may learn the superiority of the sinner's condition under the latter, to his condition under the former.

Under the law, we have seen the subject at all times exposed to fall and perish. Previous obedience furnished no security that he would persevere. Hence he might have continued his holy course through the long period of antediluvian life, and finally have apostatized.

But it is the part of the gospel to provide for the perseverance of all that embrace it. It does not, indeed, prevent transgression; but it provides that he that does transgress shall repent; he that falls, shall rise. The life of the believer is hid with Christ in God, and nothing shall separate him from the glory prepared for him. Such is the provision of the gospel, and such its great superiority to the law.

In conclusion, we add a word of admonition to our readers. Remember, then, we pray you, that reasonable as the demands of the law are, you will never fulfil them. On the contrary, if impenitent, your transgressions are as unceasing as the minutes are in their flight. Moreover, you are now under the curse. Your sentence of condemnation is already passed. Tell us, then, impenitent friends, what you propose to do? Are you yet so infatuated, as to hope to attain to heavenly felicity, by a life of imperfect obedience? Will you venture into eternity, despising that gospel, which, as God is true, is now the only foundation upon which you can securely rest? We know not, indeed, what you will do; but we do know what one has done. We know what *Paul* has done. We open our Bible, and after reading of the wonders he wrought, among "barbarians, Scythians, bond and free"—after reading of his benevolence, heroism, fortitude, and patience, until our soul

is lost in admiration of the man—we see this champion bending in all the simplicity of a child, at the foot of the cross, and exclaiming in the holiest devotion, "God forbid, that I should glory, save in this cross—in the gospel—of Christ Jesus my Lord."

FOR THE EVANGELIST.

LOVE TO MEN.

LOVE TO GOD MOST OBVIOUSLY MANIFESTED BY A DISPLAY OF LOVE TOWARDS MEN.

The question is often asked, how shall I know whether I love God? Very commonly, and without doubt very judiciously, this momentous question is answered, in the language of an inspired apostle, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." And, "He that loveth another hath fulfilled the law." Reference is also often made to the declaration of Christ, "By this shall all men know that ye are my disciples, if ye have love one to another." The natural import of these and similar passages seems evidently to be, *That real love to God will in common cases, be most obviously manifested, by a display of love towards men.*

In support of this sentiment the following observations are submitted.

1. Men have more occasions and opportunities of manifesting their love towards their fellow creatures, than they have of manifesting it towards God. The appropriate expressions of love to God consist, chiefly, in a devout performance of religious duties. Many of these, however, are strictly of a private nature; and others are appropriate merely to the family circle. But if all of the latter class, together with all which are still more public, should be performed daily and habitually, still the requisite seasons of their occurrence, would be unquestionably less numerous, than the requisite instances of manifesting love to our fellow creatures. Every person has his fellow beings almost continually about him, towards whom he has duties, which ought to be incessantly discharged. He owes respect to one, obedience to another, justice to a third, and charity to a fourth. He has near relatives, worthy friends, kind benefactors, dependent children, and intimate neighbours; he has those about him who are in circumstances of need and distress; he has also competitors, rivals, and enemies, towards all of whom appropriate duties are to be performed. But this is only a very partial enumeration of the various relations, which subsist between man and man. So numerous are these, that every person has almost continual occasion to express the goodness of his heart, by performing offices of justice, kindness, and affection towards his fellow men. He who possesses a good heart has what may be termed, an *uninterrupted opportunity* and call, for the display of it towards his brethren of the human family. And if a man neglect all, or most of these opportunities; if he discharge none, or but few of these duties; if his general deportment be unaccommodating, unkind, and unfeeling, he affords

unequivocal evidence against himself, that his heart is bad. If his heart were good, he would be habitually doing good to those around him. He would constantly endeavor to render himself agreeable and useful to his fellow men. Although a person should be strict in the outward discharge of religious duties, yet if he is generally deficient in those due to mankind; if he sometimes shrinks from doing justice; if he is evidently unwilling to do to others as he would be done by; if he seldom performs acts of kindness and mercy; if most of his opportunities of benefiting others are suffered to pass unimproved; if he is obviously selfish in his affections, and discovers no love to his neighbour; his religious profession and services are totally insufficient evidence of real goodness. Let such a person be weighed in the balance of the sanctuary, and he must be found essentially wanting. If a man, who sees numbers of his fellow creatures every day, and has constant occasion to accommodate and help them, unfeelingly neglects to do it, how can he be considered as having love to God? "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

2. That true love to God may, generally, be manifested the most clearly, in a display of love to men, may be argued from the consideration, that men are endowed with more *power* to do good to each other, than they have directly to glorify God. Mankind, to a considerable extent, are dependent on each other. By mutually endeavoring to accommodate, assist, and benefit each other, much suffering may be prevented, and much enjoyment procured. As there is constant *occasion*, so there are innumerable ways, in which they may render each other service. Every one, if rightly disposed, has the means of being extensively useful. The strong and healthy may confer great benefit upon others, by their kind and generous service. The wise and experienced may do great good by giving instruction, caution, and advice. The rich may render themselves extensively useful, by a charitable distribution of property, in works of kindness and love. Let any person, though his station be only in the common grade of life, and his means no more than those of the common class, fix his heart upon the object of doing good, and devote himself intensely to the work, and unexpected ways will constantly open before him for the accomplishment of his beloved object; his abilities will increase, and his usefulness become great. But a man cannot be profitable to God, as he that is wise may be profitable to himself, and to his fellow creatures. By performing religious duties, a person may honor and glorify the divine Creator; but by doing this he cannot confer benefits upon the Almighty and independent Deity, like those which he is able to confer upon mankind.

3. A person may glorify God as much by performing relative and social duties, as by the services of religion. For the principal means of glorifying God is that of yielding obedience to his commands. "This is the love of God that we keep his commandments." "Behold to obey is better than sacrifice." But a great part of the commands and precepts of God are those, which enjoin moral and relative duties. When a certain ruler came to Jesus, saying, "Good Master, what good things shall I do that I may inherit eternal life?" our Lord said unto him, "If thou wilt enter into life, keep the commandments—Thou shalt do no murder, nor commit adultery, nor steal, nor bear false witness; honor thy father and mother—love thy neighbour as thyself—and if thou wilt

be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." In giving instruction to this young ruler, our Divine Lord taught him, that he must keep the commands of God. He then proceeded to specify a number of them, and mentioned several, all of the moral and relative kind. By this, however, he did not mean to signify, that religious duties are not indispensably necessary. But he certainly must have intended to teach, that the performance of duties to mankind, constitute an important part of obedience to God. Surely, then, in the discharge of such duties, Christians may exhibit clear and bright evidence of love to God.

4. A full performance of relative and moral duties requires, generally, more exertion and sacrifice, than the performance of those that immediately and solely respect religion. I say, generally, because it is not the case universally. For in times of persecution, a mere profession of religion has subjected multitudes to the axe, the gibbet, and the stake. These were sacrifices greater than the performance of relative duties ever requires. But, in common times, when a spirit of persecution is not suffered to prevail, and Christians may sit under their own vines and fig trees, having none to make them afraid, a mere profession of religion costs, comparatively nothing; while a faithful imitation of the active benevolence of him, who went about doing good, would cost much. To every person, who candidly reflects on the subject, it must be apapparent, that it is a much more difficult thing, to do justice perfectly, and to practise charity eminently, than it is merely to profess religion, and lead a life outwardly irreproachable, by an apparently devout observance of its external solemnities. A person may profess faith in the doctrines of the Bible; he may punctually attend upon religious ordinances; he may pray, exhort, and preach with carefulness and zeal; he may be sound and orthodox in his sentiments; he may do all this with but little self-denial or benevolence. A man may be outwardly religious, at very small expense. But he cannot be full and exemplary in discharging moral duties, without having it cost him much. He, who does to others as he would have them do to him; who, if it is possible, as far as in him lies, lives peaceably with all men; who learns not to resist evil; who gives without expecting to receive a recompense; who carefully abstains from all wrath, clamor, envy, and revenge; who bridles his tongue, and speaks no needless harm; who is kind, generous, and bountiful to the extent of his ability; who improves every practicable opportunity to assist his neighbour; he, who does all this, performs an arduous and difficult work. He must, indeed, be spiritually awake, and constantly encountering the difficulties of self-denial. To be a hypocrite in religion is to profess its doctrines without performing its duties. The Scribes and Pharisees, in our Saviour's day, were hypocrites. They were exceedingly strict, in many of their religious observances, but neglected the weightier matters of the law, justice, mercy, and the love of God. The Israelites, generally, in the days of Isaiah, were also hypocrites. They, too, were much more correct in their religious ceremonies, than they were in their moral conduct. They presented a multitude of sacrifices to the Lord. He was full of burnt offerings, and the fat of fed beasts. But their hands, at the same time, were full of blood. Their princes were rebellious, and companions of thieves—every one loved gifts, and followed after rewards; they did not seek judgment, relieve the oppressed, judge the fatherless, nor

plead for the widow. And, again, they are represented as seeking God daily, and delighting to know his ways, as a people that did righteousness, and forsook not the ordinances of their God; as having fasted and afflicted their soul. But, with regard to morals, they were greatly deficient. They fasted for strife and debate, and to smite with the fist of wickedness. On another occasion, God thus addressed that people: "I will not reprove for sacrifices, or thy burnt offerings to have been continually before me. Thou hatest instruction, and castest my words behind thee. Thou consentedst with the thief, and hast been partaker with adulterers; thou givest thy mouth to evil, and thy tongue frameth deceit; thou sittest and speakest against thy brother." This degenerate people were apparently religious, without any thing like practical holiness. And this has been the case with multitudes in different ages of the world. And this fact itself evinces, that the full performance of moral and relative duties requires more exertion and sacrifice, than a mere profession of religion, together with the observance of some of its external solemnities. This clearly shows the necessity of good works, as a proof of the sincerity of our faith;—the necessity of an habitual manifestation of our love to mankind, as an indispensable evidence of our love to God.

5. In the holy scriptures, the character of good men, and the terms of acceptance with God, and justification before him, are more frequently described and set forth, by reference to moral than to religious duties.

In the fifteenth Psalm, David advances this inquiry: "Who shall abide in thy tabernacle? who shall dwell in thy holy hill?" He then proceeds to give an answer, and says, "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes, a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things, shall never be moved." Now, although David could not mean, that these things constitute a complete discharge of all duties, that religion, essentially, consists in mere acts of morality; yet he evidently must have meant, that these things furnish good evidence of a truly righteous man, and constitute clearer and better proof of a holy and sanctified heart, than a mere profession, unattended by the fruits of righteousness, can possibly do.

In describing the fast which God had chosen, the prophet Isaiah represents it, as consisting in loosing the bands of wickedness, undoing heavy burdens, letting the oppressed go free, dealing one's bread to the hungry, bringing in the poor that are cast out, covering the naked, not and hiding one's self from his fellow creatures. These actions, and this course of life, would be the plainest index of a holy heart.

Our Saviour, in representing the terms on which some of mankind will be justified, and others condemned, in the day of judgment, merely specifies, in different forms, works of charity and benevolence. The king shall say to them on the right hand, "Come, ye blessed, for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; sick, and ye visited me; in prison, and ye came unto me."

Our Lord could not have intended to teach, that charity to the poor, in its various operations, is the only virtue requisite to justification. Still, however, unless he did intend to represent such charity, as being one of the fairest fruits, and clearest evidences, of a holy and sanctified heart, it is certainly hard to see any propriety in the representation.

The apostle Paul, in one of his general descriptions of the sins, which will exclude men from heaven, confines himself, with only one exception, to those of immorality. "Know ye not," says he, "that the unrighteous shall not inherit the kingdom of God. Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor extortioners, nor revilers, shall inherit the kingdom of God. In enumerating the particular fruits of the Spirit, and the works of the flesh, the same apostle chiefly notices instances of moral and immoral conduct. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, temperance, and meekness. The works of the flesh, are adultery, fornication, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, sedition, riots, envyings, murders, drunkenness, revellings, and such like.

The apostle James, in giving a definition of true religion, says, that it consists in visiting the fatherless and the widow in their affliction, and in keeping one's self unspotted from the world.

From these representations, we are, doubtless, authorized to understand, that freedom from outward iniquity, joined with a ready and faithful performance of the various offices of benevolence, towards all who need our help, constitutes the most natural expression, and the fairest proof, that our profession is sincere, our faith sound, and our hearts right in the sight of God.

Christian readers, the foregoing observations, if correct, furnish you a good rule, by which to try your own characters. How do you feel and conduct towards your fellow men? Does your conduct show, that you love your neighbour as you do yourselves? Do you render to every one his due? Are you uniformly upright, strictly just, and thoroughly honest? Is the law of kindness written upon your hearts? Are you faithful to fulfil the duties you owe to all your connections, whether in family, society, or state? Have you done as much to help the needy, and relieve the distressed, as the claims of benevolence could reasonably demand? Is there no one, who can say you have injured him, either in his person, reputation, or property? If you can safely answer all these interrogatories in your favor, with good evidence, that your conduct has not been prompted by sordid and selfish motives, you certainly have reason to hope, that your hearts are good, and that you shall find favor with God?

The importance of being *uniformly* righteous is also obvious. If you have, or *seem* to have, some single virtue, which appears to stand alone, in your moral character, beware of placing much dependence upon it. If you hope, on the ground of a character so greatly deficient, you are most assuredly deceived. You have every reason to believe, that you are destitute of saving goodness. Although you have the apparent grace of faith, yet, since it exists alone, it is evidently spurious, and can never give you a title to salvation. Let us hear an inspired apostle on this subject: "What doth it profit, my

brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding, ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it hath not works, is dead, being alone."

But, perhaps, your character is commendable for good works and exemplary morality, while, at the same time, you are destitute of faith and religion. If this is the case with you, your character is also essentially wanting. For, if you had true love to God, you would certainly believe in him, and worship him. And if destitute of true love to God, you are also destitute of love to mankind, and all your morality is unsound and superficial. Attend, then, to the motives from which you act, and see that the temper of your heart is right, and give all diligence, to add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity; that doing all these things, and abiding in them, ye be not barren nor unfruitful, neither defective nor inconsistent, in your visible character, that so you may have a good hope, a sure title to salvation, and an abundant entrance administered unto you, into the everlasting kingdom of our Lord and Saviour Jesus Christ.

C. D.

FOR THE EVANGELIST.

THOUGHTS ON A BIRTHDAY.

This day completes another fleeting year of my probationary state. An infinite God has given me existence. Immortal glory to his Name. I look back, and see that I am but of yesterday. I am lost in the retrospect. A few moments re-traced, and I was not. I look forward, and am lost, also, in the boundless prospect of eternal duration. Awful consideration! Ages roll upon ages, divine purposes are executing, the infinite Jehovah glorifies himself, in the disposal of all worlds, and of all the millions of intelligent beings, according to the counsel of his own will; and I am still existing.

What is the design or end of my existence? Important question! I am intelligent and accountable. I find myself endowed with capacities, and favored with means, for the knowledge, love and enjoyment of God. I am assured that he will bring me to his tribunal. The design or end of such a creation, must necessarily be grand and important. What can it be? Is it merely my own happiness? This end may appear important to a selfish mortal. But what do I see in all the Universe that is created merely for itself? Divine truth assures me, this is not the chief end of my existence, or of the existence of any creature in the universe. "For thy pleasure, they are and were created."

O my God, thou only art light, and in thee is no darkness at all. Thou art love. With the manifestation of thy glorious perfections, my mind identifies the highest felicity of the intelligent universe.

Thy glory, therefore, must be the grand end of my existence; any other would be unworthy of thine infinite counsels, and inconsistent with the general good. In this end, all holy beings acquiesce and rejoice. The glory of God! This is the centre of the moral system. It is this, that generates, illuminates, and blesses the whole. For this grand end, Thrones, Dominions, and Angels exist; for this, they bow before the Infinite, and fly to execute his commands; for this, they strike their golden harps, and fill all heaven with praise. For this, the Almighty hath spoken worlds into existence. For this, God has a moral kingdom, Angels fall, become Devils, and rage and tremble. For this, man is created, and tempted, and falls. For this, redemption by grace is accomplished. The Son of the highest, the beginning of the creation of God, leaves the bosom of the Father, becomes incarnate, obeys unto death, rises, ascends, reigns, and triumphs. For this, the last trump shall sound, judgment proceed, and the vast millions of intelligences receive their eternal destinies! The glory of God! O my soul, hast thou considered the end of thy creation? Doth it please thee? Art thou reconciled to this, or wouldst thou substitute some other? Is it thy choice to fall at the feet of the eternal majesty, and say, Here Lord, I am thine, use me for thine own glory; I resign myself unconditionally into thy hands. Am I willing that the holy sovereign of the universe, should dispose of all his creatures according to his own will, *except myself?* Then I am a rebel, and would assume the throne of omnipotence, were it in my power. What an opinion must I have of God, if I will not trust my *all* in his hands, without making stipulations! This is, verily, trusting myself more than God; this is to be afraid of Infinite Perfection.

O my soul, did the Son of the Infinite, the brightest "image of the invisible God, the first born of every creature," declare in presence of all the hosts of heaven, before he stooped to the manger of Bethlehem, "Lo, I come—to do thy will O God;" and wilt thou, worm of the dust, hesitate a moment to yield perfect and unconditional submission to that will? O my God, grant me thy grace to find my heaven in reconciliation to thy holy government; in the active and constant exertion of all my powers, and the consecration of all my possessions in thy blessed service.

I review the path of life. Alas! how much of the term of my probationary state has been worse than wasted in the service of the prince of darkness! And since the arm of infinite love was extended to rescue my sinking soul from the pit of death, how few steps have I taken in the path of holiness; how frequent my wanderings from my father's house! How cold my love, how wavering my trust, how lukewarm my zeal! O Lord, unto me belongeth shame and confusion of face, for against thee have I sinned. Pardon mine inquity, O Lord, for it is great.

BIOGRAPHICAL.

EXTRACT FROM A SERMON DELIVERED AT THE FUNERAL OF THE HON. JOHN TREADWELL, FORMERLY GOVERNOR OF THE STATE OF CONNECTICUT. BY NOAH PORTER, PASTOR OF THE FIRST CHURCH IN FARMINGTON.

Such a life, with circumstantial variations, I think you must have anticipated me in saying, was that of our venerated father and friend, around whose remains we are now assembled. That in the various employments, the important trusts, and the trying vicissitudes of his life, the will of God habitually presided over his deliberations and actions, none of his acquaintances can doubt. Firmness was a constitutional feature of his mind; and this, chastened and subdued by divine grace, contributed to that singular course of consistent and stedfast obedience which he pursued.

There is reason to believe that he early became pious. He was diligently taught the Holy Scriptures from his childhood; in early youth he had an experimental conviction of his alienation from God; and during his collegiate years, his attention was especially arrested by the great subjects of the Gospel, and often, if not habitually, his impressions of them were deep and affecting. But it was not till his twenty-seventh year, and then with a trembling heart, and under a severe dispensation, which, in his view, reproved his neglect, that he made a public profession of his faith.

His opinions on all important subjects were, as you know, remarkably the result of his own deliberations. He was not satisfied with merely knowing the conclusions of other men; he was not rash in forming his own; but having established them upon a sure basis, they were always the same, and always in possession. In this manner were formed and retained his opinions on the great subjects of religion. With respect to these, it was his settled maxim to call no man father upon earth. With the direct view of discovering the truth, he early adopted the practice of reading the Scriptures with care, and particularly the Epistles of Paul. He not unfrequently read through an epistle at a single sitting, that he might discover the design of the writer, and the various parts and connexions of the argument. This course he continued till, by this means, with what he experienced in his own heart, he was thoroughly convinced of the truth of that system of doctrines which he afterwards publicly professed, and which seemed to constitute the great moral principles of his distinguished life. In this system he was afterwards further enlightened and confirmed by a careful study of the writings of the Edwardses, and other divines of their day.

His devout and constant attendance upon the public ordinances, and more retired social exercises of religion, has long been a subject of familiar remark: and it is now mentioned, that, with the tender emotions of the scene, it may constrain your imitation. He gave this attendance because he believed it to be his duty, and because he found his duty connected with his best enjoyment and improvement. It was therefore constant, and always in season. Neither his advanced age, nor any common darkness of the night, nor inclemency of the weather, nor the length of the way, would, unless sometimes combined with

more serious inconveniences, prevent it. His mind and heart also appeared to be engaged in the sacred exercises of such occasions. Familiar as divine truth was to his contemplations, I know not the heart which seemed to be more tenderly affected, or more highly entertained even under the most simple and unadorned exhibitions of it.

When we see the operations and resources of a great mind, we are apt to regard it rather as a prodigy to be admired, than a model to be imitated. Overlooking the process by which it was matured and enriched, we rather complain of the feebleness of our capacity, than aspire to the eminence we admire. Let me, then, assure my youthful hearers, whose characters are yet to be formed, that the great and good man, whose course is now so honorably closed, became great as well as good, by a slow and regular process. His first efforts at learning were, at least in his own view, rather discouraging than flattering. His perceptions were not rapid; his imagination was not brilliant; his memory was not uncommonly retentive. His attainments were rather the result of patient investigation and laborious thought than of rapid glances and single efforts of mind. But he was ardent and persevering in his pursuit of the object which his judgment approved; he was thorough in his investigation of the subjects which he examined; he was frequent in reviewing the ground which he had possessed; and thus, while the clearness of his conceptions rewarded his toil, they rendered his future acquisitions continually more easy and delightful. Probably the native texture of his mind was more than commonly adapted to clearness of discernment and strength of reasoning; but it was in the manner I have described, that he early became respectable in classical learning and in legal science. It was by the same habits, continued through all his following years, that he acquired his singular power of distinguishing truth and equity amidst the subtleties of deceit, and the coverings of wrong. It was in this manner, and with no splendid library, and with no advantages above what thousands of his cotemporaries enjoyed, that he united in himself, in a perfection rarely found, the characters of a jurist, a civilian, and a divine.

With these moral and intellectual endowments he could not fail to be useful. Indeed his memory is associated with almost every thing that we enjoy. In his family his worth will be deeply felt by the loss it has sustained in his death. No impression could be more false than that which some who were but slightly acquainted with him seem to have had, that he was stoical and distant. So ardent was he in his attachments, so tender in his sympathies, so instructive, and, with his intimate acquaintances, so free in his communications, so exemplary in his deportment, and so rich and elevated in his devotional exercises, that I am sure even the resident stranger must have been wanting to himself who did not find his bosom a sanctuary, his wisdom a guide, and his presence a joy.

To this town, and more particularly this society, he was one of its greatest blessings and its brightest ornaments. In its organization and management of schools, in its deliberative assemblies, in its economical and ecclesiastical proceedings, and in its most useful social circles, he had for many years a principal influence. As a magistrate he was "a terror to evil doers and a praise to them that do well;" as a counsellor his house was a frequent resort; and as a friend he was open, faithful, sincere and constant.

But this excellent man was destined for a more extensive sphere. When he had finished his academic course, his own plans of life seem to have embraced nothing beyond those of a private citizen. Only with the view of acting usefully in that capacity, he began and completed a regular course in the study of law. For professional life he never supposed himself to be best qualified, nor did his circumstances require it. But scarcely had he entered upon the common employments in which he expected to spend his days, when the revolutionary struggle of the American Colonies commenced, and he was called to that career of public service for which Divine Providence had designed and qualified him. He early imbibed the principles of the revolution, and in the autumn of 1776, being then in the thirty-second year of his life, he was chosen a representative of the town to the General Assembly; and by successive elections, from that time till 1785, he was continually, with the exception of one session, a member of the house. He was then elected one of the assistants; and to this office was annually chosen till the year 1798, when he was appointed Lieutenant Governor. In the autumn of 1809, on the decease of Governor Trumbull, he was chosen by the Legislature to the office of Governor; and by a renewal of the appointment at their session in May, he continued in the discharge of the duties of that office during the following year. At this time he had been twenty-six years, judge of the court of probate; three years, judge of the county court; twenty years, a judge in the supreme court of errors; and nineteen years, one of the fellows of the corporation of Yale College. The greater part of this period he was also one of the prudential committee of that corporation, and took a zealous and active part in the various measures by which the seminary was at that time enlarged and improved, and has become the distinguishing ornament and glory of the state. He was also one of the committee under whose direction the buildings and walls of the state prison were constructed; and for many years, one of the board of overseers, by whom the prison was organized, and its various concerns were superintended. And to conclude this enumeration of employments, he had an early agency in negociating the sale of the New Connecticut lands, and in constituting from the sale, our school fund. Having in connexion with others, accomplished that laborious, difficult, and responsible trust, he was appointed one of the board of managers, and in this office was continued till 1810, when, by a different arrangement, it was superseded. He drew the bill for the application of the fund, and is probably to be considered more directly than any other person, the father of that system of education in this state, which has been the subject of extensive admiration, and a principal incitement to several of the other states, in the adoption of a similar provision. In these various offices, his reputation was above the reach of calumny. He was never suspected of partiality, duplicity, or a time serving policy. He was known to act uprightly, and with a sincere desire to promote the public good. He was acknowledged to act intelligently, as well as uprightly. Probably, no man was better acquainted with the internal policy of the state; and having begun his fostering care over it when it was in the cradle of its independent existence, and been almost exclusively devoted to its concerns in offices so various, and some of them so important, for a period of thirty-five years, he contributed to its order and improvement, in a degree, which, at other pe-

riods and in other circumstances, would have been hardly possible for any man. To him, it is especially indebted for the perfecting of its system of laws; and many of its more important institutions bear, and we trust, will long bear, the impression of his forming hand. And it is a singular proof of his fidelity, if not of his disinteredness, that, after this long and arduous course ofpublic service, he had only about the same amount of property as he had possessed when he began it. The emoluments of all his offices, together with the income of his farm, but little exceeded the expences of his family.

But we are yet to view this excellent man in another scene. In the church of God, his labors will be found in that day, when "the world shall have passed away, and the lusts thereof," to have been not the least important. As a member of this church, its few surviving members who have, from the beginning, been companions in his course, can best appreciate his usefulness. In cases of discipline, in circumstances of danger, in seasons of revival, as, on ordinary occasions, alas! "the places which have known him shall know him no more." Early in the ministry of the Rev. Mr. Washburn, he was appointed a deacon of the church; and for several years, while he sustained some of the highest dignities of the state, he performed the ordinary duties of this office; observing that "he should be well satisfied with it, could he be conscious that he honored the office as much as the office honored him."

As a delegate from the church to the consociation and various other ecclesiastical councils, he was always a desired and a useful member. His acquaintance with judicial proceedings, together with his sound judgment, and his zeal for the cause of the Redeemer, gave him an important influence in their deliberations and decisions.

Of the Missionary Society of Connecticut, which was constituted in the year 1798, and was the first institution of the kind in America, and has ever since been among the most useful, he was appointed one of the original trustees. Of those trustees he was the first chairman; and this station, by successive appointments, he continued to fill, till, on account of advanced years, he declined a re-appointment.

He was also one of the Commissioners from the General Association of the State, who, in conjunction with Commissioners from the State of Massachusetts, formed the Constitution of the American Board for Foreign Missions, and devised the measures for effectuating the new and important object of their commission. Of that board he was the first president, and in this office he continued till his death.

How various were his labors! How extended was his usefulness! Where, we had almost said, is the clime which shares not in the fruits of his wisdom and benevolence? To have lived in such a time was a privilege. To have lived in such a manner was grace indeed. His life was as perfect a system, as, in this imperfect state, is almost any where to be found. In his most numerous engagements each had its appointed time; and therefore each was attended to seasonably, and thoroughly, without hurry and without interference. Hence in a great measure it was, that he accomplished so much, and accomplished it so well.

Such a character could not be formed without affliction, nor could its highest worth be otherwise developed. He was early subjected to a discipline of divine wisdom by internal conflicts which the world

will probably never know. You have no need to be informed, however, that it was through much tribulation that he passed on his way to the kingdom; and tribulation often, as in the case of Caleb, occasioned by his constancy in well doing; nor that he sustained it with fortitude, serenity and meekness. Nor can there be any doubt that as the allotment of God, it was designed to prepare him for a better world, and that it is now the occasion of his admiring and thankful praise.

His closing scene was eminently peaceful. For several of the last years it was apparent to his intimate acquaintances that he was ripening for the state of glory. His leisure hours, of which he had many, were almost entirely devoted to spiritual contemplations and exercises, and the interchange of kind affections. He had but little relish for any reading except the Scriptures; and his partiality for the New Testament, and in the original Greek, was retained to the last. His impressions of divine truth became apparently more deep; his christian sympathies more tender; and his general character adorned with a more soft and engaging lustre. This was particularly manifest in his last sickness. Seized with a distressing malady about a week before his death, when his constitution was remarkably unimpaired for his years, he anticipated a painful death. But his confidence in God was unshaken; his serenity of mind was undisturbed; and even his cheerfulness was scarcely abated to the last: and though frequently his bodily pain was great, a by-stander would scarcly suspect it, either from his appearance or his conversation. Of his hope, you may learn from the single expression—"Had I not another righteousness than my own I must fall." And of his prevalent state of feeling from this:—"I hope I can say the will of the Lord be done." And then, after a short pause, "I think I *can* say from the bottom of my heart the will of the Lord *be* done." And at another time, "Thine is the kingdom and the power and the glory." God was his refuge. The will of God was the consolation, the rest, the end of his life; and the same will was the centre to which his thonghts and feelings inclined in death. And now with more exulting joy, and loftier strains, we doubt not, he repeats the ascription, "Thine, O Lord, is the kingdom and the power and the glory; and thou art exalted as Head over all."

ON THE PEACE OF THE SOUL.

Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you.—John xiv. 27.

All men seek for peace; but they do not seek it where it is to be found. The world promises peace, but cannot give it. It offers transitory pleasures, but they are not worth the pains they cost. Jesus Christ alone can give peace to man; he cures our passions, and regulates our desires. He comforts us with the hope of everlasting blessings: he makes us taste that inward joy, even in pain; and as the spring that produces it, is inexhaustible, and the bottom of the soul where it resides, is inaccessible to all the malice of men, it becomes a treasure to the righteous which no one can take from them.

Desire nothing but God, seek him alone, and you shall find peace. What is it that is the cause of your uneasiness! Is it poverty, con-

tempt, bad success in your undertakings, inward and outward crosses? Regard all these things as coming from the hand of God, and in reality blessings in disguise, which he distributes to his friends, and of which he vouchsafes to make you partakers. This will change the face of the world with regard to you, and nothing shall be able to deprive you of your peace.

FOR THE EVANGELIST.

Palestine Mission. Or, Power of Association of ideas, and of Sympathy.

Oft have our souls, when merg'd in sin's dark gloom,
Turn'd to the wond'rous theme, *Christ and his tomb.*
Our faith depress'd has oft to Calvary fled,
To view our Saviour mingled with the dead,
Slain for our sins;—his vital blood there spilt,
To save a ruin'd world—to expiate man's guilt.

We've rang'd the garden; seen the bloody sweat
Fall to the ground, and stain the sufferer's feet.
We've listen'd to his groans in anguish there,
When Satan strove to drive him to despair.
We've censur'd the disciples' heedless sleep,
When vast occasion call'd to *watch* and *pray* and *weep!*

Our dearest Lord we've view'd beneath his weighty load!
Anon with hands and feet spik'd fast to fatal wood!
Six hours of pain his bleeding heart endure;
While God's *forsaking smiles* the keenest pangs ensure.
—'Tis finish'd!—our Immannuel loudly cried;—
The painful work is done! Then bow'd his head and died.

Our faith and zeal, at what ensu'd, have burn'd;
The world convuls'd; the sun to darkness turn'd.
We've view'd the sacred vault, where Jesus lay
Lock'd up in death, until th' appointed day;—
His followers sunk in gloom; while hateful foes
Exulting seal'd the stone, and guarded his repose.

The scene revers'd we've hail'd! the stone gave way;
The guards, the tomb, and death resign'd their prey!
Yes, Jesus rose;—we've hear'd his friends rejoice,
To see their God and hear his gracious voice.
Dismay and guilt o'erwhelm'd the murd'rous bands,
Whose horrid shame thenceforth should echo thro' all lands.

When forty days expir'd, behold him rise
To his exalted throne beyond the skies.
And yet,—*we've scarcely half believ'd the theme!*
Yes, often slept, as though 'twere all a dream.
The [redacted] *place*—alas; they're far away,
[redacted] scarce known) of some far distant day.

But hark! Our missionaries lift their voice!
Parsons and Fisk—*well known*— awake our joys.
They've seen the place; on Calvary's mount the've wept,
Knel't at the tomb, where our Redeemer slept.
Those scenes they've realiz'd; their faith renew'd,
That Christ indeed descended, suffer'd, rose, is God.

One follow'd soon his Lord above the skies;
The other stays to help our faith to rise.
His journal from the place we eager read,
Our zeal is fir'd, our hearts e'en leap and bleed:—
Yes, there my Saviour died, awoke, and rose!
Let faith now draw her sword, and slay his deadly foes.

Such things there penn'd transport me to the place
Where once transpir'd those wondrous scenes of grace,
I too can *gaze* and *weep* and *kneel* and *pray*!
The truth is seal'd! My soul would wing her way.
Begone, thou flinty heart! Let griefs and joys
Mingle, henceforth, and flow; while love my life employs.

My listening soul perceives the *truths divine*
Which in prophetic pages long combine,
That Abraham's sons again shall hail the land,
Long made their own by heaven's supreme command;
And this event shall fire man's faith, and prove
"Life from the dead" to gentile lands; and fill the world with love.

PHILOS.

RELIGIOUS, LITERARY AND PHILOSOPHICAL INTELLIGENCE &c. &c.

Revivals of Religion. Within the last year and a half, there has been an extensive revival of religion, in a range of towns in Connecticut, and extending also into Massachusetts. The work began at Somers, in June 1822, and continued to spread till it embraced sixteen or eighteen churches and congregations. The number of hopeful converts, so far as information has been obtained is as follows:—In South Wilbraham, Mass. 100; in Somers, Con. 150; In Tolland, 130; in Coventry, North Society, 120; in Coventry, South Society, In Mansfield, North and South Societies, about 100 each; in Chaplin, 50; in Columbia, 40; in Lebanon, firstSociety, 90; in Goshen Society, 30; in Bozrah, between 60 and 70; in Montville, 90; in Colchester, 60; and in Millington, a parish of East Haddam, 70.

There has lately been an extensive revival of religion in Chatham, Mass. and in several of the neighbouring towns. The number of hopeful subjects of the revival in Chatham is estimated at 150; in Harwich, above 100; about 60 in Yarmouth; and 70 in Barnstable. In several other towns also, the prospects of a revival are favorable.

Revival among the Germans of Butler co. Pa.—The congregations of Harmonie and Zelinopel never had a stated Pastor till within a year ago, when the Rev. Mr. Schweitzerbarth, a zealous young clergyman,

settled among them. Not being able to raise a sufficient salary, they were necessitated to employ him but one half his time. Two other congregations employed him the remainder of it. At his first confirmation at Harmonie and Zelinopel, between 20 and 30 persons came forward for this purpose, and at another time 40 young people more, applied. During the same time, at another of his stations, 35 persons were confirmed.

LIBERAL BENEFACTIONS.

Within the last eighteen months, a gentleman in Norwich Vt. gave 1000 dollars to the Union Education Society. A few individuals in Hanover and the vicinity, have subscribed 5,000 dollars to assist indigent students in Dartmouth College. A member of the Norfolk County Auxiliary Education Society gave 1000 dollars. Four friends of the Society in Monson, Mass. subscribed 3,500 dollars to the Monson fund, for the support of Beneficiaries of the American Education Society in Monson Academy. Rev. Zephaniah Swift Moore bequeathed three-fifths of his estate, amounting to 7,000 dollars to the Amherst Collegiate charity Institution. Mr. Johnson, of Pelham, bequeathed 5,000 dollars to the same object; and a subscription of 30,000 dollars for the same has been obtained. A gentleman in New-York has founded a Professorship in Auburn Theological Seminary. The bequests of Mr. Sherard of New-York, to the General Theological Seminary of the Episcopal Church, amount to 57,000 dollars. The bequests of Deacon John Withington, of New-York, were 10,000 dollars to the American Bible Society—10,000 dollars to the Baptist Convention, and 5,000 dollars to Columbia College, D. C. A subscription of 20,000 dollars has been raised for the Theological Seminary at Brunswick, N. J. Another of 10,000 dollars for the Episcopal Theological Seminary, and others of nearly 5,000 dollars to the Theological Seminary at Hamden Sidney College, Va. Mr. John Oliver, of Baltimore, bequeathed 20,000 dollars for the education of poor children, under the care of the Hibernian Society in that city, and the Kidd fund in Ohio already gives instruction to 400 poor children. Mr. William Scott, of Elizabethtown, N. J. has endowed a Scholarship in the Theological Seminary at Princeton, and William Walker, Esqr. of Putman county, Geo. another in the Columbian College, each by the gift of 2,500 dollars. Making a sum total of monies given and bequeathed within the last eighteen months, principally for the purpose of educating pious young men for the ministry, of two hundred and twenty-one thousand five hundred dollars.

BRITISH AND FOREIGN BIBLE SOCIETY.

From the nineteenth and last report of this Society, it appears that there is in Europe no intermission of exertions to disseminate the scriptures, as the following summary will show.

The Society have circulated among the Roman Catholics in France, upwards of 12,000 Bibles and Testaments. The Bible Society, of the United Netherlands, have, during the last year, circulated 10,235 Bibles and Testaments. The Lausanne Society have issued, during the year, 5000 Bibles. The Geneva Society, have issued 5,000 copies. That of Wirtemburgh 8148 Bibles and Testaments. That of Frank-

fort 9,000 Bibles during the year. That of Hernhut, in Saxony, 10, 375 Testaments. The Danish Society, since its formation, have issued 54,169 Bibles, partly in the Danish, and partly in the Icelandic language. The Hanoveran Society have distributed 16,784 copies. That of Sweden, during its seventh year, issued 20,000 copies of Bibles and Testaments.

These extracts include but a small part of the number of Bibles and Testaments, which are circulated in those countries, even where such Societies were entirely unknown ten years ago.

CURE FOR HYDROPHOBIA.

A patient of the Hospital in Paris had some time manifested the greatest horror at the sight of water, and would bite every thing that came in his way. The Surgeon introduced water into his veins, by an incision above the wrist, and the patient now takes liquids without aversion, betrays no inclination to bite, and is free from fear.

GREAT BRITAIN.

It is stated, that a gentleman of the Royal Institution has exhibited, in a liquid form, limpid and colourless like water, various aeriform substances, namely, nitrous oxide, carbonic acid, sulphurous acid, sulphuretted hydrogen, and cyanongen. The gases are caused to be evolved from substances containing them in sealed glass tubes, when the pressure of the evolved gas, occasions its condensation into a fluid.

The same thing, it is stated, has been effected by mechanically forcing the gases into a strong vessel immersed in a frigorific mixture.

The length of streets now lighted with gas in London, extends over 215 miles ; the main pipes belonging to the four companies, reaching to this distance ; and from these, branch off smaller pipes, conveying the light to shops, private dwellings, &c. which may be calculated at a distance greater than the length of the mains. The quantity of coal used for supplying gas, amounts yearly, to between thirty and forty thousand chaldrons.

LONDON.

Independent of the two magnificent Hospitals, supported at the public charge, one for the maintenance of invalid seamen at Greenwich, and the other for invalid soldiers, at Chelsea, London has 22 hospitals or asylums for the sick and lame, and for pregnant women ; 107 almshouses, for the maintenance of old men and women ; 18 institutions for the maintenance of indigent persons of various other descriptions ; 20 Dispensaries for gratuitously supplying the poor with medicine and medical aid, at their own dwellings ; 3 Colleges, 5 Free-schools, with perpetual endowments, for educating and maintaining nearly 3,000 children of both sexes ; 17 other public schools, for deserted and poor children ; 247 Parish schools, supported by their respective parishes, with the aid of occasional voluntary contributions, which, on an average, clothe and educate 11,000 boys and girls ; and in each parish a work-house, for maintaining its own helpless poor."

THE HIGH SCHOOL AT SCIO.

Before its late destruction, was perhaps equal to any seminary of learning in the United States of America. Four hundred pupils resorted to it, from various parts of Greece. Instruction in the highest branches was given by twenty teachers, most of whom had been educated at Paris, in Italy, and in Germany. The most popular textbooks in the arts and sciences, in morals and metaphysics, were translated from English, French, German, and Italian, and made the basis of their instruction. A library of ten thousand volumes had already been collected, and a considerable sum was annually appropriated to its increase by the liberal Sciotes ; at whose expense, the last volumes of the Grecian classics were published at Paris. In addition to all these means of education at home, a large number of young men were annually sent to the German, Italian, and French universities, to receive the best education which those seminaries could furnish. These are all facts, of many of which, the writer has personal knowledge ; and they prove, we think, an attention to education, which justly entitles the Greeks to our sympathy as a civilized people.

SAYING AND DOING ARE TWO THINGS.

Mr. Erskine, in one of his excellent sermons, mentions a little anecdote, which, however trifling in itself, may afford a very useful hint, of a practical kind, to every hearer of the gospel.

A person who had been to public worship, having returned home, perhaps somewhat sooner than usual, was asked, by another of the family who had not been there, " Is all done ?" " No," replied he, " all is *said ;* but all is not *done.*"

No, indeed ! *Saying* and *doing* are two things. How *little* is commonly done of all that is said ; however *well* said ! Nevertheless ; " Blessed are they who hear the word of God, and *keep* it." And, " if ye know these things, happy are ye if ye *do* them."

AN ESTIMATE OF TIME.

Time *was*, is past, thou canst not it recal ;
Time *is*, thou hast, employ the portion small ;
Time *future* is not, and may never be ;
Time *present* is the only time for thee.

TO CORRESPONDENTS.

"K. N." is entitled to our thanks for his very friendly and judicious intimations respecting the course of our duty. Since he so well understands what the " Evangelist" should be, we hope we are not mistaken in our expectation of hearing from him again, and often.

The writer of the article, " On the difference and agreement between the Law and the Gospel," is requested to continue his favors, and add a signature, if he please.

" Philos ;" " C. D. ;" " E. F. ;" and " P." will be admitted.

Several other communications have been received, and are under consideration.

THE

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TO THE EDITOR OF THE EVANGELIST.

Sir,

Many people are much perplexed with certain difficulties, which, in their apprehension, attend the doctrine of divine foreknowledge and decrees. If the following remarks, suggested by the account of Paul's shipwreck, Acts xxvii. 22—31, are calculated to obviate these difficulties, you will doubtless confer a favor on some of your readers, by giving them a place in the Evangelist. C. D.

Brethren and Friends,

Paul, with more than two hundred and seventy other persons, was overtaken at sea with the dangers of a long and furious storm. After the third or fourth day from the commencement of the storm, this numerous crew became despondent. They considered themselves as lost. All hope that they should be saved was gone. In this distressing and apparently hopeless condition, Paul stood forth in the midst of them and assured them, that not a single soul should be lost; that the ship should be wrecked, and all its crew be cast upon a certain island. On the fourteenth night, the sailors perceived some indications, that they were near to land. By sounding, several times, they ascertained, that this was the undoubted fact. They immediately cast anchor. But the gale was so violent, that they feared the ship would be driven from her moorings, and be dashed upon rocks or quicksands. Under this impression, the sailors conceived the design of escaping from the ship, in the boat, and of leaving the principal part of the crew to take their chance in the ship. Paul perceived their intention, and informed the centurion and the soldiers of it. He said to them, except these (the sailors) abide in the ship, ye cannot be saved. The soldiers and other passengers did not understand the business of navigating the ship. It was then a time of extreme difficulty and peril. The storm was violent, and the coast dangerous. They needed the skill and dexterity of sailors to work the ship, and bring it yet nearer to land. It was naturally impossible, that the crew should be saved, unless the proper means were employed for their preservation. Paul had previously assured them, that no one's life should be lost. After this he declared, that unless the sailors continued on board the ship, and used their professional skill and exertions, the preservation of the crew was impossible. Nor was there any inconsistency, between these different declarations.

He had declared, that the whole crew should be saved; and so the event proved. He also declared, that without the help of seamen, the crew *could not* be saved. And this, too, was a manifest truth. The services of the seamen were the means, by which the ship was to be brought so near to land, that the persons on board might swim, or be drifted on shore. The certainty that the crew would all be saved did not preclude the necessity of using proper means for their safety. Paul and his companions did not say, "it is certain," "it is foreknown," "it is decreed," that we shall all be preserved, therefore we have nothing to do—we may as well remain easy and inactive; for our safety, having been revealed from heaven, has become as infallible without exertions and means, as it would be with them. They knew better than to reason in this manner. They knew that their safety did *depend* upon exertions; and that it was not the less *certain*, on that account. Events which are to occur *by means* are as certain, as those which are to occur *without means*, provided the means are *certainly* to be used. It is God's common, and perhaps his universal mode of operation, to bring the events of providence to pass, by the use of means; and it is presumption, to expect that any occurrence will take place without them. It is hence evident, that the foreknowledge and decrees of God are consistent with the use of means; indeed, they imply the use of means;—means are an essential and necessary part of them. The use of means consists in *applying the laws of nature to particular purposes.* By the *laws of nature* I mean, the common method, in which the divine power operates. The laws of nature, therefore, constitute divine decrees, respecting all those events, which they produce; or rather, they are, as far as they extend, the original plan of divine foreknowledge. To expect, therefore, that the things, which God foreknows or decrees, will certainly take place, whether the proper means for their production are used or not, is virtually to imagine, that God will change the present constitution of nature, and produce events in a manner totally different from that, in which he has heretofore produced them. And to imagine this would be, in the highest degree, irrational and presumptive.

The design of the following remarks is to illustrate the truth of the proposition that, *Divine foreknowledge and decrees do not abate the propriety, or destroy any encouragement for using appropriate means for the attainment of desirable ends.*

To make this illustration I observe,

1. The divine foreknowledge or decrees do not abate the *virtue* or *efficacy* of natural means. Let us suppose, for a moment, that there is no God but nature;—or, that, if there is an original Creator of the universe, yet, that he has done nothing, since the event of creation; but has left the world to operate and govern itself. On the truth of this supposition, what would be requisite, in order to attain desirable objects?

The various things of which the world consists possess certain properties, or powers. For instance: Stones possess the property of hardness. Water possesses the property of fluidity. Wood possesses the property of combustibility. The earth possesses the property of yielding plants and trees. Animal and vegetable substances, in a state of decay, constitute manure, which possesses the property of giving additional fertility to the earth. Man possesses the power of perceiving, to a cer-

tain extent, what the properties of things are, or, in other words, *what the laws of nature are*, and of applying or directing them to the production of desirable events. Effects are produced only by means of the properties or powers of natural objects. In order to convert grain into meal, application is made to it of the hardness, weight, and motion of mill-stones. In order to increase a fire, combustible matter is applied in a proper manner. In order that a piece of ground may produce wheat, it is tilled, and sown with seed. When all the appropriate means are used to produce an effect, it will certainly follow. But, if these means are not used, the effect will not follow. Suppose, then, that there is no God but nature, and no decrees but the laws of nature, and no intelligent being in the universe, who knows beforehand what will take place. Would the truth of such an hypothesis alter the present constitution of things? Would not the laws of nature remain just as they now are? Would the accomplishment of desirable ends be rendered any more easy or certain? Could you live in safety and comfort, with less care and labor than you now do? What the present state of things is, you know, by experience and observation. You know that stones and plants, the earth, the sun and the moon, possess certain properties. And these properties remain exactly the same, whether we suppose there is a God, foreknowledge and decrees, or whether there is no God, no foreknowledge, and no decrees, except the laws of nature. Let it be proved, that there is no God but nature, and the constitution of things will continue just as it now is. Stones will grow neither lighter nor heavier. Water will flow neither faster nor slower. Fire will burn with a degree of energy, neither increased nor diminished. The earth will be neither harder nor easier to be tilled; nor will become more or less productive. If there are such existences as God, divine foreknowledge and decrees, the truth of them must be consistent with all the facts, which we witness in the world. They must be consistent with the existence of things just as they now are. We know that things are just as we experience them to be. Our knowledge certainly extends as far as our experience. No truth can ever contradict experience. Whether the idea of a God, his foreknowledge and decrees is true or false, the fact cannot alter the present constitution of things, with many parts of which, we have an experimental acquaintance. The present constitution of things is such, that events have a natural, fixed, and necessary connexion with each other. One event serves to bring another forward. The application of one class of events, to bring forward another, is what we mean by the *use of means*. Ends are attained by the proper use of their appropriate means. This we know to be true, whether there is a God, or not; whether there are decrees, or not; whether there is foreknowledge, or not. If there were no such fact as divine foreknowledge or decrees, it would not make the natural power of things any greater than it now is. And, if the *falsehood* of the doctrine of foreknowledge and decrees, would not *increase* the natural power of things, then, certainly, the *truth* of the doctrine cannot diminish it. Means, by some power or other, are rendered efficacious. And this efficacy is equally strong, whether the doctrine of decrees be true or false. Hence, it is plainly evident, that the use of means is consistent with the doctrine of divine foreknowledge and decrees.

2. Divine foreknowledge and decrees do not abate the *necessity* of

the use of means. This was evident in the case of Paul's shipwreck. The divine decree was, that none should be lost. Yet it was necessary that the sailors should continue in the ship. Otherwise, they could not have been saved. The constitution of nature is such, that effects will not take place, unless proper means are used. The fields will not yield wheat, unless the soil is broken, the seed sown, and the growing crop defended from devouring beasts. Grain will not be converted into meal, unless it is ground in a mill, or broken in a mortar. Mankind will not have bread to satisfy their hunger, nor clothes to cover their bodies, unless they labor to obtain these important articles. Life itself cannot be preserved without the use of food and raiment. Persons cannot be respected and beloved unless they have some real or apparent virtues. Our daily experience teaches us, that means and ends, causes and effects, are connected. This is certainly the case, whether the doctrine of divine foreknowledge and decrees is true or false. If the doctrine is false, it is evident, that proper means must be used to accomplish certain ends. If you knew that there was no God, no foreknowledge, no decree, you would certainly feel assured, that future events depend upon the occurrence of proper causes, and the use of proper means. And the case is precisely the same, provided the doctrine of a God, of foreknowledge and decrees, is true. For we know that the constitution of nature is such, that means and ends are connected. The latter depend upon the former, and will not take place without them. If it could be made evident, that the connexion of means and ends, in the natural world, is really inconsistent with the truth of divine foreknowledge and decrees, the doctrine would be fairly disproved. But, is this the case? Does the consideration, that each event depends on a preceding one, that effects depend on causes, that ends are accomplished by means, refute the doctrine that God foreknows and decrees all things? Surely no one who is capable of *thinking* can pretend it. For, if God foreknows or decrees all things, *means* and *causes* must be as much the subjects of his foreknowledge and decrees, as the *ends* and *effects*, which they produce. It is evident, therefore, that God may foreknow and decree things, and yet they may depend upon secondary causes, or the use of means, for their accomplishment. And if the things, which God foreknows and decrees, depend upon secondary causes for their existence, then means are necessary to the production of ends; and the truth of the doctrine of divine foreknowledge and decrees does not, in the least degree, abate the necessity of using them.

3. The divine foreknowledge and decrees do not diminish the *ability* and *freedom* of mankind.

That human beings possess a measure of power and are free agents, is a truth, which every one knows from his own experience. Men have not *so much* power, as some other creatures of God; but they have a certain degree of it. Some men have more than others; but they all have a measure of it. They have power to think, to feel, to act, and to accomplish many operations. And mankind are *free* in doing what they do. Free agency consists in acting according to one's own inclination or will. And, that mankind do act according to their inclination or will, is a fact, the evidence of which every one finds within himself. When a person speaks, he does it because he has an *inclination* or *will* to speak. When a person labors, he does it, be-

cause he has an inclination or will to labor. When a person commits an act of wickedness, he does it because he has an inclination or will to do it. When a person performs deeds of compassion, kindness, equity, or religious devotion, he does it because he has an inclination or will to perform them. And if a person, who acts from inclination or will, is not a free agent, it is impossible to know what freedom is, or in what it consists. That men are free agents, is a truth evident to every person from his own consciousness. And that men have a measure of power, is a truth equally evident, from experience and observation. The ability and freedom of mankind are the same, whether the doctrine of foreknowledge and decrees is true or false. The truth or falsehood of this doctrine makes no alteration in mankind, in these respects. Let the doctrine be *refuted*, and it does not make their ability and freedom any *greater*; let the doctrine be *proved*, and it does not make their ability and freedom any *less*. If divine foreknowledge and decrees exist, they must be consistent with the freedom and ability of man; for it is certain that mankind have freedom and ability. The freedom and ability of man being a known truth, all other truths must be consistent with it. It is therefore certain, that the truth of the doctrine of God's foreknowledge and decrees does not abate or diminish the power and freedom of mankind.

And if the truth of this doctrine do not diminish the efficacy nor the necessity of means, nor lessen the power and freedom of human agency, it is then obvious, that it does not destroy nor abate the propriety and encouragement, for the use of means to attain desirable ends. If you cannot obtain the good things of this life and the life to come, without using means, and if the use of proper means is productive of the desired end, and if you are free agents, possessed of power to use the means requisite for your temporal and eternal good, and if the necessity and virtue of means is not diminished, nor human power and freedom abated, by the doctrine of foreknowledge and decrees, then it is plain and evident, that the doctrine does not take away any encouragement to the use of means. If you believed that there is no God, no foreknowledge, no decrees, you would still know, that your happiness or unhappiness depends much upon your own conduct, in the proper use of means to promote your welfare. But your welfare depends just as much upon your own conduct, and the proper use of means to promote it, if the doctrine of decrees is true, as if it is false. If God have decreed any thing, or all things, he certainly has decreed, that they shall come to pass just as they do, that is, through the use of their appropriate means. You know that your welfare, in times past, has depended much upon your own conduct. If you have been prudent and active in the use of means, to promote your own good, and the good of others, you and they have had many enjoyments, which otherwise you could not have had. And, in future, if you are prudent and active in the use of proper means, to promote your welfare, you will secure as many enjoyments, as you would, provided there were no God to govern the universe. The general rules of your conduct, in respect to temporal interest, are the same, whether you believe in a God, or in nature. And the rules of conduct which are proper, in respect both to your temporal and spiritual interests, are the same, whether the doctrine of divine foreknowledge and decrees, be true or false. If the doctrine is false, it is still a truth, that you must fear God and keep his

commandments, in order to secure his approbation and eternal blessing. And if the doctrine is true, fearing God and keeping his commandments is none the less necessary. If you neglect this, whether there be decrees or not, you must fail of eternal life. But, if you perform this, no decree or foreknowledge will shut the kingdom against you. Inspiration assures us, that every man shall receive his own reward, according to his own labor.

(*To be Continued.*)

THE PERFECT RIGHTEOUSNESS OF GOD THE REASON OF HIS INFLICTING ETERNAL PUNISHMENT ON HIS FOES.

"*For true and righteous are his judgments.*"—"*Her smoke rose up forever and ever.*"—Rev. xix. 2, 3.

In the following discussion, I shall endeavour to show,

I. That God will punish his incorrigible enemies forever and ever. And,

II. That he will do this, because of the *perfect rectitude* of his government.

In judging of the truth of the first of these propositions, it is important that we divest ourselves of all extraneous influence, and consent to go honestly and humbly to the oracles of God. To him are open the concerns of both worlds, and with him undoubtedly is the truth, relative to this most solemn subject. We should be willing therefore, in our inquiries after truth, to go to the revelation which he has given us; and to go, not in a querulous, captious spirit, but with the simple child-like intent of determining what this revelation is. None certainly can be justified in rejecting the doctrine of eternal punishment, merely because it is *painful* to them. It may be painful, and yet true; and if it is true, it is best they should know it, however unwelcome it may be to their hearts. Nor can any be justified in rejecting this doctrine, because they have imbibed prejudices against it, and wish it were not true. It may be true, their prejudices and wishes notwithstanding; and if it is, neither the one or the other will prevent its going into complete and dreadful effect.—Nor can we properly reject the doctrine in question, because it seems to us unreasonable. It may seem so to us, and yet be the truth. In our low sphere, and with our narrow views, we cannot pretend to determine what is, or is not, reasonable in the apprehension of him, whose mind is infinitely capacious, and whose kingdom is over all.—Nor should we venture to reject the doctrine of eternal punishment, because we think we are able to fritter away the passages on which it is supposed to rest. For when we have done this, we have altered nothing. We have not removed these passages from the Bible, or detracted so much as an idea from their solemn import. Whenever we open the inspired volume, we shall find them there still; they will stare us in the face, as they did before; and notwithstanding our utmost efforts, will continue to flash the truth upon our misgiving consciences and hearts.

It is intended by these remarks to prepare the mind to go honestly and humbly to the *book of God*, for information relative to the import-

ant subject before us. And going to it in this way, I think we cannot fail to obtain information in abundance. A few passages from among many will now be cited, in proof of the doctrine of eternal punishment.

John Baptist predicted respecting the Saviour, not only that he should "gather the wheat into his garner," but that he would "burn up the chaff with *unquenchable fire.*" In the preaching of Christ himself, we not unfrequently find passages such as these: "If thine hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to be cast into hell, into the fire that *never shall be quenched.* Where their *worm dieth not*, and the *fire is not quenched.* And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet, to be cast into hell, into the fire that *never shall be quenched.* Where their *worm dieth not*, and the *fire is not quenched.* And if thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes, to be cast into hell fire. Where their *worm dieth not*, and the *fire is not quenched.*" "He that shall blaspheme against the Holy Ghost hath *never forgiveness*, but is in danger of *eternal damnation.*"—"He that believeth on the Son hath everlasting life; and he that believeth not the Son, *shall not see life*, but the *wrath of God abideth on him.*"—In describing the process of the general Judgment, Christ represents himself as saying to those on his left hand, "Depart, ye cursed, into *everlasting fire.*" And he immediately adds, "These shall go away into *everlasting punishment.*"—"Who," says the Apostle, "shall be punished with *everlasting destruction*, from the presence of the Lord and the glory of his power."—"Who are set forth for an example, suffering the vengeance of *eternal fire.*"—"To whom the mist of darkness is reserved *forever.*"—"The smoke of their torment ascendeth up *forever and ever*, and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." "He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia; and her smoke rose up *forever and ever.*"—"The devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, *forever and ever.*"

These, my readers will recollect, are the representations of Scripture, and of course the representations of *God.* They were given, not for the purpose of deceiving and distressing us, but to *enlighten* us in regard to our real destiny and prospects. It becomes us then not to ask, What meaning can we *force* upon them; and how shall we be rid of them? but, What is their *plain*, *natural*, and *obvious import?* What should we suppose any one else meant, who should use similar expressions? Should we hear a preacher of the gospel frequently introducing such language, and introducing it, not for the purpose of explaining it away, but of leaving it to illustrate and enforce his subject; what should we gather relative to his sentiments? Or should we, in reading a volume of sermons, find such representations scattered through it, just as they are throughout the New Testament; what conclusion should we form concerning the sentiments of the writer? The truth is, no person ever need preach the doctrine of eternal punishment, in plainer terms than our Saviour preached it. Indeed, I do not think that any person ever did, or *can* preach it in plainer terms. If we should say,

in so many words, "*The wicked shall go away into everlasting punishment*;" he said the same. Or, if we should say, "*They shall not see life—the wrath of God abideth on them—they shall be punished with everlasting and unquenchable fire*;" he said the same. The strongest expressions and representations we can use on the subject, the inspired writers have used before us. Those therefore, who have skill enough to explain away the language of the inspired writers, and make it appear that *they* have not taught the doctrine of eternal punishment, may have skill enough to explain away *any* language which can be used, and to make it appear, that this doctrine cannot be expressed in words, and cannot be taught intelligibly by the lips of mortals. My object in these remarks is to show, that no person *can*, without a most unwarrantable and shameful abuse of terms, explain away the language of the inspired writers, or make it appear, on any authorized principles of interpretation, that the doctrine of eternal punishment is not inculcated in the Holy Scriptures. The fact is, as we have seen, this doctrine is inculcated there, and inculcated abundantly, and with all possible plainness. Consequently it *is the truth*.

I now proceed to show, secondly, that God will punish his incorrigible enemies forever, because of the *perfect rectitude of his character*. "For *true and righteous* are his judgments."

Men sometimes punish those who are subject to their authority, in a fit of *passion*. Their tempers are excited, and they deal out the strokes of their vengeance in a rage. Now it might be shown, that God is not susceptible of passion in this sense of it; and that this, of course, never excites him to inflict punishment. But if he should punish his creature in a passion, there is no reason to suppose that their punishment would be endless. It might be intolerable while it endured; but the paroxysm of rage must soon subside, and the punishment growing out of it must cease. Passion merely, never would excite him to punish his enemies forever.

Men sometimes punish their enemies, in order to be *revenged on them*. They have received some injury or insult; and they mean to retaliate—they mean to seek and take revenge. It might be shown, that a God of perfect holiness never indulges a selfish, vengeful spirit such as this, and consequently, that such a spirit never excites him to punish his enemies. But suppose it did. It is not at all likely it would excite him to punish them forever. If it was a mere selfish revenge which urged him on, this revenge would in time be glutted. He would come at length to feel that he had retaliated sufficiently, and would be led to say, *It is enough*.

Men, in some instances, inflict punishment on their enemies from settled *malice*. They hate them—they wish them ill—they wish to see them, and are resolved to make them, as unhappy as possible. It might be shown conclusively, that God indulges no such malice towards his enemies, nor does the punishment he inflicts on them result from any such feelings. And if it did, there is no reason to suppose it would be uninterrupted and endless. Mere malice must at length be satiated. Mere malice, which is a wicked feeling of heart, and cannot have any constant, abiding principle to support it, must, in time, become exhausted, or, at worst, must move along in a very uneven and irregular manner.

The single reason which impels the Deity forward in the punish-

ment of his incorrigible foes, is the *rectitude of his character*. When they have transgressed his laws, and rejected his Son, and *persisted* in rejecting him till their probation has expired, it would be wronging himself, and wronging the universe, should he spare them more ; and it is because he cannot be guilty of all this wrong, that he does not spare them. He sets himself to punish them, not in the hurry of passion, or to satiate a momentary revenge, or to gratify the feelings of a malicious heart, but because the finger of *duty* points to this course, and he cannot be holy, just, and good without pursuing it. And commencing the work of punishment with such views, and from such motives, a foundation obviously is laid for it to continue forever. This inflexible regard for what is right, unlike a storm of passion, never will subside. These feelings of duty, unlike those of malice or revenge, never will be satiated. Nor will they ever tire or cloy. Supported, as they are, by unchanging and everlasting principles, they will remain the same ; and they will impel that great Being, who did every thing for his enemies which he consistently could do, and waited upon them as long as he could wait, and who rose up to punish them, because he could forbear no farther, and be holy—they will impel him to go on, as he has begun, in one unyielding, unvarying course of punishment, forever and ever. Why should they not ? How can they change ? Were the principles of right, like any of the sinful feelings of sinful creatures, there would indeed be no depending on them, either to protect the friends of God, or to punish his foes. But this is not the case. The principles of right are inflexible and unchangeable. No alteration of circumstances, no length of time, or distance of place, can affect them at all. Supported and guided by such principles, the great Eternal will not be swayed by mere feeling, as sinful creatures are, either to the right hand or the left. But having risen up in, "true and righteous judgment," to punish his incorrigible foes, he will go on with them, in the same way, to all eternity—he will roll his vengeance after them, in one unfailing, unbroken stream forever and ever.

Were the Supreme Being passionate, vengeful, or malicious—were he altogether such an one as ourselves, his enemies might have vastly less to fear from him, than they have at present. It could not be said of him in that case, "*True and righteous are his judgments.*" He would not be supported in his system of punishment, by the unfailing and eternal principles of justice and truth. He would not be urged forward in it, as he now is, by an imperious and inflexible sense of duty. His course of punishment would, therefore, be fluctuating, if not temporary. It is the *rectitude* of the Supreme Being, which his enemies have most to fear. It is this, and this alone, which will arm him in opposition to them, as long as they exist.

The difference between falling into the hands of a holy and just God, and into the hands of one who should be governed by mere caprice and passion, may be illustrated by familiar examples. Here are two fathers, each at the head of a family. The one is ardent and irascible in his disposition, and very much under the influence of his passions in the government of his household. The other is an upright, considerate man, who, previous to entering on any work of importance, endeavours to ascertain coolly what is right, what is duty. It is the misfortune of each of these fathers to have a rebellious and untractable son. How differently now will these different parents treat their disobedient and

offending children! The first will fly in a passion with his, and deal out his vengeance without reason, and without mercy. But the storm will soon subside, and his child will be left to trifle with him, and disobey him, perhaps worse than before. The other parent will not be hasty to take decisive measures with his child. He will allow himself time to deliberate, and determine what punishment he deserves; what will be the most suitable and proper, and what his *duty* requires him to inflict; but when these points are once settled—when his plan is formed, and he has commenced its execution, he will not be soon or easily diverted from it. He will not suffer himself to be swayed by his feelings, one way or the other. He will go steadily on in the course of punishment he had adopted, till the ends of punishment are secured. Now I ask, has not this child (i. e. if he is determined to persist in his wickedness)—has he not as much to fear from his inflexibly righteous father, as the other has from his passionate and vengeful father? The one is directed by mere unprincipled feeling and passion, and is of course unstable in his government, as the winds of the tempest, or the waves of the deep; while the other, being supported by a consciousness of right, and a sense of duty, proceeds firmly on, unmelted and unmoved, till his object in punishing is accomplished.

To illustrate the same idea, we may take another example. Here are two national governments. The one is that of a savage and a despot, who is the slave of his passions, and whose will is law; while the other is characterized both by mildness and clemency, and by its inflexible regard to what is right. A subject of the *first* of these governments has offended his despotic Sovereign, and fallen under his displeasure. Still, as he knows his Prince is governed more by feeling than principle, he hopes he may devise some method to appease his resentment, and thus escape his wrath. Or if he falls under it, although the tempest may be severe for a time, he flatters himself it will soon subside. A subject of the *last* of these governments has also committed some real crime, is apprehended, and secured. For the present, he is treated mildly and tenderly; but he *knows what he has to expect.* He knows he shall be tried, and condemned, and punished as he deserves. He knows his is a government of principle, and not of feeling, which will not be swayed or swerved from what is right; and he sees of course that he has every thing to fear from it.

I have introduced these examples for the purpose of showing, that the *perfect rectitude of the Divine government is a most terrible feature of it to incorrigible offenders.* The God who governs them is a righteous God. "True and righteous are his judgments." But what comfort can this consideration bring to those who are careless and determined rebels against him? Must not the very fact that his *is* a righteous government arm all its terror and power aginst such, and ensure their threatened and everlasting destruction? Were it a government of mere feeling or caprice, they might have some hope, either of appeasing it, or escaping it, or at worst of not suffering under it long; but as it is a government of principle and inflexible right, they can have nothing to expect but to endure its vengeance, which must be rolled after them forever.

(*To be Continued.*)

FOR THE EVANGELIST.

ON THE REASONABLENESS OF DIVINE REQUIREMENTS.

If some intelligent being, not belonging to our species, nor acquainted with the true character of Jehovah, were to notice the general neglect and disobedience, with which men treat his commands, such an one would be liable to think that He demanded things of them that were very improper and impracticable. When he saw how careless and inattentive most of them are to the word and authority of their divine Lord; how openly and habitually they transgress his commands; how presumptuously they profane his name, and despise his service, such a being would conclude, that rational and dependent creatures would not treat their Creator in this manner, unless *his* treatment of them were exceedingly arbitrary and unreasonable. He would confidently believe, that the service of God was either entirely beyond their power, that they *could* not perform it, however earnest their endeavours might be, and however sincere and pure their desires; or that it was, in their opinion, so unreasonable, that it was better to be entirely neglected. For whenever men neglect and refuse to do whatever is required of them, they say, at least *practically*, that the thing demanded is unreasonable. And is not this the language of men towards God? Do they not affirm of their Creator, that he is a hard master, reaping where he has not sowed, and gathering where he has not strawed? It is a complaint, which wicked men have, in all ages, made against God, that he requires more of his creatures, than he has given them power to do. Of old the children of Israel brought implicitly this charge against him. They said, "The way of the Lord is not equal." With such sinful and unreasonable cavillers, God condescended to expostulate and reason on the subject. He said to them, "Come now and let us reason together." Is it true that my commandments are unreasonable and oppressive? Have I treated you with injustice or unkindness, that you should have reason to treat me so undutifully? What iniquity have you or your fathers found in me, that you and they have gone far from me, and have walked after vanity and become vain? "O my people, what have I done unto thee? Wherein have I wearied thee? Testify against me."

The object of this paper is to illustrate the reasonableness of the ervice which God requires of men.

1. God requires nothing of his creatures, which they might not easily perform, if the disposition of their heart were truly willing. If there is a willing mind, the measure of ability will always correspond with the measure of obligation. The scriptures assure us, that, "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

God requires of men that they should *know* him; and he has endowed them with an understanding capable of performing the requirement. He has also furnished them with those means of instruction, which are adequate to the purpose. Only let them be truly willing, and they will be able, with the means and intellectual faculties they possess, to obtain all that knowledge of God, which is required of them. Even heathens, who have never seen the light of revealed religion, have, nevertheless, from nature, light enough to condemn them for all their

wickedness. For the invisible things of God are clearly seen, being understood by the things that are made, even his eternal power and Godhead. There are some things, in relation to the existence and character of God, which are incomprehensible; and these God does not require that men should know, any farther than they are plainly revealed. The man, who gains as much knowledge of God, as his understanding, his means, and his opportunities will admit, has all the knowledge of his Creator, that his duty requires him to possess.

God also requires that men thould *love* him. And he has given them the faculties necessary for it. He has given them not only an intelligent faculty, but also a *sentient* or *feeling* one. He has not only given them an understanding, but he has also given them a heart. Hence they have a faculty to feel and love, as well as a faculty to know and judge. And this heart is as truly possessed of the natural attributes necessary for *loving* God, as the understanding is of those necessary for *knowing* him. If mankind were destitute of a *heart*, they would indeed be incapable of loving, either their Creator, or any other object. They would be incapable of being pleased with any excellency either human or divine. In such a case, it would indeed be true, that God had required of his creatures services, for which he had not given them the requisite faculties. For men could no more love an object without a heart, than they could know an object without an understanding, or see an object without eyes. The heart answers the same purposes, as it respects loving and hating, which the understanding does of knowing, or the eyes of seeing. The man therefore who has a heart is as inexcusable for not *loving*, when he is required to love, as a man of understanding would be for refusing to *know*, or a man who had eyes for refusing to see. If a man, who had no heart, were required to love God, or to love any thing else, the requirement would be unreasonable, and he would, of course, have a good excuse for his disobedience. This, however, is an excuse, which sinners will never make at the bar of their judge. For, the fact, that they have *hated* God, will be a sufficient proof that they possess a heart, which *ought* to have loved him. God does not require that they should love him beyond the extent of the capacity of their heart; but only so far as that capacity extends. The requirement is, Thou shalt love the Lord thy God *with all thy heart*. And if men possess a heart, which includes all the natural attributes necessary for the exercise of love, then certainly they must be capable, also, of loving their neighbour, as they are required.

Another duty which God requires of men is, that they should *fear* him. And it is equally evident, that he has given them all the attributes, which are necessary for the discharge of this duty. The human mind is certainly possessed of those principles which are capable of being excited into the exercise of fear. Of this our daily experience affords abundant proof. Men might, therefore, fear God. And, as it respects the external conduct of mankind, no one has ever pretended, that they are destitute of those powers and faculties, which are necessary for the discharge of the duties, which God has required. It is hence evident, that God requires nothing of his creatures, which is unreasonable, because nothing is required of them, which might not be easily performed, if their disposition were obedient, and their hearts truly willing.

2. That the services, which God requires of men are reasona-

ble, is furthermore evident, from the consideration, that they are agreeable to the dictates of conscience. The human mind readily perceives, whenever it is turned upon the nature of the duties, which God enjoins upon his creatures, that they are, in themselves, reasonable and proper. The first and great command is, Thou shalt love the Lord thy God with all thy heart. And when it is considered, that God is infinite in his existence, and good in his nature; that he has wisdom to devise the best possible measures, and benevolence to prompt him to adopt them, and power to execute them completely; when it is considered, that he is the fountain from which all happiness flows, and that his goodness is manifest in all his works, it appears reasonable that he should be esteemed, loved, and honored, above all other beings. If God is greater and more excellent than any other existence, it is fit and proper, that he should be acknowledged and honored accordingly. If the Almighty Sovereign of the universe is perfectly and infinitely good, it is fit and proper, that he should have our highest confidence and warmest approbation. If he is kind, benevolent, and merciful, it is suitable and just, that we should be fully pleased, satisfied, and delighted with his character. If all his works are in perfect righteousness, it is our manifest duty to acquiesce under all his dispensations, and say from the heart, The will of the Lord be done. In such exercises does true love to God consist. To approve of God's character cordially; to esteem him as incomparably good; to be pleased and satisfied with his attributes, and be submissive to his will, is that very love, which is enjoined in his holy law. That he is worthy of this love, and that it is fit and right we should exercise it towards him, is a thing, which reason clearly dictates, and conscience fully approves.

Men are required to acquiesce in the sovereignty of Jehovah; to be still and know that he is God; and to rejoice that the Lord God omnipotent reigneth. And this requirement, when duly considered, approves itself to the reason and conscience of men. For if God is supreme in wisdom and knowledge, in goodness and power, it is not only equitable, but it is infinitely desirable, that he should be an absolute sovereign, in the government of the world. It is always desirable in every community, that the brightest talents and the most exalted virtue should be employed in its government. If the natural attributes and the moral perfections of God were only *somewhat superior* to those of his creature, it would still appear suitable and proper, that he should be the superintendent of the universe; because, in this case, it would be manifest, that his absolute government would be better than any other, which could be established. But if God is not only somewhat superior to his creatures, but also possesses such perfections, as render it in the highest degree certain, that he will never do any thing wrong, in the administration of his government, it must, on this account, be obviously desirable, that he should govern all things according to his own pleasure; because, in this case, every work of God will be right, and no one will ever have any just cause of complaint against him. As the truth is, however, the reasonableness and desirableness of God's sovereignty is even much greater than this supposed case would make it. For God is not only superior to his creatures in natural and moral excellence, but he is *infinitely* above them. He is not only free from any discernible error, but he is absolutely *perfect* in his

works. They are not only *right*, but they are *best*. It is impossible they should have been different, and have been better. There is much evil in the system of nature; but if there had been less, there would also have been less good, and in a preponderating degreee; so that the universe, considered as a grand whole, would have been less perfect. As the agency and government of God are respected; all things considered together are superlatively excellent. If God did either less, or more, or in any respect differently from what he does, the system of finite being would be less valuable than it now is. The universe was so constituted, at first, and has been so continued, and will hereafter be so governed, as infinite *goodness* chose, as infinite *wisdom* dictated, and as infinite *power* is adequate to accomplish. The sovereignty of God consists in his doing what he pleases; and God's pleasure is to do what is *best* in the highest possible degree. To acquiesce in the sovereignty of God is therefore a reasonable duty. It is what readily appoves itself to the understanding and feelings of every *reasonable mind*. I say every *reasonable* mind; for some minds are so exceedingly unreasonable and perverse, that if the whole universe of intelligent creatures were allowed, by vote, to choose a universal Governor, many of them would not consent to choose the Lord Jehovah. Happily for the universe, however, the choice of such minds cannot be gratified, for the Immutable and All perfect Jehovah will never resign his throne, to gratify the sinful and peevish desires of his disaffected subjects. Happily for the universe, "The Lord God omnipotent reigneth. Let the earth rejoice, and the multitude of the Isles be glad thereof."

God requires that men should love their neigbour as themselves. This command obligates every person to cherish a kind and benevolent regard for the happiness of others; and in all cases to treat them, as he would judge it reasonable, that they should treat him. The equity and excellence of this injunction are so manifest, that it scarcely needs an illustration to commend itself to the conscience of every man.

It is required of mankind, that they lay up their treasures in heaven rather than on earth. It is made their duty to be more seriously concerned, and more actively employed about their future and eternal welfare, than about their present and temporal interests. And where is the mind so blind and stupid, as not to see and feel the propriety of this injunction?

God has made it the duty of men to seek the promotion of his glory, as the first and most common motive of their actions. This duty implies a governing desire to please and honor God, in our habitual conduct. God, our Creator, is infinitely excellent and glorious. It must then be manifestly fit, reasonable, and just, that dependant, rational creatures should be so devoted to their Creator, as to desire and strive to do his will, and promote his glory, in all their conduct. This command, when rightly understood and considered, must approve itself to every reasonable mind. Mankind, therefore, can never complain of God for commanding them to do things, which are repugnant to reason and conscience, or excuse themselves, by alleging, that the service of the Lord is irreconcileable with the dictates of a sound mind.

3. That the service, which God requires of men is reasonable, is evident from the consideration, that it is conducive to their own high-

elfare. The laws of God are such that in obeying them there is
it reward. Godliness is profitable unto all things, having the
se of the life that now is, and of that which is to come. Great
have they which love God's law, and nothing shall offend them.
Creator of men had required of them a manner of life, and a
e of duties, which would in no degree promote their own welfare,
ther injure it, there would, perhaps, be some appearance of ex-
or their disobedience. This however is not the case. So far is
rvice, which God requires of his creatures, from being inconsist-
th their highest good, that it abundantly promotes it. Indeed,
equires nothing of them, which a strict regard to their own wel-
ould not require. Hence, when God promises blessings to the
ent, he only promises the natural fruits of a holy life; and when
nounces woes against the disobedient, his denunciation is, that
hall be filled with their own devices, and the reward of their
shall be given them. Whatsoever a man soweth, that shall he
eap. He that soweth to the flesh shall of the flesh reap corrup-
and he that soweth to the spirit shall of the spirit reap life ever-
. The paths of obedience, therefore, are paths of life; they
safety, peace, and joy. But the paths of disobedience are the
of death; they lead down to regions of endless woe and despair.
e love of God, which is required by the divine law, when it exists
hearts of men, constitutes a living fountain of pure and divine
ment. They who truly love God derive joys from him, which
tisfactory and permanent; which the world, with all its charms,
ever give, nor, with all its frowns, take away. Their meditations,
, and discoveries of the divine character and works, will be a me-
of perpetual consolation, of rich and heavenly joy.

th in God and in Christ is another duty, which he requires of
which is also a source of innumerable and substantial joys. It is
hich directs the sinner, trembling under a sense of guilt, to the
of atonement, as a ground of pardon and salvation. It is this
supports the afflicted, by giving him assurance, that his light tri-
which are but for a moment, shall work out for him a far more
ding and eternal weight of glory. It is this which supports the
ed, by showing him our compassionate high priest, who was in all
tempted as we are, and is also able and ready to succour them
re tempted. It is this which encourages the desponding, by re-
a lively hope of future and eternal joys. It is this which com-
the bereaved, by giving assurance, that the Lord hath done it,
at all things shall work together for good unto them that love him.
his which sustains and comforts the dying, and often inspires the
rous and triumphant song, O death, where is thy sting? O grave,
e is thy victory?

yer is another of those religious exercises, in which men are
anded to serve and honor the Lord their God. This, also, is ap-
ed as the means of extensive benefit to themselves. A habit of
t prayer has a powerful tendency to preserve men from those
nd courses of action, which are deeply pernicious to their best
sts. It is calculated and designed to inspire them with those holy
gs, and pious resolutions, which are extensively beneficial to
, both in respect to the present and the future world. It is design-
maintain within them, a sense of their dependance on God, and a

sense of his holy and divine presence constantly with them. In this way it is designed to guard them against temptation, by rendering them watchful and sober, and thus to prepare them for the reception of divine favor. And, moreover, God has promised that prayer when offered in a proper manner, and with suitable dispositions, shall be answered. "Ask, and ye shall receive."

God's holy law enjoins that men love one another, and do to their fellow creatures, as they would desire that others should do to them. And the man who keeps this law will certainly realize, that obedience to it is conducive to his best personal good. It will certainly promote his reputation, and give him a good name, which is to be chosen rather than gold, among all the virtuous and good. It will render him an object of esteem among his acquaintance, and conciliate the affections of those who know him. It will extensively secure to him the kindness of others, and in a great measure shield him against the lawless depredations of a slanderous tongue.

Men are also commanded, by the Lord their God, to be temperate in the indulgence of all their animal propensities. This part of the divine service is, also, abundantly conducive to their own welfare. Intemperance of every description has a pernicious influence on human happiness. The sensual devotee shortens the brief measure of his earthly existence, and accumulates miseries on the few days he has strength to live. If he has property he spends it; if he has health he destroys it; if he has reputation he sacrifices it to his unhallowed lusts. He terminates his miserable and ruined existence, in shame and despair. The service of God, therefore, even in the present life, must be highly conducive to the welfare of mankind. Wisdom's ways are ways of pleasantness, and all her paths are paths of peace. In her right hand are length of days, and in her left hand riches and honor. If, therefore, there were no future world, the service of God would be vastly salutary and useful to mankind.

But it is in the world to come that the benefits of piety are to be chiefly realized. God has graciously and abundantly promised, that they who fear the Lord and work righteousness, who believe in Christ and obey the gospel, shall be made perfectly and everlastingly happy. Christ has himself expressly declared, that when the Son of man shall sit on the throne of his glory, he will place the righteous on his right hand, and say to them, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. It is also written in the volume of inspired truth, concerning the joys, which the righteous will then receive, that "eye hath not seen, nor ear heard, neither have entered into the heart of man the things, which God hath prepared for them that love him." Christ has also assured us, that he has gone to prepare, for all the righteous, mansions in his Father's house: and that he will come again and receive them to himself, that where he is, there they may be also. And in these mansions, we are divinely assured, that there shall be no sin, nor death, nor sorrow, but that all tears shall be wiped from all faces. All will be peace, and holiness, and enjoyment, and perfection, and glory, forever and ever. Such will be the final consequence of serving and obeying God. It cannot then be objected, that the service of God is unprofitable, that creatures are required to do that for God, which will result in no benefit to themselves; for the service which he requires of them is the very best

means, which infinite wisdom could devise for the promotion of their own welfare. Indeed, it is, in the nature of things, the only possible way, in which they can secure present happiness, or future glory. They who perversely refuse to serve and obey God must be awfully disappointed in the end; they must be destroyed, and that without remedy. But they who serve and obey God will receive that gift of God, which is eternal life, through Jesus Christ our Lord.

QUINTUS.

FOR THE EVANGELIST.

MORNING AND EVENING INCENSE.

Prayer is the Christian's breath. It is the appointed means, through Christ, of obtaining communications of grace, and all needed good from heaven. Hence, to man, a way of access to the throne of grace, is of infinite importance. Such a way is opened through the mediation of Christ; in view of which the apostle says; "Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in every time of need."

This way of access to God for fallen man was strikingly prefigured, by the burning of the morning and evening incense, in ancient Israel. The Old Testament rituals were "shadows of good things to come." And peculiarly such was the offering of the incense. In the 30th chapter of Exodus, we have an account of an altar, which God directed to be made, and to be overlaid with pure gold, The crown and various costly appendages of this altar indicated, that its design was of signal interest. The divine direction was, "And thou shalt place it before the veil that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee. And Aaron shall burn thereon incense every morning; when he dresseth the lamps, he shall burn incense upon it, a perpetual incense before the Lord throughout all your generations. Ye shall offer no strange incense thereon." A lively illustration is given of this figure in Rev. viii. 3, 4. "And another angel (Christ) came and stood at the altar, having a golden censer. And there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar, which is before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." Here is given, by unerring wisdom, a rich comment upon that offering of incense in Israel. The priest in Israel was a type of our great High Priest in heaven. Various duties of the former were shadows of various parts of the administration of the latter. This was the case in the offering of the sweet incense. A large and different altar was placed in the court, without the tabernacle for burnt offerings. The antitype of these burnt offerings appeared, when Christ offered himself on earth, once for all, for the sins of the world. This subsequent intercession is represented as performed in the court of heaven, where he appears in the presence of God for us, and ever lives to intercede. And one design of this intercession of Christ is clearly exhibited in the figure of the incense noted.

The incense in Israel was a precious and most fragrant mixture of sweet spices, Stacte, Onycha, Galbanum, and pure Frankincense, most finely beaten together. This composition might not be made for any other use, upon pain of death. And no strange incense might be offered in its stead. Here we learn, that no reliance may be made on any thing but the pure, gracious intercession of Christ, upon pain of eternal death.*

This incense was thus to be offered, morning and evening constantly, through all the ages of the commonwealth of Israel; because morning and evening were peculiarly the seasons, when prayers and intercessions should ascend to heaven from all the people of God. We accordingly read, Luke i. 9, 10. "According to the custom of the priest's office, his (Zachariah's) lot was to burn incense when he went into the temple of God. And the whole multitude of the people were praying without at the time of the incense." The perfume of this incense was, as it were, to mingle with the prayers of the saints, to represent the intercession of Christ, through whom alone our best devotions can find acceptance with God.

From this view of the morning and evening incense, two considerations are furnished; viz. Morning and evening prayers are the duty of the children of God. And all prayers are to be addressed to God by faith in the intercession of the Lord Jesus Christ.

God in his word demands of us continual prayer. "Pray without ceasing." "Continue instant in prayer." "Praying always with all prayer and supplication in the spirit." But this cannot mean, that men should be always in the external attitude of devotion. For God says also, "Six days shalt thou labor, and do all thy work." "Seest thou a man diligent in his business, he shall stand before kings." God every where demands diligence in the performance of the common business of life. And his demands never interfere with each other. Christians are required to maintain, continually, a praying spirit. They have learned the benefit and pleasure of abundant ejaculatory prayers, as they are engaged in their daily business of life. But this does not amount to the duty, which it is my present object to ascertain.

Some persons on being asked, whether they maintain family prayer, have replied to this effect, 'I have no talent for family prayer. But I pray continually.' Such persons evidently mistake Balaam's *wish*, "Let me die the death of the righteous; and let my last end be like his" for continual prayer. They may be safely assured, that doubtless, their fancied continual prayers never yet rose with acceptance before a holy God! And happy will it be, for such, if they are not found, at last, continual *neglecters* of prayer, and of the great salvation.

There are others, who content themselves, on the subject of family prayer, with the objection, that they find no express command for this duty. It is a very convenient thing for persons of lax sentiments to plead, concerning plain duties which they neglect, that they find no express command for those duties; meaning, that they do not find those duties stated, in precisely so many words.

* It is presumed, the writer does not mean, that we are not to rely on the atonement of Christ; or that the intercession of Christ is that, *exclusively*, which constitutes atonement; but rather, that we are to have no reliance on the *intercession* of any other. Ed.

Let such and all others, who console themselves in the neglect of family prayer, from the conceit, that it is not expressly demanded, consider the following things. When God speaks to the ear of man's reason, it is sufficient; though he express not a sentiment in so many words. Let him who came to bear witness to the truth decide this. He assured the Sadducees, who denied the doctrine of the resurrection, (see Luke, xx. 37, 38; Mark, xii. 24—27,) that they "erred, not knowing the scriptures," in that they had not learned from the words of God to Moses at the bush, (I am the God of Abraham, and the God of Isaac, and the God of Jacob,") the truth of the doctrine of the resurrection. But these words are so far from expressly containing this doctrine, that considerable reasoning is requisite to find it there implied. Yet it is there implied. Our Lord suggests how they should commence their reasoning: "God is not the God of the dead, but of the living." And he reproved them for not inferring from these words that doctrine clearly involved; and assured them they "erred, not knowing the scriptures." But the duty of family prayer is more clearly involved in many scripture promises, than the doctrine of the resurrection is in these words to Moses at the bush. Hence, those who deny the duty may be said to "err, not knowing the scriptures."

The change of the Sabbath, from the seventh to the first day of the week, is another instance of this kind of scripture proof. The practice of all the churches, for about eighteen centuries, testifies, that the evidence for the change of the Sabbath is sufficient. Yet it is no where expressed in so many words. And we may be confident, that the duty of morning and evening family prayer is not less clearly involved in scripture promises, than is the change of the Sabbath. The direction of Christ, "When thou prayest enter into thy closet," has often been adduced to disprove the necessity of family prayer. But it does not disprove it. The Saviour was exposing the hypocrisy of the ostentatious prayers of the Pharisees in the corners of the streets. See Matt. vi. 5, 6. He would caution his disciples against such pharisaical prayers; and hence says, "When thou prayest, enter into thy closest." But this was manifestly a direction relative to their *personal* devotions. It was the personanl devotions of the Pharisees he was exposing. Hence the devotions of his disciples, the external manner of which he would have form a contrast with those prayers at the corners of the streets, he directs to be in the closet, out of sight of the world. But this has no allusion to morning and evening family devotions, any more than it has to the ejaculatory prayers, which are always demanded of christians. And as well might this direction of Christ be adduced against the duty of ejaculatory prayer, and also against the duty of all public devotions, as against the duty of family prayer. This is only one method of perverting the word of God.

Relative to the duty of family prayer, consider that the design of the incense, which has been noted, was to perfume the prayers of the saints. But God commanded that the time of its being offered should be *morning* and *evening*. Surely then, morning and evening were the peculiar seasons for the devotions of the saints. This conclusion is inevitable. Closet prayers ought then to be offered. These, by God's own decision, are the special seasons for prayer. The example of Joshua affords an argument, that family social prayers ought to occupy a place in our morning and evening devotions: "As for me and my

house, we will serve the Lord." His resolution involves his family, whether children or servants, with himself. They, as a household, should serve the Lord. This certainly must involve family prayer. And as Joshua well knew the order and the implication of the morning and evening incense, and knew they were the special seasons for prayer, his resolution most clearly implies, that he would support family worship, morning and evening.

The example of Daniel, also, affords us strong evidence of the same duty. In his depressed state, distant from the Zion of God, he would pray in his house, three times a day. The impious decree was enacted against him, that for thirty days he should not pray to his God, on pain of death. Dan. vi. 10. "And when Daniel knew that the writing was signed, he went into his house, and his windows being open in his chamber towards Jerusalem, he kneeled down upon his knees three times a day, and prayed and gave thanks before his God *as he did afore time*. These were not secret but family prayers. Had they been secret prayers in his closet, he might have escaped the malicious vigilance of his enemies; and avoided the penalty of the law. Hypocrites probably would have done this; and might have found many plausible things to offer in favor of it. But so did not Daniel. As he had "*aforetime*," daily and statedly, offered acceptable prayers in his house; so he would continue to do, even under the capital interdiction. And knowing the order and design of the morning and evening incense, we infer that two of the audible devotions of the pious Daniel were at these periods. Let himself decide this. He informs us that the angel Gabriel was made to fly swiftly, and touch him, and to deliver a glorious message, "about the time of the *evening oblation*."

Some may say, was not Daniel in this too precise? We answer, No! God wrought a miracle, shut the lions' mouths, and brought Daniel uninjured from their den, to vindicate his preciseness.

The morning and evening sacrifices of old decide in favor of this duty. The patriarchs would not live without their family altar. The continual morning and evening sacrifice was by God's express order. See Exod. xxix. 38, 39, and 1 Chron. xvi. 40. And every pious well regulated family will have its family altar. David says, "In the morning shall my prayer prevent thee." "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up." And lest any should say, these prayers in his house were only secret prayers, he says; "Evening, and morning, and noon will I pray and *cry aloud*." This, together with his resolution, "I will walk within my house with a perfect heart, and saying, "Let my prayer be set forth before thee as *incense*, and the lifting up of my hands as the *evening sacrifice*," clearly implies his stated morning and evening family devotions. The Holy Ghost by the wise man enjoins, "In the morning sow thy seed; and in the evening withhold not thy hand." What is the most important daily sowing of our eternal harvest? Surely our daily pious family devotions. This harvest is to be sown morning and evening. Every view of the subject, either in the light of the theology of nature, or of revelation, evinces the duty of morning and evening family prayers. Children are to be trained up "in the nurture and admonition of the Lord." But this cannot be done, without family prayer. God commands parents "diligently to teach the things of his salvation, to their children, when they lie down; and

when they rise up." But destitute of family prayer at these seasons, this will never be done. People have their family necessities to pray for; and their family mercies for which to give thanks. And christians do not pray, with *all prayer and supplication*, if family prayer is neglected.

God often notes parents and children as in some important sense *one*; which enforces the duty under consideration. The gracious entail of the covenant illustrates this argument. It is also enforced by numerous passages of scripture of the following tenor: "To be a God to thee, and to thy seed after thee." "I will pour out my Spirit on thy seed, and my blessing on thine offspring." "They are the seed of the blessed of the Lord; and their offspring with them." "Else were your children unclean; but now are they holy." "Believe on the Lord Jesus Christ, and thou shalt be saved, and thine house." The class of scriptures of this tenor forcibly decide in favor of the christian's morning and evening family devotions. And let the following awful denunciation silence every soul who dares to oppose: Jer. x. 25. "Pour out thy fury upon the heathen, and upon the *families that call not on thy name.*" Here prayerless families are ranked with heathens; and with them exposed to the divine fury.

But all prayers are to be addressed to God by faith in the intercession of the Lord Jesus Christ.

This we have seen to be most forcibly enjoined in the divine order, that incense should be offered with the morning and evening prayers; and in the bright illustration of it, in the passage from the Revelation. Blessed be God, we, vile sinners, have a High Priest in heaven, who has atoned, and ever lives to intercede. Every act of devotion is to be performed, resting on the perfume of that incense, which is of infinite avail. A God of inflexible holiness and inflexible justice can never receive rebels like us, in any other way. Such are the divine purity and majesty, that one sin sealed apostate angels in eternal death. One sin of Adam destroyed the moral image of God in the human soul; turned man out of paradise; and cursed the world. No salvation could be tendered to man, but on the ground of an infinite atonement; a satisfaction made by him, who is "God manifest in the flesh." When he had taken the place of the sinner, he could not be spared from the sword of justice. And all who reject him must suffer the second death. Here then are terrors of the Almighty against sin! The flashing disk of the clearest sun is but a feeble emblem of his justice. "Our God is a consuming fire." He is worthy of perfect love and obedience; and he abhors all sin. Never then can he allow fallen creatures on earth to approach him in their own name. God must and will maintain his dignity.

The best saint, though he is truly sanctified, is yet imperfect. The man that boasts that he is perfect, we have reason to fear, belongs to that "generation, that are pure in their own eyes; and yet are not washed from their filthiness." Such are not convinced of sin. Souls who are convinced of sin feel their inexpressible vileness before an holy God. "Woe is me, for I am undone." "O wretched man that I am." "God be merciful to me a sinner." Such are prepared to thank God through Jesus Christ our Lord. They can rejoice in his atoning grace and interceding love. They feel that his incense alone

must perfume their prayers and their best services, to render them acceptable to God. They rejoice that "if any man sin, we have an advocate with the Father." They rejoice that they may now come boldly to the throne of grace to obtain mercy, and find grace to help in time of need. PHILOS.

ON HARMLESSNESS.

Nothing is more common, than for mankind to entertain grossly defective opinions of the extent of their duty. Bent on securing to themselves the utmost licence, and eager to shun the disquietude of fear and the compunctions of remorse, it is not to be expected, that they should establish very rigid rules of conduct. To the lawless spirit of the human mind, to the wayward passions of the human heart, we may safely attribute the lax principles of morality and religion, which are current in the world. Among these may deservedly be ranked the notion, which no small number seem to adopt, that, if they are inoffensive, although few, or none be rendered, by their influence and efforts either wiser, or better, or happier, they are scarcely, if at all, liable to censure. It seems, in the estimation of not a few, to be no trivial attainment to do no harm. Beyond that point, they feel themselves under no necessity of proceeding. If their possessions, and endowments, and acquisitions are not made the instruments of mischief to those around them, they consider themselves as hardly chargeable with guilt, although the whole be exclusively employed as the means of individual emolument, and of solitary and selfish gratification.—But, upon *this* subject, scripture, as well as reason, establishes a different standard of belief, and prescribes a different course of practice. The word of God distinctly teaches us, that we were not called into being, endowed with capacities, and entrusted with various and ample means, of promoting the glory of God, of subserving the welfare of others, and of securing and advancing our own holiness and happiness, and placed in a world, where fresh and urgent occasions are continually occurring to call, into exercise and employment, all our powers and possessions;—it teaches us, that we were not created, thus nobly gifted, and placed in a world like this, merely to lounge away life "in shapeless" and unprofitable "idleness," or to waste our time and squander the blessings of an indulgent Providence in the enjoyment of vain amusements, or the pursuit of fleeting and frivolous pleasures. We are bound, solemnly bound, to be assiduously and laboriously active, and active in effecting those great purposes, for which God gave us being, and which he has qualified us to accomplish. To him we are amenable for the employment of the talents, with which we are endowed, and of the blessings, which have been conferred upon us. We are the servants, to whom Christ, the Lord of all, entrusts his property, and to whom he says, *Occupy, till I come.* These are the terms, on which we receive every favor. This is the charter, by which we hold every blessing.

It is a delusion, and, if adhered to, must prove a fatal delusion, to imagine, that to be inoffensive is enough to fulfil the claims of duty, enough to ward off guilt and ruin, and to ensure safety and happi-

There are, strictly speaking, no individuals, who may justly be denominated harmless characters, no individuals, who occupy a neutral region between the dominions of holiness and the territories of sin, no individuals, who maintain an intermediate station between an adherence to religion and a subjection to guilt, no individuals, finally, who are neither the friends and servants of God, nor the dupes and votaries of iniquity. There are, indeed, many individuals, who derive strong consolation, and elevated and confident hopes from the idle and fallacious opinion, which they have adopted, that they have done no mischief. When told of the certain ruin of the ungodly, when pointed to that terrible retribution, which is coming upon all, who are strangers to religion, they at once lull apprehension asleep by replying, that this fearful doom cannot be theirs; that so awful a destiny they do not merit; for, *they never injured any-body, they have never done any harm.*

Were the allegation well founded, this were, indeed, far better than to have spread pollution and misery around them, and to have been nuisances to society and curses to all those, within the sphere of their acquaintance and intercourse. The sinner, who sinks in ruin, loaded with the least degree of guilt, will receive the mildest doom, and experience the lightest share of anguish. He, on the other hand, who has added enormity to enormity, and piled offence upon offence, who has been the patron of iniquity, and made it his delight and his business to diffuse licentiousness of principle and profligacy of life, and who, leagued with hell to work their ruin, has, to the utmost of his power, tempted and seduced and destroyed his fellow-men, will meet, from the stern avenger of human guilt, a fate exactly proportioned to the extent of his demerit, a reward altogether adequate to that monstrous measure of sin, with which he has burthened his soul.

Still, however, the opinion, that to have led an inoffensive and harmless life, will exempt from final condemnation and save from ruin, is a delusion, and a delusion, which has kept, it is to be suspected, multitudes in fatal security. They could not see their course marked with the ebullitions of the dark and direful passions of the human heart, and their lives clouded with the perpetration of gross and appalling crimes. They have, therefore, been inclined to look upon the tenor of their conduct as rising at least to the rank of innocence, and, instead of surveying it with remorse and alarm, they have been able to contemplate it with no little composure and self-complacency.

There are many, who are startled at overt transgressions, at positive and gross enormities, who seem to experience little remorse, or apprehension simply from omissions, merely from the disregard of the claims of duty. From open irreligion, and profaneness they shrink back with terror; while from the neglect of every expression of piety, and of every form and act of devotion, they suffer, if any, but slight and occasional uneasiness. From the bold and impious denunciation of christianity, as false and worthless, they would, with the highest solicitude, refrain. At the thought of such extreme and daring guilt, their hearts would tremble. Their conscience would take the alarm, and their feelings would revolt. This religion, however, whose authority they seem so much to reverence, and whose value they would be thought so highly to estimate, they disregard. To its invitations they turn a deaf ear, its offers they slight and the various duties, which it prescribes they forbear to discharge. There are many, a very large

portion of whose guilt is made up of deficiencies, and neglects, and omissions. These not striking the mind with force as foully criminal, and not occasioning a high sense of danger, conscience is not roused, the self-complacency of their minds is not destroyed, or enfeebled, nor are their fears excited. They often look upon themselves as well-nigh, if not absolutely innocent, and, therefore, they indulge a fond persuasion, that they cannot be so guilty, that they deserve to sink in perdition, and that odious injustice only could doom them to future wretchedness.

But, far different is the doctrine, which the sacred scriptures advance. Widely remote from notions, like these, are the principles which the word of God establishes. Omissions are there brought forward as sins. Deficiencies are there exhibited as wearing the plainest and most marked features of guilt.

In the process of the final judgment, as it is distinctly, and solemnly described by the Saviour himself, omissions are brought forward, and omissions simply are brought forward, against those, who are the objects of God's abhorrence, as the ground of their condemnation. On account of neglects and deficiencies only, they are sentenced to an everlasting banishment from his presence, and to an utter and endless exclusion from the joys of his kingdom. *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.* What heaven-daring atrocities call forth a doom so appalling and tremendous, a doom, at which the stoutest heart must melt, and hope and happiness wither and expire forever?. You shall hear. *For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison and ye visited me not.* The language of holy writ is, *To him, that knoweth to do good, and doeth it not to him it is sin.* And not to know what is the will of heaven, what is the dictate of duty, because we are too heedless of right and wrong, or too indolent, ever to inquire, when the means of ample and correct information lie immediately before us, and are scattered, in profusion, on every side, or because, from our unhallowed passions, our guilty purposes, and our profligate habits, we choose to remain wrapped up in darkness, that we may sin with less opposition, and reluctance, and pain, that we may sin without remorse, and anxiety, is ignorance of so offensive and culpable a character, that it cannot rescue us from perdition. It must leave us to meet the fate of the rebellious servant, who knew his Lord's will, and committed offences worthy of stripes, and was adjudged to be beaten with many stripes. For, narrow is the separation between knowing, and having it completely in our power to know. We are expressly commanded not only to *abhor that, which is evil*, but also to *cleave to that, which is good.* We are directed to *cease to do evil;* but this is not all, which is enjoined. We are commanded, by the same sacred authority, to *learn to do well.* The divine law is not merely a code of prohibitions. It as strongly requires virtue, as it forbids vice. It as absolutely enjoins holiness, as it prohibits sin. According to the explanation of an infallible expositor, the command, *Thou shalt have no other God before me,* renders it our solemn and indispensable duty to love the Lord our God supremely, to love him with all the heart, and soul, and mind, and strength; and the injunctions, which forbid trespasses upon the rights, and injuries to the happiness of our fellow-men, demand pure, and

warm, and efficient benevolence. And, how can it but be criminal, and criminal to an awful extent, and dangerous in the same high degree, in which it is criminal, to leave, buried in forgetfulness and neglect, the sacred duties, which we owe to the God that formed, and preserves, and blesses us, whose we are, and whom we are bound to serve; to the Saviour, who died to redeem us; to mankind, to whom the ties of a common nature bind us; and to our own souls, whose welfare we are required highly to prize, and whose highest interests, we are obligated earnestly to pursue?

Omissions, then, are not innocent and harmless. They are exhibited as sins in the sacred volume. They are registered, as sins, in the book of God's remembrance, and finally, they will, at last, in the awful solemnities of the judgment, be produced as sins, against those, on whom they are chargeable, and they will concur, with their other guilt, in ensuring their condemnation and their ruin.

Of whom is the barren fig-tree an emblem? Of the characters and lives of what class of mankind does it present a just and lively picture? Surely no eye can be so blinded, no sight so jaundiced, as not, at once, to perceive that it is the exact and faithful representative of those, who have, as they think and boast, done no harm, and who rely for an interest in the divine favor, on the opinion, which they have imbibed, that no one is the worse for them, that they have not been, at all, noxious to the world. The barren fig-tree, could it have spoken in its own defence, might with equal truth have alleged, that it had done no harm. It had been simply useless. It had merely occupied a space, which might have been more advantageously filled. It had only taken up that spot, in which a productive tree might have stood. It had not, like the fabled Upas, spread sterility and death around it. It had not been a baleful plant, poisoning every better production near it, withering its growth, despoiling it of its loveliness, and blasting its fruits But how is the barren fig-tree regarded by its owner? Is cumbering the ground esteemed entirely harmless? On the other hand, it is deemed a fault of the most offensive character, and calls forth the fearful sentence, *Cut it down.* A reprieve is indeed, in mercy, granted, and an additional period, in which it may yield fruit, is graciously allowed. But its doom, unless it changes its character, is unaltered. If unproductive still, it must fall, and fall unpitied and abhorred. Look at the barren fig-tree, ye, who exult in the belief of your harmlessness, behold an image of yourselves, and tremble.

How, exclaims the apostle, *shall we escape, if we neglect so great salvation*? His enquiry is not, How shall we escape, if we vilify, deride, and scorn so great salvation? He simply asks, How shall we escape, if we neglect? It is not necessary, then, in order to our undoing, that we become infidels and blasphemers. It is not requisite, that we may sink ourselves in hell, that we pronounce the gospel of Christ a fable, that we ridicule its author, that we inveigh against its truths, or that we treat, with contumely and abuse, its duties and its friends. Carelessness, indifference and neglect will effectually and infallibly accomplish that most sad and deplorable of all achievements, the perdition of our souls. It is not needful, in order that we may perish, that we become profligate and debauched, fraudulent and injurious. The disregard of moral, and social, and religious duties, though it proceed no further, than bare neglect, will assuredly cut us

off from the favor of God, and from the attainment of heavenly bliss. We may be sober, honest and industrious, and, in our general deportment, so correct and exemplary, that the world may loudly applaud us, as amiable, and excellent, and almost faultless characters, and still, on account of our disregard of God, our ignorance and neglect of religion, and the entire absence of a pious and devotional temper, we be finally shut out of heaven, as unholy, as unfit for that pure region, since, alike unqualified to unite in its services and unprepared to participate in its joys.

To be inoffensive and harmless, is, then, not enough. Those, who may warrantably claim this character, as far as any human being may claim it, may be deeply guilty and in fearful danger; guilty, because they forget and slight a large portion of those duties, which they are most solemnly bound to discharge, and in danger, because such complicated and enormous guilt rests upon their souls.

In what terms, and in what spirit, did his Lord address the servant, to whom the one talent had been committed? Is his language that of approbation, or indulgence, and his temper that of kindness and affection? He adopts the tone of severe condemnation, and assumes the aspect of stern displeasure. *Thou wicked servant, Thou wicked and slothful servant*, is the language, in which he is addressed.—Why are epithets so odious and abasing lavished upon him? Why is he addressed in terms, so austere, and in a spirit, so indignant and alarming? What is the precise nature of that guilt, which he had contracted? What are the actual features and the true complexion of that iniquity, with which he stood chargeable? Had he expended his Lord's money on trifles and squandered it in folly, or had he prostituted it to baser purposes, and wasted it in the perpetration of crimes? Had he made it the means of procuring the gratification of his grovelling appetites, and of his licentious and malignant passions? Had he employed it, as the instrument of diffusing corruption and involving thousands of those around him in error, and guilt, and wretchedness? No such thing. He had barely neglected to use it at all. He had only hid it in a napkin. He had merely buried it in the earth. Still this is the man, whom his Lord, when he calls him to a reckoning, pronounces a wicked and slothful servant. This is the man, against whom he utters the terrible sentence, *And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.*

Beware, then, of being satisfied with yourselves, because you may imagine that you have done no harm; because you have been, in your general deportment, inoffensive, and, according to the laws of society, and, the maxims of the world, virtuous. With deep solicitude, and with daily and faithful care inquire, whether you truly possess the spirit, and whether you actually and conscientiously practise the duties, which christianity requires. Let nothing give you peace, short of the possession, in its reality and excellence, of the christian character, and of the exercise, from the heart, of the various virtues, which the gospel of Christ prescribes. If you sit down contented with any thing below this, you will sit down contented with the sentence of condemnation resting upon your souls; you will slumber on the verge of ruin, and, fearful is the hazard that, when you awake, will find yourselves precipitated in fearful misery, to which there is no end, and from which there is no redemption.

Individuals, who are, in their general conduct, moral and harmless, but whose attainments proceed no further, than inoffensiveness, and outward decorum, are often in extreme danger. They cherish erroneous opinions concerning their characters, and they indulge empty and delusive hopes of their safety. They are guilty of no enormous crimes, of no gross offences, of no hideous atrocities, which must rouse conscience to fulfil her office and compel her to condemn, and upbraid, and threaten. Their tranquillity is, therefore, unbroken. They dream only of innocence, and of exemption from danger, till, at length, they open their eyes in eternity, and find themselves guilty and undone.

Compared with the condition of such, that of even the vicious and abandoned is often hopeful. They cannot deny, cannot palliate their guilt. If sin lies at the door of any of mankind and if any will finally be lost, they cannot avoid admitting, that they are sinners, and that, of the horrors of damnation, they are in imminent danger. Their conscience may be touched, and caused to condemn, to reproach and to warn. A conviction of guilt may alarm the mind, by bringing home a persuasion of its exposure to divine vengeance; and a sense of guilt, and an apprehension of danger may prepare, and constrain the soul to welcome with sincerity and joy the offers of divine love, and to have recourse, and cordial recourse, to the mercy and grace of the gospel.

Far be it from me to plead for sin, or to lend any encouragement to immorality and irreligion. Sin is ever base and odious; and it is with the rankest presumption, and the most fearful peril, that we perpetrate it, under the monstrous pretence of finding our way through it to holiness and heaven. But, to beings depraved as we are, danger lurks in every quarter. Decorum and regularity of conduct, harmlessness and propriety of deportment frequently generate dispositions, most offensive to God, and most adverse to the spirit and demands of the Gospel. They produce a haughty self-esteem, which scorns being indebted to rich mercy, being dependent on grace totally free, for pardon and salvation. They nourish a fancied innocence, so that all the denunciations of the scriptures fail to move, pass by unheeded and leave the mind in a state of listless security. Whatever creates fallacious hopes and sustains groundless confidence, is peculiarly hazardous, whether it be seeming innocence of life, the observances of superstition, or the strictness and austerity of the sanctimonious. Hence, it often comes to pass, that gross transgressors embrace religion, while sinners, whose offences are far less exorbitant and notorious, remain estranged from piety and salvation. In exact accordance with this sentiment, is the declaration of Christ to the Jewish chief priests and elders, *Verily I say unto you, The publicans and the harlots go into the kingdom of God before you. For, John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him.* Their sad condition, their dark and dreary prospect arose from the difficulty of destroying their self-esteem, and causing them to think and to feel, that they were guilty and undone; while, upon the minds of the others, such a sense of criminality, and of danger might, with comparative ease, be impressed.

Beware, then, of being set at rest with any thing, below the sure possession of the christian character, the decided influence of christian

motives, the lively exercise of christian feelings, and the full, and vigorous, and faithful performance of christian duties.

Those, who build their hope upon the fact, that they have not been profligate and vicious, that they have not been licentious and profane, and that they have not been injurious to their acquaintance, mischievous to society, and noxious to the world, fix the basis, on which they rely, upon the sand, or even worse, on emptiness. The fabric, which they are rearing, however fair and seemingly substantial, will inevitably fall, and fearful is the hazard, that it will bury them in its ruins. Let them fix their eye upon the slothful servant and shudder at the thought, that his doom may be theirs; *Cast ye, the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.*

Justly, then, may all be powerfully urged to constant, scrupulous and vigorous exertion in the cultivation and employment of all their powers, and in the use of all their advantages. The account which you must at last give will be strict and awful. Many and inestimable are your privileges, and aggravated and enormous will be your guilt and singularly terrible your destiny, if you are found slothful servants. But most glorious and blessed will be your condition, if, approaching the Supreme tribunal at the final day, one and another can humbly say, *Lord, thy pound hath gained ten pounds; Lord, thy pound hath gained five pounds;* and can receive the eulogium of your judge, *Well done, good and faithful servant: enter thou into the joy of thy Lord.*

But, none need despair. Although the reckoning, to which we shall be summoned, be strict and alarming, it is not unjust. The slothful servant was not condemned, because he had not received a larger allotment of his Lord's property. It will not be the extent of our talents, or the number and value of the blessings, which have been assigned us, which will determine our final sentence. Use well and faithfully, then, in the fear of God, and with your eye fixed on the tremendous day of account, your endowments and your advantages, and you need not fear, be they ever so few and ever so inconsiderable.

"'Tis not the measure of your powers,
To which th' eternal meed is given,
'Tis wasted, or improved hours,
Which forfeit, or secure your heaven." *Vermont Adviser.*

PHILAGATHOS, No. I.

"WAIT THE GREAT TEACHER, DEATH."

MR. EDITOR,

Many years ago, I passed through a scene which, at the time, made a deep impression on my mind, and on which I have frequently reflected since, as illustrative of the idea that a prospect of death has, in many instances, a powerful influence in teaching truth on religious subjects. From the righteous judgment of God, men may be given up to strong delusions, to believe a lie; the conscience may become seared, as with a hot iron; and men may die *hoping*, *believing*, and even *fearing* nothing. But my observation has led me to notice many cases,

where an anticipation of death has made the infidel and the errorist *tremble;* not like Felix, with a momentary agitation, but with a powerful conviction of truth on the mind. The instance above referred to was one; and believing it may be profitable to some of your readers, I will relate the circumstances, so far as I can recall them to mind, after the lapse of more than twenty years. The man alluded to was nearly fifty years of age; of a respectable standing in the world; from his occupation, extensively acquainted with mankind; thought much of by his associates; but an unbeliever in the system of religion, which had been taught him by his pious mother, and which is generally taught and believed in our country. He became afflicted with a chronical complaint, which finally terminated his life. After he had been sick some time, his physician requested me to accompany him to the house of his patient. I went with the doctor, and after conversing with the sick man, a few minutes, concerning his disease, I left him. A few days after, I was requested to visit him as a clergyman. I went, pursuant to the request, but was received with an air of coldness, which evinced that the visit had been requested rather as a matter of ceremony, than from a real desire to see a minister, in his official capacity. Having known the man for several years, and believing that he had embraced very erroneous sentiments, on the subject of religion, I thought it most prudent to say but little to him at that time. I asked him whether he wished me to pray with him. In reply he made many severe remarks on professors of religion, denouncing them all as hypocrites, and concluded with proposing that a short prayer should be made. Having made a prayer, comprised in general terms, I left him.

A short time after, I was again sent for. At this visit, I entered more freely into conversation with the sick man. I found him in a degree sensible of his situation, and manifesting some anxiety respecting his future state; but still unwilling to renounce his erroneous sentiments. I prayed with him, and retired. From that time to the day of his death, which was about six weeks, I visited him almost daily; and witnessed a powerful struggle in his mind. He adhered to his false sentiments, until, compelled by the force of truth, impressed on his mind by the all-powerful energy of the Divine Spirit, under a prospect of death, he renounced his errors, one after another; and finally, with a child-like temper, embraced the humiliating system of doctrines taught in the Bible. As the truth opened on his understanding, impressions were made on his heart, by the life-giving Spirit of God. His convictions of sin were powerful;—so powerful, as deeply to agitate, and fill with trembling anxiety, a man who had, for years, braved the tempests of the ocean, and looked, unappalled, upon many dangers. But, before this time, he had never realized that he *must* die,—that he must die *soon*,—that he must appear before a holy God in judgment. He was, naturally, a man of uncommon firmness of mind; but feeling himself a sinner, he trembled. The image of that man's extreme agitation and distress is fresh in my recollection. In God's good time, the wounded man was healed. The Spirit of life was imparted to him. The friend of sinners spake comfort to his soul. Death lost its terrors. Hope raised him above fear. Joy brightened his countenance. He fell asleep in Jesus, and is now, doubtless, singing the everlasting song of glory to God and the Lamb.

ETERNITY.

"When I endeavor to represent eternity to myself, I avail myself of whatever I can conceive most long and durable. I heap imagination on imagination, conjecture on conjecture. First, I consider those long lives, which all men wish and some attain. I observe those old men who live four or five generations, and who alone make the history of an age. I do more: I turn to ancient chronicles, I go back to the patriarchial age, and consider life extending through a thousand years; and I say to myself, all this is not eternity, all this is only a point in comparison of eternity. Having represented to myself real objects, I form ideas of imaginary ones. I go from our age to the time of publishing the gospel, from thence to the publication of the law, from the law to the flood, from the flood to the creation; I join this epoch to the present time, and I imagine Adam yet living. Had Adam lived till now, and had he lived in misery, had he passed all his time in a fire, or on a rock, what idea must we form of his condition? At what price would we agree to expose ourselves to misery so great? What imperial glory would appear glorious were it followed by so much woe? Yet this is not eternity. All this is nothing in comparison of eternity. I go farther still. I proceed from imagination to imagination, from one supposition to another. I take the greatest number of years that can be imagined. I add ages to ages, millions of ages to millions of ages. I form of all these, one fixed number, and I stay my imagination. After this I suppose God to create a world like this which we inhabit. I suppose him creating it, by forming one atom after another, and employing in the production of each atom the time fixed in my calculation just now mentioned! What numberless ages would the creation of such a world in such a manner require! Then I suppose the Creator to arrange these atoms, and to pursue the same plan in arranging them as of creating them. What numberless ages would such an arrangement require! Finally, I suppose him to dissolve and annihilate the whole, and observing the same method in this dissolution as he observed in the creation and disposition of the whole.—What an immense duration would be consumed! Yet this is not eternity; all this is only a point in comparison of eternity!"

SAURIN.

FROM WAYLAND'S MISSIONARY SERMON.

EFFECT OF PREACHING.

"The preaching of the cross of Christ is a remedy for the miseries of the fall which has been tested by the experience of eighteen hundred years, and has never in a single instance failed. Its efficacy has been proved by human beings of all ages, from the lisping infant to the grey headed sinner. All climates have witnessed its power. From the ice bound cliffs of Greenland to the voluptuous Ganges, the simple story of Christ crucified has turned men from darkness to light, and from the power of Satan unto God. Its effect has been the same with men of the most dissimilar conditions; from the abandoned inhabitant

of Newgate, to the dweller in the palaces of kings. It has been equally sovereign amidst the scattered inhabitants of the forest and the crowded population of the densest metropolis. Every where and at all times it has been the power of God unto salvation to every one that believeth.

FROM MEIKLE'S MISCELLANEOUS MEDITATIONS.

ON MEDITATION.

The heavenly meditant has the happiest life in the world, and the most enriching commerce with the celestial Indies, from whence he returns loaded with an unseen store of immortal joys, and spiritual consolation. As he continues to meditate on the great things of God, such amazing plenitudes are displayed before his eye, that he finds in the divine fulness sufficient subjects for meditation through eternity itself. Meditation, like the spies sent from Israel in the wilderness, returns with a good account of the land, presents some of the fruits of paradise, and produces refreshing grapes pulled from the true VINE. Here the weary soul retires to rest in the bosom of the promise, in the love of God, in spite of all surrounding troubles; and drinks at the river before the throne, which makes her forget her miseries, as waters that flow away. O the high estate of the sons of God in meditation! They walk in the fields of glory, associate with the angels of light, and hold communion with God himself.—Thus having been in the mount with God, their soul is beautified. Thus their face shines, and their conversation seems as if in heaven, nobly opposing the base practices of the men of the world.

O my soul, while mortals are combatting for crowns, meditate thou on the crown above; view the beauties of the better country; ruminate on the happiness of the inhabitants there; think on the fulness of the heavenly glory; talk of the love of God, and dwell on the adorable excellencies of the divine Redeemer. This work is its own reward and assimilates the soul to the bright and morning Star. Be ashamed henceforth to occupy thyself in meditating how to raise thy fortune, how to make thyself famous, and how to plan thy lot in the world; this last commit to God, and cast the rest away: but let him whose favor is better than life, be the object of thy love, and the object of thy meditation! Thus shalt thou begin heaven, anticipate bliss, and prepare for eternity and glory.

FROM THE JOURNAL OF REV. DAVID BRAINARD.

UTILITY OF SECRET DEVOTION.

Aug. 4. "Was enabled to pray much, through the whole day; and through divine goodness found some intenseness of soul in the duty, as I used to do, and some ability to persevere in my supplications. I had some apprehensions of divine things, which afforded me courage and

resolution. It is good, I find to *persevere in attempts* to pray, if I cannot *pray with perseverance*, i. e. *continue long* in my addresses to the divine Being. I have generally found, that the more I do in secret prayer, the more I have *delighted to do*, and have enjoyed more of a spirit of prayer: and frequently have found the contrary, when with journeying or otherwise I have been much deprived of retirement. A seasonable, steady performance of SECRET DUTIES IN THEIR PROPER HOURS, and a CAREFUL IMPROVEMENT OF ALL TIME, filling up every hour with some profitable labor, either of heart, head, or hands, are *excellent means* of spiritual peace and boldness before God.—*Christ*, indeed, *is our peace, and by him we have boldness of access to God;* but a *good conscience, void of offence*, is an excellent preparation for an approach into the divine presence. There is a difference between *self-confidence* and a *self-righteous pleasing of ourselves*—as with our own duties, attainments, and spiritual enjoyments—of which good men are sometimes guilty, and that *holy confidence* arising from the testimony of a good conscience, which good Hezekiah had, when he says, "Remember, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart." *Then*, says the holy psalmist, *shall I not be ashamed when I have respect to all thy commandments.* Filling up our time *with* and *for* God, is the way to rise up and lie down in peace."

ANECDOTE.

When Pyrrhus king of Epirus was preparing for his expedition into Italy, Cineas, the philosopher addressed him thus; "The *Romans*, Sir, are reported to be a warlike and victorious people; but if God permit us to overcome them, what use shall we make of the victory?" 'Thou askest,' saiu Pyrrhus, 'a thing that is self evident: The Romans once conquered, no city will resist us; we shall be masters of all Italy.' Cineas added, "And having subdued Italy, what shall we do next?" Pyrrhus replied, 'Sicily next stretches out her arms to receive us.' "That is very probable," said Cineas; "but will the possession of Sicily put an end to the war?" 'God grant us success in that,' answered Pyrrhus, 'and we shall make these only the forerunners of greater things; for then Lybia and Carthage will soon be ours: and these conquests being completed, none of our enemies can offer us any farther resistance.' "Very true," added Cineas, "for then we may easily regain Macedon, and make an absolute conquest of Greece; and when all these are in our possession, what shall we do then?" Pyrrhus smiling answered, 'Why, then, my dear friend, we will live at our ease, eat and drink, and enjoy ourselves, with cheerful conversation.' "Well, Sir," replied Cineas, "but *why may we not do all this now*, and save ourselves the labor and the hazard of enterprises, so uncertain?"

How many, like Pyrrhus, spend all their days in the laborious pursuit of objects, which, if obtained, could never render their situation any more favorable to real enjoyment!

REVIVALS OF RELIGION.

TO THE EDITOR OF THE EVANGELIST.

SIR,

As you propose to insert "brief narratives of revivals of religion," I send you the following, which you are at liberty to publish, if you think it calculated to promote the object of your work.

HERVEY TALCOTT.

Chatham, Jan. 28, 1824.

The first Church in Chatham was formed in 1721, and has, ever since, with but short interruptions, been regularly favored with the administration of Divine ordinances. But we have no evidence that there ever was, in the place, what is usually denominated *a revival of religion*, till the last year. The accessions to the church were at no time large: only a few were added in any year, and some years none. During the seven years preceding the last, thirty persons were admitted by profession. At the beginning of 1823, the church consisted of eighteen males, and about sixty females. Several of the members were quite advanced in years. Some of them have since died. Scarcely one, who might be called a youth, was seen at the Table of the Lord. The younger part of the Society were mostly inattentive to the concerns of the soul, and devoted to earthly follies. Comparatively few were the families, in which there was any united acknowledgement of God, by family devotion. Alarming instances of sickness and death had repeatedly occurred. But the warnings of Providence, as well as the awakening truths of Scripture, seemed to be, in a great measure, unheeded. Anxious enquiry, on the subject of salvation, had been rarely known for a long time. The state of vital religion, even among professing Christians, was acknowledged to be very low. There were those, however, who could not but "weep when they remembered Zion,"—when they considered the spiritual desolations around them, and thought of the worth of immortal souls, of the dying love of Christ, and the danger of the impenitent.

Early in the year 1823, a few minds were impressed with a sense of sin, and of the vast importance of religion; and there appeared to be an increased tenderness and anxiety in regard to spiritual concerns among professed Christians, and more of a spirit of humiliation and prayer. Some solitary instances of apparent conversion took place. But still there seemed to be great obstacles in the way of a revival; and we feared that, as at some former seasons, the promising tokens would die away, and that we should be left without a gracious visitation of the Holy Spirit, which was so much to be desired. The church held special meetings weekly for conference and prayer; and it is believed, that from the hearts of some at least ascended daily the earnest cry, "Oh, that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence."

It was in the latter part of April, that the power of the convincing Spirit became strikingly visible; and several soon began to rejoice in hope. During the months of May and June, numbers were "pricked in heart," and oppressed with a sense of guilt. The work progressed with a rapidity, which was surprising to all. Many found themselves

possessing views and feelings, in respect to Divine and eternal realities, such as they had never known before. In all religious meetings it was evident that a special Divine influence was present. The aspect of things in many families was quite changed. An unusual solemnity was spread over the place. From week to week, and almost from day to day, sinners were brought, as they supposed, to submit to God, to trust in the Saviour, and devote themselves to his service. Some weeks, as many as eight or ten were brought to hope and rejoice in Christ. The scene was indescribably interesting and affecting, and can never be effaced from remembrance. The work continued, in a degree, during the months of July and August; and since that time there have been a few instances of apparent submission to God.

It is of course impossible to tell how many have really "passed from death unto life" in this revival. Since the first of May, sixty persons have been added to the church by profession. In connexion with the work, more than seventy have expressed hope of their reconciliation to God. The Society embraces about eighty families.

Less than half of the subjects of the work, are males; and more than half are heads of families. Some are considerably advanced in years. One of the earliest subjects was a female eighty-six years old, who now, we trust, beholds the face of her Redeemer in Heaven. Her views of divine things, after her conversion, were remarkably clear, and her love to the Saviour, strong and ardent. She had, for several years, been unable to attend public worship. She spoke, in melting language, of the mercy of God, by which her life had been so long spared, and she, at last, plucked as a brand from the fire.

The revival has evidently produced a considerable effect on the state of society among us. All, who are acquainted with *facts*, in regard to the case, must admit, that the Sabbath has been more strictly kept than before—that public worship has been more generally, and more seriously, and devoutly attended—that there has been more of an observance of family worship—that there has been an increased regard to the name, the word, and the ordinances of God, and an increased attachment to the cause and kingdom of Christ—that there is, in many, more sobriety, and more regularity of conduct—that there is less devotedness to vain and sinful amusements—that there is more domestic and social order, and comfort, and more vital godliness and brotherly love in the Church. The number of those, who surround the table of the Lord, on sacramental occasions, is about double to what it formerly was; and we have now the happiness of seeing there, a number who are in the morning of life. We have, indeed, cause for deep sorrow, that reformation, in religion and morals, has not been more extensive among us, and that many are still left, "having no hope, and without God in the world." We see much reason for praying continually, "O Lord, *revive* thy work."

Special exertions, of various kinds, were made for the promotion of this work; and, they were attended with evident success. But it was carried on in such a way, as to render the hand of the Sovereign Author visible. It was continually manifest, that no human efforts could be of any avail, without the merciful aid of Him, in whose hand are the hearts of the children of men; and who "turneth them whithersoever He will." One event after another constrained beholders to exclaim, "What hath God wrought!" From the commencement of

this gracious work, and through every stage of its progress, it appeared as though the Divine Being intended to give all around complete evidence of His special interposition, and thus to leave, without the shadow of excuse, any who might oppose or revile the work, or who should refuse to give Him glory on account of it. We cannot but say, "The Lord hath done great things for us, whereof we are glad." He has, we trust, shown saving mercy to many individuals, who were "wandering in sin," pursuing the downward path, afar off from God and true happiness, hastening to eternity, unprepared. He has bestowed His best blessings on many families. He has manifested wonderful kindness to the Church and the community. He has "remembered us in our low estate; for His mercy endureth forever."

Massachusetts.—A revival has for several months existed at Randolph. On the 23d of December last, 75 had been added to the church since the revival commenced, and family worship had been instituted in twenty or thirty families. In Carver and Halifax, revivals are said to have commenced. In Nantucket is unusual attention to religion. Rev. Mr. Sprague of West Springfield writes to us, "There has been in my congregation, for several months past, an interesting revival of religion, during which as many as 60 or 70 have hopefully become pious." At Massachusetts State Prison 15 of the convicts were baptized by Rev. Mr. Collier, the chaplain, on the third Sabbath in October last.

Maine.—The Baptist societies in Albany and Eastport are said to have been visited with revivals. In Albany between 30 and 40 have been recently added to the church by baptism, and more than 20 by letter. From Eastport Rev. Mr. Eveleth writes, under date of Nov. 4th, "I have baptized 28; twelve have been added by letter, &c. The revival has been equally extensive in the Christian Society." In Nobleboro' and Jefferson is more than usual attention to religion. One hundred and fifty persons were added to the churches in the vicinity of Hamden during three months previous to December 27th.—*Missionary Herald.*

Connecticut.—About the 20th January, the revival was increasing in Colchester; 160 had expressed a hope in the first parish, and 50 in Westchester parish. In Millington, the work had greatly increased, and had commenced in East-Haddam.

New-York.—A letter from the Pastor of the church in Augusta, dated Dec. 8th says, "About one hundred and fifty have been introduced into the glorious liberty of the sons of God. The work still continues."

Extract of a letter to the Editor of the Boston Recorder, from the Rev. Mr. Bacon, dated, Moreau, N. Y. Jan. 26.

"You have probably heard of the work of grace in the society of Moreau and Northumberland. Within a week the work has received a new impulse, and if I mistake not is much more powerful than ever. It begins to spread into three adjacent villages; in one of which it is believed that eighteen persons give evidence of a change of heart within four days."

Extract of a letter from Rev. R. K. Rogers, dated Sandy-Hill, N. Y. January 28.

"The Revival has extended from Moreau and Northumberland, (where 70 have been added to the church,) to this village and Glensfalls. In the latter, during the last week, eighteen souls were brought from darkness to light. The work is in *answer to Prayer*, and we have found much good resulting from *Union Prayer Meetings* of the neighbouring Churches."

EXTRACT FROM THE JOURNEY OF MESSRS. FISK AND KING FROM CAIRO TO JERUSALEM, THROUGH THE DESERT.

Entrance into Syria.—After riding nine hours and a half, we pitched our tent at Bur el Khoor, a large plain covered with grass and shrubs, on which several large flocks of sheep and goats were feeding, under the direction of Arab shepherds and shepherdesses. We walked up to the top of a sand hill near our tent, where we had a delightful view of the plain. After being so long in the wilderness, this view was indeed cheering. We have now just left the dominions of Mohammed Ali Pasha, and entered modern Syria. Whether we are yet within the limits of ancient Palestine, or not, we do not know. The valley of Zaaka is no doubt a torrent in the rainy season. Possibly this is the river of Egypt. See Gen. xv. 18, and Josh. xv. 4. If so, we are already in the promised land. While in the desert, we have found comfort in singing,

Guide me, O thou great Jehovah,
Pilgrim through this barren land.

From the top of the hill, near our tent, we lifted up our eyes and looked "northward and southward, and eastward and westward," and thought of the dangers we had escaped, and of the prospect before us. How trying it must have been to Moses, after wandering forty years in the wilderness, to be told that he must not enter the good land which his eyes beheld. In the evening read the 6th, 7th, 8th, and 9th chapters of Deuteronomy, which were extremely interesting to us at this time. We are now entering the land of Canaan.

Reflections on Mr. Parsons.—As we drew near the city, we remembered how our dear brother Parsons, when wars and rumors of wars obliged him to leave the place, turned back his eyes, as he ascended the hill west of Jerusalem, and wept, and said, "If I shall find favor in the eyes of the Lord, he will bring me again, and show me both it, and his habitation." Alas for us! these words were fulfilled in a much higher sense, than he then anticipated. We cannot for a moment doubt, that he did find favor in the eyes of the Lord; and though he was not permitted to return to the earthly Jerusalem, yet his divine Saviour has given him an infinitely higher felicity, even that of seeing and enjoying the bliss of that Eternal City, in which the divine glory dwells.

They enter the Holy City.—With feelings not easily described, about four o'clock, we entered JERUSALEM. The scenes and events of

4000 years seemed to rush upon our minds ; events, in which Heaven, and Earth, and Hell, had felt the deepest interest. This was the place, selected hy the Almighty for his dwelling, and here his glory was rendered visible. This was the "perfection of beauty," and the "glory of all lands." Here David sat and tuned his harp, and sung the praises of Jehovah. Hither the tribes came up to worship. Here enraptured prophets saw bright visions of the world above, and received messages from on high for guilty man. Here our Lord and Saviour came in the form of a servant, and groaned, and wept, and poured out his soul unto death, to redeem us from sin, and save us from the pains of hell. Here, too, the wrath of an incensed God has been poured out upon his chosen people, and has laid waste his heritage.

Messrs. Fisk and King took lodgings in a Greek convent, called the convent of St. Michael the Archangel, situated but a little distance from the place where it is supposed the Lord Jesus was crucified. Their windows looked out upon the Mount of Olives, from whence he ascended to glory, and where he commanded his disciples to "go into all the world, and preach the gospel to every creature." Mr. Wolf took lodgings with his brethren the Jews.

The first part of their journal concludes with the following request to their brethren and patrons in this favored land, which will draw forth many prayers in their behalf to Him who heareth prayer, and whose eye, doubtless, hath never been regardless of the interesting land in which they now dwell.

Christian Brethren in America :—Pray for us, that the word of the Lord may have free course and be glorified, even as it is with you ; and that we may be delivered from unreasonable and wicked men : for all men have not faith.—*Missionary Herald.*

Monthly Concert.—On the 2d of June last, Mr. Fisk made preparation for a journey, in company with Mr. King, to the Dead Sea and the River Jordan. To protect themselves from robbers they employed the captain of a band of robbers as their guide.

On a mountain near the Dead Sea, Mr. Fisk found the rocks strongly impregnated with sulphur.

The waters of the Dead Sea are clear—but bitter and nauseous to the taste. The opinion that, on account of their weight, they are unmoved by the force of wind, is without foundation—also the notion that birds cannot, or do not fly over their surface. Mr. Fisk saw many of them upon the shore, and flying above the water. The idea that vessels do not sail there is better supported ; for no vessels have been built for the purpose.

The whole country on this Sea and the banks of Jordan, as far as Mr. Fisk travelled, is desert, and inhabited by a few Bedouin Arabs. The Jordan is a small, sluggish river ; and its banks, in many places, are marshy and covered with bushes. Mr. Fisk swam across it and "on the other side beyond Jordon," sat down, in company with a few Greeks, and read the third chapter of Joshua and the third chapter of John.

On a hill a little to the West of the Jordan, Mr. F. saw a heap of stones, said to mark the spot where Joshua placed the stones which he

took from the bed of the river, when it was miraculously divided for the passage of the children of Israel. He sought for the "Apple of Sodom," of which he found two kinds—both unpleasant to the taste.

The ancient Jericho contains at present only about 300 inhabitants—all Mussulmans. The walls of the houses are of stone—the roofs of bushes and clay. A little to the North West of this place, is a stream of pure water, which is supposed to be that which Elisha healed. The stream issues from the foot of a mountain, on which our Saviour is said to have fasted 40 days.

At Jerusalem, Friday June 20, the Missionaries repaired to the walls of the city opposite Mount Moriah, where the Jews on that day of the week resort, to mourn over the desolations of their country. At this place about 30 Jews were sitting upon the ground, reading Hebrew books, and mourning. This is a privelige for which the Jews are obliged to pay their Turkish masters. From one of the Greek convents at Jerusalem, more thon $150,000 have been exacted by the Turks, since the commencement of the war.

On the day of Pentecost, June 27, there were five Missionaries at the Holy City; viz. Messrs. Wolf, Fisk and King, Mr. Way and Mr. Lewis, from the University of Dublin.—*Telegraph.*

Character of the Turks.—The following sketch of the character of the Turks, given by the Rev. Mr. Fisk one of the Missionaries to the Holy Land, will be read with interest at the present time.—*N. Y. Obs.*

Think of a government in which every office is sold to the highest bidder, and in which a criminal may almost uniformly obtain his *freedom* by the payment of money; think of schools, in most of which the only thing taught is to pronounce the words of a language which neither pupils nor teacher understand; think of places of public worship, in which nearly all the exercises are performed in an unknown tongue: think of one half the females in the country prohibited from going out without concealing their faces, while both the laws and the religion of the country allow polygamy and concubinage; think of a country in which scarce one woman in a hundred can read, and where, perhaps, not half the men are more fortunate; think of a country in which the governor has liberty to behead seven men a day, without assigning any reason whatever for so doing; where a criminal is condemned without jury, and I had almost said without trial or witnesses; and after being condemned, is immediately beheaded, strangled, or hung at the first convenient place in the street, and left hanging two or three days. think of a country in which, in case of public disturbance, one half of the community can murder whomsoever they please of the other half with impunity; think of a country in which an armed man, will meet a respectable inoffensive citizen in the street of a populous city, at mid day, and shoot him dead on the spot, and then sit down quietly and smoke his pipe in sight of the corpse, while even the guards of the city are passing by; think of a country in which the name of christianity exists, but only as a name, for that superstition and idolatry which belong to paganism, and in which the delusions of the false prophet exist with all their impurities and all their abominations. Such a country or rather much worse than even this description, is Turkey."

Presentation of the Bible to the newly married.—At Chatillon on the Loire, in France, a Bible Association has recently been formed among the children, for the purpose of presenting a Bible to every newly-married pair. The effect of this institution thus far has been very happy, both upon the children and upon the young persons who receive their present. The plan, we think, is worthy of universal imitation. It seems to be the most simple and effectual method of keeping every family in the country supplied with the sacred volume ; and if it were universally introduced, we might soon hope to see family worship extensively revived.

The Archives du Christianisme, a periodical work published in Paris, contains the extraordinary intelligence, that on the 6th of April last, M. Henhoffer, the Roman Catholic Rector of the parishes of Mullisausen and Steyneyg, in the Duchy of Baden in Germany, with the Baron de Gimdingen, his household and forty other families making in all 220 persons, publicly embraced the Reformed Religion, in the Seignorial Chapel in Steyneyg; after which the adults received the Holy Communion, according to the Rites of the Protestant Church. The affecting ceremony took place in a Roman Catholic country in the midst of a vast assemblage of personages of different religious denominations, without the smallest interruption or disorder.

Ship Thames.—This Ship, which sailed from New-Haven in Nov. 1822, with the interesting Mission family, destined for the Sandwich Islands, was left at Woahoo, on the 21st of April last. The period of her arrival out, is not stated ; but the Iris, which reports her, has doubtless brought letters from the Missionaries to their friends in this country.

A HYMN ON THE LORD'S DAY.

Welcome the hour of prayer,
Thrice welcome to my breast,
I hail its sweet return,
And be the moments blest :
From the low train of mortal toys.
I soar to reach immortal joys.

Descend, celestial Dove,
And o'er me spread thy wing,
Disclose a Saviour's love,
While I his praises sing:
Then shall my soul its life attain,
Nor Sabbaths be indulg'd in vain.

The waking morn shall see
The pleasing task begun,
Nor my devotion be
Clos'd with the setting sun :
My God shall hear my ev'ning suit.
And grateful songs his ear salute.

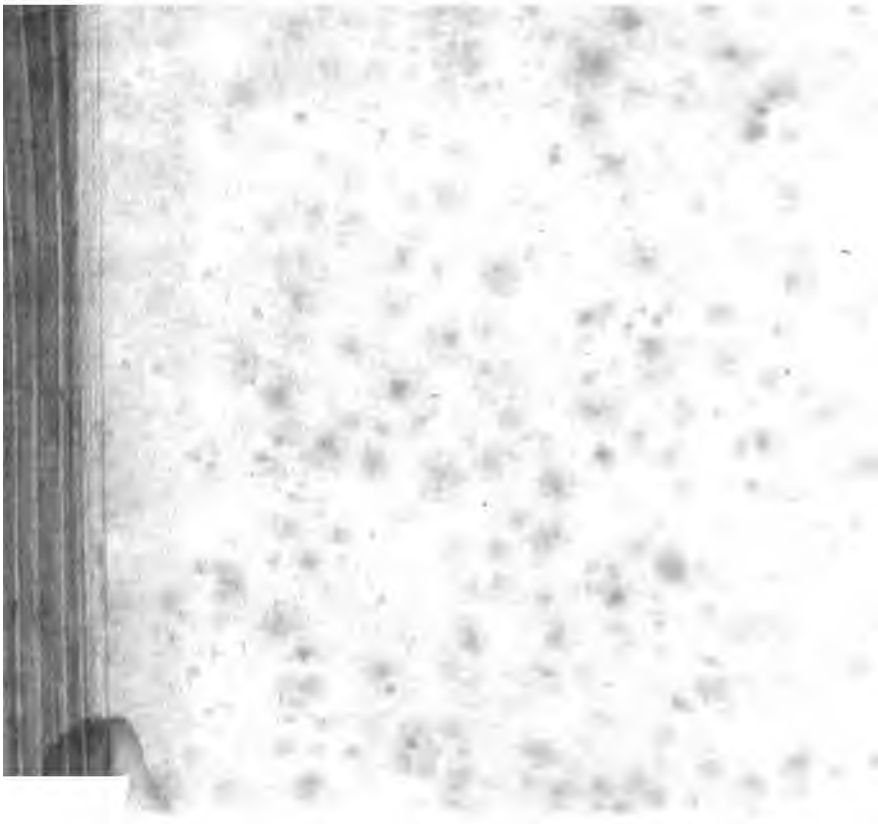
Oh, may thy grace improve
The seed thy word hath sown;
And Jesus reign in love
Where Satan held his throne:
While trembling saints fresh strength receive,
And sinners be convinc'd and live.

Then, then ye scenes withdraw,
That cloud the heavenly light;
Break, Sun of righteousness,
And chase these shades of night.
Then shall thy blest plantation grow,
And glory dawn on worlds below.

ADDRESS TO "THE EVANGELIST."

Spread thy light wings, and soar away,
Thou little herald of the sky:
Glad tidings of great joy convey,
Where'er thy pilgrimage may lie.
Bear to the solitary place
The blessings of our favor'd age,
The triumphs of redeeming grace
Paint vivid on thy voiceless page.
Tell how the cross its arms extends,
To snatch the heathen from the grave,
Exulting tell how mercy bends,
The sick to heal, the lost to save.
Proclaim how Asia's thronging bands
Essay to break the Pagan rod,
How Ethiopia spreads her hands,
And blinded Israel turns to God.
Go! the weak Christian's zeal relume,
The weeping mourner's sadness cheer,
And o'er the darkness of the tomb
Bid the bright dawn of Faith appear.
To those who rove 'mid shadows dim,
Or rashly waste their fleeting span,
Speak, as the messenger of HIM
Who shed atoning blood for man.
Haste to the worldling, bent with care,
Aarrest the step of thoughtless youth,
And teach even infant lips the prayer,
Oh, "sanctify us by thy truth."

H.

TO CORRESPONDENTS.

"L. M." and "P." are received, and will be inserted. Seve other Communications, without Signatures, have been received, are under consideration.